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Vol. 19, No. 1 - Vol. 21, No. 24

Jan. 1, 1882 - Dec. 15, 1884

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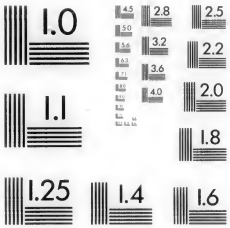

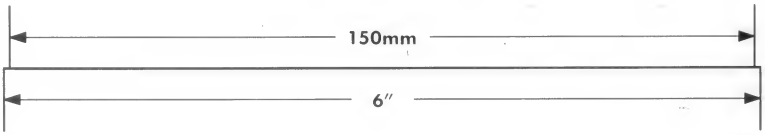

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Vol. 19

Jan. 1 - Dec. 15, 1882

Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 1. ELKHART, IND., JANUARY 1, 1882. Whole No. 217.

For the Herald of Truth.

THE SAVIOR'S CALL.

The Spirit leads my thoughts afar,
Beyond the scenes of earthly care,
To heavenly fields where all are free,
And angel bands to welcome me.

How happy, all the saints above,
In yonder world where all is love,
And free from sin, and grief, and pain,
And every ill that earth can name.

Come, ye dear saints, and sinners all,
Who hear the Savior's earnest call;
He calls you to that blissful shore,
Where sin shall vex your souls no more.

The Savior bids us all draw near,
And lay aside our slavish fear,
And learn the lessons of his love,
As they have learned, who're now above.

He's pleading now before the throne,
For those he claims to be his own;
And all who will may take the prize,
And claim a mansion in the skies.

In shining robes of spotless white,
The saints arrayed in armor bright,
O! who can tell how great their joy,
But those whose tongues it doth employ.

Wakarusa, Ind. HARVEY BLY.

For the Herald of Truth.

OUR DUTIES.

BY J. F. FUNK.

We have looked at some of the reasons why we should love God with all our hearts, and why we should obey him so implicitly and so faithfully.

We will now try to examine *in what way we may do this.* When a certain duty is required of us, we must know how we may perform that duty. A wise father, who loves his child, would not send him to do a certain work without first teaching him how to do it. But we often find teachers who forget that they too once were children, and they give their pupils hard tasks to perform without giving instructions how to perform them. The child comes home and labors for hours, trying to find out what the teacher with a very little trouble could have pointed out, and spared both child and parents much trouble, vexation and discouragement.

So, there are some ministers, who often preach on subjects which they do not fully understand, and deduce principles of faith and impose duties on their hearers which only bewilder, discourage and bring them into a labyrinth of difficulty from which they cannot extricate themselves, and cause much trouble and sorrow. As a certain minister once said, "Ministers should make dark things plain, but many make plain things dark."

For these reasons we will try to tell our readers, both young and old, now WE MAY ALL ACCEPTABLY PERFORM THE DUTIES REQUIRED OF US; for God shows us the way of life so plainly, that "the wayfaring men, though fools, need not err therein."

The First Command that God ever gave to man was given in the Garden of Eden, immediately after the creation and before man had committed sin. It was given in these words: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here also he gave them the commission to dress and keep the Garden in which he placed them.

These commands related more particularly to the outward or temporal life of man. But here also he gave them a command which reached deep down into the very life of the soul, and affected his spiritual life. "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Here we see the superiority and authority of God asserting themselves, and showing unto man the obligations resting upon him to render *implicit obedience* to that incomprehensible power by which he had been brought into being. The full import of these commandments, he, however, understood but imperfectly, until to his sorrow, he had transgressed the divine law, and forfeited that innocence, purity, and blessedness with which God had favored him.

This command forbidding man to eat of the tree of the knowledge of good and evil possessed, or included in it a characteristic different from those previously given. Those given before were simply so many commissions, which the very nature of man would accept and obey; but the wisdom of God foreseeing the possibility of disobedience, provided for such a contingency by declaring, with reference to this last command, that "in the day that thou eatest thereof thou shalt surely die." If any who read this discourse should be so hard-hearted, or so depraved as to accuse their Creator of cruelty or of injustice, let that soul pray to God for grace and wisdom to obey him who has such a perfect and complete right to demand such obedience, and remember that God's ways are not our ways, and His thoughts are not our thoughts. The prophet tells us, that high as the heavens are above the earth, so high are his thoughts above our thoughts, and his ways above our ways. And he will know what was best for us, and how he could best show forth and vindicate his own glory, power, wisdom, love, mercy and compassion, and provide the highest glory and happiness of his creatures; and it is our business, not to find fault with the ways of providence, but to obey his just and righteous laws.

The happiness of man in Eden was perfect, and implicit obedience would have preserved to him forever that condition of perfect blessedness; but when he transgressed he completely destroyed both his temporal and spiritual happiness.

If man would have remained in his first condition, he would have enjoyed a condition similar to that of the angels. In his fall, he approached more to the condition of the devils; in his first condition there was a pleasant intercourse between the Creator and his creatures; after the transgression, the creature was afraid of his Creator. Before the fall the earth produced spontaneously, and man enjoyed these fruits without the necessity of labor and care; but when he had sinned, the ground was cursed, and brought forth thistles and thorns, and he himself was driven from the beautiful garden and doomed to a life of sorrow and toil, to a life of suffering affliction and trouble, until he should again return to the dust from whence he was taken. Besides this, transgression brought upon him, as the penalty of a broken law, death, both temporal and spiritual. So complete was his separation from God, that by no means of his own, could he ever have been restored to his favor.

After this terrible transgression and the sad change in the condition of man, the Lord, who is full of compassion and mercy, pitied the fallen creature of his hand and gave him that glorious promise that his Son, Jesus, should come by and

by and give himself a ransom for the sin which he (man) had brought upon himself by his disobedience, fulfill and satisfy the broken law and by his merits, his perfect righteousness (if man would accept him, believe in him, and obey him), bring him back again to the favor of God. Adam and Eve accepted this promise, believed it, and rejoiced in the hope (however faint that hope may have been) of better things to come.

When Cain and Abel brought offerings to the Lord, Abel was sincere, believed and did what was right in the sight of the Lord, and pleased God and was acceptable to him.

Cain, on the other hand, was a wicked man, did not believe God, did not come with a sincere heart, did not love God, did not do that which was pleasing and acceptable in his sight, but in his wickedness rose up and killed his brother; and the justice of God followed him through all his life. He must be a fugitive and a vagabond in the earth, and the earth herself even should refuse to yield him her strength.

Later in the history of the world, the descendants of Cain became very numerous, and with years increased in wickedness, so that the earth was filled with violence and crime, and the eyes of the Lord, which are too pure to tolerate or sanction iniquity, determined in his eternal justice to destroy the world and every living thing by a mighty flood.

Noah was a good man, just and upright and the Lord commanded him to build himself a great ship in which he and his family, his wife, his three sons and their wives, should be preserved. He believed the Lord, trusted his word, and obeyed him, and because he did this, he was acceptable to God, and God took care of him; while the whole multitude of men and women outside of the ark, who believed not God, neither trusted nor obeyed him, perished.

In the character of Cain, as well as in the character of the wicked people who were destroyed by the flood, we see the spirit of disobedience. They would not regard the voice and the commands of God; they loved their sinful ways more, and as a result of their love for sin and their evil ways, they were punished. They made themselves displeasing to God, and must suffer the penalty of transgression, which is death.

But in the example of Abel and Noah we see that they obeyed the Lord, and regarded his ways, because they loved the Lord more than the ways of wickedness; more than the sinful enjoyments of this present life; and God was pleased with them and blessed them.

We have another beautiful example of obedience and regard for God in Abraham, who was willing, when God called him, to leave his father's house, his kindred and his country, and go out, not knowing whither he went; and when God commanded him to take his son Isaac, the child of promise, and offer him up as a burnt offering, his regard for the word of God and his faith in him was so strong that he rose up early and went to do as the Lord commanded him. And we see how the Lord was so pleased with his obedience and his unwavering confidence that he restored him the child unharmed, and himself provided a ram for the burnt offering.

In all the examples of the lives of good and holy men, of men who loved God and were well-pleasing and acceptable to him, we notice one prominent characteristic, standing out so boldly that no one who gives the least attention to the subject can fail to see it, and that is, TRUST IN GOD AND OBEDIENCE TO HIS COMMANDS; and this is the way in which we also, in the day of grace, manifest our love to God, and our interest in his kingdom, and the salvation of our souls and the souls of those around us.

To Abraham he said, "I am the Almighty God; *walk* before me and be thou perfect;" and the life of Abraham, through all its varied phases, shows us, how well he regarded the words of the Great Jehovah, and how he loved the Lord with all his heart.

To the children of Israel he said, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." These words are a command to worship the God of Israel, the great God of heaven and earth; and to worship no other; and this is just what is implied by the words of our text: "Thou shalt love the Lord thy God with all thy heart," etc.; and immediately after the declaration of this command he follows on with other commands until the decalogue (the ten commandments) was complete.

In these ten commandments God gives to man instructions which in a brief form comprehend his whole duty. First, his duty to God; secondly, his duty to man. These were afterwards written on two tables of stone, the first table containing the commands relating to our duty to God, and the second, those relating to our duty to our fellow-men. The first two tables being broken as Moses came down from the mount and saw the idolatry of his people, a second two were prepared and given to Moses and by him laid in the ark of the covenant and preserved, and carried with them wheresoever the ark was taken.

To this great law written on the tables of stone, together with all the commandments subsequently given to the children of Israel Jesus has reference when he says in connection with the words of our text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might," "This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments* hang all the law and the prophets." Matt. 22: 37—40.

If we examine further the teachings of God unto the children of Israel, we will observe that the manner in which they were to show their love to God was to obey him. The law indeed demanded the most implicit obedience; not one jot or tittle of it should fail, and as a reward of their obedience the greatest blessings and the highest privileges were promised. "Ye shall therefore keep my statutes and my judgments, which, if a man do, he shall live in them." Lev. 18: 5. Isaiah says (Isa. 1: 19), "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword." Moses says in his grand rehearsal of the Law of God and of the great things which were done for Israel from their departure out of Egypt to their encampment on the plains of Moab opposite Jericho, "The Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive as at this day, and it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6: 24, 25.

The manner in which Abel and Noah and Abraham and Moses and the children of Israel and all the prophets and martyrs and all good people always manifested their love to God, was to obey him; to do what he told them. This was pleasing to God; and when he saw that they loved him and were obedient to him, he blessed them, acknowledged them as his children and gave them the promise of a better life. A Sunday School teacher once asked his class *how* the angels obey God. Different answers were given, but the best was that of a little boy who said, "They obey *without asking any questions.*" This was a good answer, and this was the way the patriarchs and prophets and God's faithful people in all ages obeyed him, and God blessed them, and if we will obey him in the same manner, he will bless us and make us truly happy.

(To be continued.)

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No, it is not conformity we want; it is not being able to beat the world in its own way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life. This only can give us a true Christian power."

ALL your strength is in your unison, all your danger is in discord.—*Longfellow.*

THE NEW YEAR.

BY RAY PALMER.

Gone art thou, in thy turn, thou fleeting year!
E'en as the spent wave dies upon the shore!
I backward glance and drop a silent tear,
As for a friend whose feet shall come no more:—
Till Time of earth's last day shall sound the knell,
I bid thee, vanished year, farewell—farewell.

But farewell said, and memory charged to keep
In her still depths the annals of the past,
Which—howsoe'er they for a time may sleep—
Unlost, shall all again be read at last;
Once more to duty's call my ear I lend,
And onward where she leads, my steps I bend.

Year newly born! I hail thee at the goal
Whence thou dost count thy swiftly numbered days;
Whence tell thy months and seasons as they roll,
And date the summer solstice' scorching blaze;
Which left behind, thou too by slow decline
Shall waste and die—the fate of others, thine!

But ah! Thou hast thy secrets—unrevealed!
Thou bear'st a scroll wherein the pen of heaven
Hath written mysteries to be unsealed;
Unroll and read, young Year! To thee 'tis given!
What fates or fortunes—say—shall each befall
In thy swift course?—that record hides them all!

No! Heaven permits thee not, before their hour,
Of hidden things to speak in mortal ear!
Eternal love hath kept in its own power
The things that kindle love or waken fear;
'Tis life's great lesson, that man live to-day,
And learn to watch and wait—to trust and pray!

Yet this I know that, in thy measured round,
Whatever hath been yet shall be to men;
The changeful earth shall oft with songs resound,
And oft with groans shall echoes wake again;
All lights and shades on mortal faces rest,
And pangs and pleasures mingle in each breast.

Sweet as the first notes of the early bird,
That tremble on the tranquil morning air,
Childhood's soft merry voices shall be heard
In many a happy home—safe sheltered there;
While many a mother bows her throbbing head
And weeps heart-broken o'er her loved one dead.

Thy course full many a noble deed shall show,
Wrought by heroic love that self forgot;
And hidden streams of mercy through thee flow,
That reach and cheer the lowliest in his lot:
Yet many a shameful crime shall stain thy page,
And murder grim with brutal passions rage.

Peace, here, shall fling her welcome banner wide,
And wealth and taste and art shall life adorn;
War, there, shall count his thousands that have died
On bloody fields, or manacled, shall live forlorn!
And rich abundance shall her garners fill,
The while devouring famine wastes at will.

To-day shall sails of prosperous commerce sweep
O'er friendly waves, where distant marts invite;
The next, wrecked argosies enrich the deep,
Engulfed by billows tossing in their night.
Success, that yesterday his treasures kept,
To-morrow finds a waste by ruin swept!

Such good and ill, such fortunes all untold,
Such ecstacies of joy or dark despair,
O youthful Year! thy bosom doth enfold;
Unsealed as yet, they sleep unheeded there;
But, day by day, the tale by thee begun,
'Tis time to tell till thy last sands are run.

I greet thee not with clouded anxious brow,
Nor pass thy portals with a doleful dread;
But calm in hope—since hope thou dost allow—
That thou shalt pour rich blessings on my head;
Or, e'en should ills o'ertake, and shadows fall
That love divine shall send me good in all.

O kindly heaven! that from our mortal sight
Veils in thick clouds what future days shall bring;
Nor robs the present of its golden light,
Nor checks the music when the heart would sing;
Courage, O mortal! Bid thy soul be strong;
Nor deem eternal Wisdom chooseth wrong.

What saith to thee the brightly dawning year?
"Live wisely, man? thou livest not to dream;
Life's toils await thee—its rewards are near;
Think not the seeming ills the ills they seem!
For God and duty, make each moment tell,
Till thou this year | or earth—shalt bid farewell?"

—*S. S. Times.*

A word fitly spoken is like apples of gold in pictures of silver.

For the Herald of Truth.

THE WOMAN'S COVERING.

Paul gives instructions in regard to the covering for the praying woman in 1 Cor. 11. Persons frequently argue that the hair is the only covering meant, referring to the fifteenth verse for evidence because the apostle says, "Her hair is given her for a covering" But it seems to me that in this and the preceding verse the hair is spoken of as a covering to distinguish the appearance between the sexes, and that from the fourth to the eighth verses, reference is made to an artificial or additional covering, to show subjection to man and honor to God. Paul is here calling attention to the fact that the head of the woman is the man, or that woman is to be subject to man. Just as the head of the man is Christ, or as he is to be subject to Christ, and the head of Christ is God, or Christ subject to the will of the Father, the additional covering on the head of the woman shows her subjection to man, while her long hair is given her as a distinction in the appearance of the man and the woman.

Since it has been a custom in nearly all nations in all ages for men to wear their hair short, and women to wear theirs long, it is natural to conclude that it is not merely the result of custom, but obedience to a principle that the all-wise Creator implanted into the mental constitution of our being. Paul calls attention to this fact in the fourteenth verse, where he says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame to him?" Does it not seem like a perversion of nature to reverse the order of short hair for the man and long hair for the woman as a mark of distinction between the appearance of the sexes? This seems to me to be what the apostle wished to make plain to the Corinthians. Long hair was given the woman for a covering as a mark of distinction ever since the creation of man, and would doubtless have been all the covering necessary, had not man sinned and occasioned the necessity of clothing by his fall in the garden of Eden. When clothing became necessary to cover the body, the artificial covering for the woman's head also became necessary to show her subjection to man, according to God's word in Gen. 3: 16, "Thy desire shall be to thy husband, and he shall rule over thee."

In perfect harmony with the Old Testament Paul writes in the New, that "every woman praying or prophesying with her head uncovered dishonoreth her head" (man). The apostle leaves no room for the unmarried to excuse themselves from conforming to his teaching. He does not say, man and wife, but "Every man" and "Every woman," any one of either sex shall have his or her head uncovered or covered, as the case may be, when praying or prophesying.

"Every man praying or proyhesying, having his head covered, dishonoreth his head."

It is unreasonable to presume that the passage in verse 7, "For a man indeed ought not to cover his head," signifies removing the hair to uncover his head; the covering is of such a character that it can be removed or put on at will. It would be a meaningless expression to say, "For a man indeed ought not to put his hair on his head when he prays." It is plain that Paul has reference to an artificial covering—hat, turban, or something in common use. Some may be willing to admit that the hair is not meant where Paul speaks of the man, but claim that he had reference to the hair in the fifth verse, where he speaks of the woman. From what Scripture or course of reasoning this opinion can be formed is a query to me, since there is no difference in the language employed in speaking of the man and the woman. Paul says, "Having his head covered, dishonoreth his head," and "having her head uncovered, dishonoreth her head."

The sixth verse says, "For if the woman be not covered, let her also be shorn." How does this strike us when we render it, If the woman have not her hair on her head, let her also be shorn? If the hair were the covering, and she were unwilling to be covered, how could she also be shorn? We must conclude that the apostle refers to a covering beside the hair.

Among the children of Israel it seems the women wore a special artificial covering. We read in Numbers, 5: 18, that the priest under certain circumstances was to set the woman before the Lord and uncover her head. Paul appealed to the reason of his Corinthian brethren when he said, "Judge in yourselves: Is it comely that a woman pray unto God uncovered?" They knew the custom among Christian and Jewish women, and also of the heathen in this respect. In heathen temples women wear no covering or vail, while in the east custom always required women to be covered or vailed while worshiping God. Hence, for a woman to pray or prophesy with her head uncovered or unvailed was regarded as a reproach, as heathenish. Paul says, "If she be not covered, let her also be shorn," and speaks of this as being a shame; but recommends this as a way to chasten the disobedient who will not be covered.—If the church were to carry out these instructions to-day, I fear shame would come upon quite a number.

One thing I cannot understand. Those who claim that the hair is the covering for the woman, as taught by Paul, are taught by nature to see the reproach and the disgrace when a man has his head covered during seasons of devotion, but

fail to see any disrespect on the part of women when they appear in worship as the heathen do, without vail, cap, kerchief or covering of any kind upon their heads. Failure on the part of man to obey this injunction of Paul is condemned by the press and from the sacred desk, but the woman may refuse to cover her head when she worships, by which she virtually declares her unwillingness to be subject either to man or to God, and it is called right. This I cannot reconcile.

REUBEN J. HEATWOLE.

For the Herald of Truth.

JESUS A LOVING SAVIOR, AND THE ONLY SAVIOR.

Christ Jesus, of God is made unto us wisdom, and righteousness, and sanctification, and redemption. His own words were, "Greater love hath no man than this, that a man lay down his life for his friends;" and the apostle Peter says, "There is no other name under heaven given among men, whereby we must be saved." We find salvation alone in his name which is above every name. God hath exalted him a Prince and a Savior.

Oh how wondrous his love! He manifested his love in various ways while on earth, going about doing good, healing all manner of sickness, never turning from the poor and sorrowing, always the friend of sinners. He left a holy heaven for a sinful world, a throne of glory for a crown of agony. This was love, not only to friends, but to foes. He became a poor, homeless wanderer on earth, and suffered death on the cross to redeem us from eternal woe. Oh, how kind Jesus was to all mankind, even to his bitterest enemies.

Jesus says, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." All God's mercy has been placed in the hands of Christ, and no one can obtain it but from him. He ever intercedes for us, and waits to be gracious and save us. Let us not reject so gracious a Savior. The Psalmist bears his testimony to this, saying, "Thou oh Lord, art a God full of compassion, gracious and longsuffering, and plenteous in mercy and truth." He has presented to us a righteousness sparkling with glory, brighter than the rays of the sun. Jesus is full of sympathy and love; he condescends to the lowest, and says, "Him that cometh unto me I will in no wise cast out." Come learn my charities, try my service; there is no repose in the service of sin, there is no peace to the sinner while distant from Jesus; "there is no peace, saith my God, to the wicked." Let us consider for a moment: are we relying simply on Jesus? Unless we rely wholly on him for acceptance with God, except we look to his blood alone for pardon, and to his righteousness alone for justification, we cannot receive that everlasting crown which is awarded to those who put their trust in Jesus.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy and my burden is light." God says, "Your sins and iniquities will I remember no more;" he "will abundantly pardon." Oh, that we might come with the petition of David. "Create in me a clean heart, oh God, and renew a right spirit within me!"

When persons become really concerned for the salvation of their souls, they begin to seek with earnestness, with importunity and anxiety. They wish to feel that God is their refuge and strength; they sigh after the sealing of the Holy Spirit, to realize his witness in their hearts. Oh, that we may be reconciled to God and be at peace with him, that nothing may remain between God and our souls but love. If we willingly submit to the will of God Jesus will teach us to suffer with patience, fortitude, and hope, and will teach us how to die in peace with a full assurance of a blessed immortality. When our affections are fixed upon Jesus we can find repose, and yet there is more to be possessed and realized when we can feel that beneath the anchor of our hope there is a rock which will hold it firm forever, and secure it amidst all the storms and tempests of this mortal life. When we look through the glass of the Word and see reflected before us the promised land on which the Sun of Righteousness ever shines, and whose glory is the perpetual presence of its God, our souls can sing,

"There safe shall we rest,
When life's journey is o'er,
And sing with the loved ones above:
There dwell with my Savior,
And friends evermore,
In that sweet happy Eden of love."

Oh, how sweet to realize by faith that there is a home of pleasure for the weary soul. Let us ever look to Jesus, the author and finisher of our faith, who is the rewarder of them that diligently seek him.

SUSAN M. HERSHEY.

East Hempfield, Pa.

Do I remember that though God designs us to find comfort and pleasure in the gifts of his hand, yet he never means us to seek our highest happiness in them? Do I feel that they are but means to an end; and that end, our preparation for an endless existence? And that if allowed to wean our souls from God and his service, then they become sin unto us? Is it my earnest prayer, that though in the world, I may not be of it, but that my heart may be fixed supreme on God?

IN EVERYTHING GIVE THANKS.

BY MRS. HANNAH BROWN.

"Giving thanks always for all things unto God." Eph. 5 : 20.

"In everything give thanks!" What, thanks for all?
Suppose life's brightest sun sinks while 'tis day,
Or poverty's relentless grasp takes hold,
And friends, and home, and comfort shrink away?

Suppose the hopes we cherished till they grew
To such proportion as to cover all
The length and breadth of life, are stricken down?
In everything give thanks, whate'er befall!

Suppose we're thrown where nothing meets our need;
No choice is left, and what we pine for most
Is all denied, and all things that surround,
So contrawise appear that life seems lost?

Suppose the chafing mood of those around
Destroys the calmness that were else our own;
And we, perforce, must walk the rounds of life
Hemmed in by throngs, yet utterly alone?

Suppose the heart that grew into our own,
Warped from allegiance that we deemed so true,
Its ripened fruit we'd garner in the heavens,—
Can we give thanks for these? Aye, for these too.

But why should we give thanks when all seems wrong?
How can a soul be thankful for its cross?
'Tis easy to be grateful o'er our gifts,
But how feel thankful when we suffer loss?

Dear soul! you apprehend imperfectly;
Your vision is commensurate with earth;
Your understanding takes no cognizance beyond
The finite and the things of finite worth.

Your God is at the helm! and he controls
The circumstances that so hedge you round;
You fail to trust the Wisdom, Love and Power
That made the worlds and holds them in their bound!

He knows you perfectly! Your every need
He will supply with sure fidelity;
But he is King! and rules within his realm,
Nor will he yield his sceptre unto thee!

And this is love, because he could not leave
Thine erring judgment to its own device,
For thou wouldst choose the things that come between
Thy soul and Christ's most costly sacrifice!

The child may grieve in bitter discontent,
Because some fancied good is not supplied,
To learn in after years 'twas tenderest love
That had the heedless, hurtful wish denied.

The Wisdom that created knows full well
How to commingle perfectly life's draught,
And give us all the sweet our souls can bear:
Its bitterest drops our Lord himself hath quaffed!

Why mourn because thy way is not all bright?
The portal of eternal day is just before;
Loss, disappointment, care and weariness,
Are there denied an entrance evermore.

— *Words of Faith.*

For the Herald of Truth.

CHRIST THE TRUE PHYSICIAN.

"And we know that all things work together for good to them that love God." Rom. 8 : 28.

The apostle Paul here speaks of a certain class of people to whom all things work together for good. He does not say, We think, or, perhaps, but, "We know." The language is positive. Not only some things, but *all* things work together for good to them that love God.

Now the question arises, Who are they that love God? and the answer is, They that keep his commandments. It is that little flock to whom the Savior said, "Fear not, it is your Father's good pleasure to give you the kingdom." They who striye to enter in at the strait gate. They who humble themselves under the mighty

hand of God. They who follow peace with all men, and holiness, and are patient in tribulation, who have followed Christ in the regeneration. God's peculiar people who open the door when Christ knocketh; unto them all things work together for good. Christ is the Shepherd of this little flock, and they hear his voice and follow him, and no man shall pluck them out of his hands. He causes them to lie down in green pastures, and leads them beside the still waters, by a way they know not. He sees fit through much tribulation to lead them into the kingdom of heaven. Yea, and all that would live godly in Christ Jesus shall suffer persecution. The most eminent of Christ's saints were the most afflicted, and this was their consolation, because they knew that whom God loveth he chasteneth, and scourgeth every son whom he receiveth, and that if they were without chastisement they were bastards and not sons.

Christ is the true vine, his Father is the husbandman, and his disciples are the branches. Every branch that beareth not fruit is taken away, and every branch that beareth fruit he purgeth that it may bring forth more fruit. God, as a husbandman, uses various ways of purging the fruitful branches of the true vine just as he sees fit. It is not his will that any should perish, but that all should repent and live. In order to accomplish this end he is often moved to use the rod of affliction. If he would always lead them along flowery paths of ease they would stray away or become lukewarm.

Christ is the true physician of souls, and is never at a loss what remedy to use for the cure of his sin-sick patients. Then why is it that people have so little faith in him? We know that he is willing and able to save to the uttermost if we surrender ourselves absolutely and unconditionally to his mode of treatment. We will consider this matter for a moment.

Suppose a person gets sick, and a voice whispers unto him, "Set thine house in order, for thou shalt die and not live." He becomes alarmed for some reason. Perhaps he is in the midst of some speculating scheme which demands his labor and attention day and night, so that he has not time even to go to church on the Lord's day; he must post his books, etc. Or he may be situated like the foolish rich man whose fields had yielded so abundantly, and he is now busily engaged in pulling down his barns and building greater; thus unconcerned about the welfare of the soul, he makes preparation for the gratification of his carnal desires and selfish wants. Consequently he is completely surprised on hearing the words, "Thou fool, this night thy soul shall be required of thee." Perhaps he has been serving Satan all the days of his life, attending dances, theatres, shows, horse races, fairs, shooting matches, gambling houses; playing cards and billiards, drinking whiskey and beer, cursing, swearing, blaspheming, &c., following the example of those whose god is their belly, whose end is destruction, and whose glory is in their shame. When he sees death staring him in the face, his conscience tells him that he is not in a fit condition to meet at the bar of God an incensed Judge, that he must under such circumstances hear the terrible sentence, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Perhaps he had been clothed in purple and fine linen, and fared sumptuously every day of his life, turning a deaf ear to the cries of poor beggars before his gate, humbly beseeching him for a night's lodging, or for a few crumbs that fell from his table, saying, "No, I keep no tavern, you may go to the poor house." Thus with an unmerciful and inhospitable heart, closed the door against them, to leave them wandering all the night, perhaps in the chilling rain, rather than to give them shelter in his house. When in such a state, the death angel's wing darkens his habitation, causing him to see plainly that he must soon give an account of his stewardship and that he can be no longer steward, he trembles at the thought of the words, "Depart, ... for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: naked, and ye clothed me not: a stranger, and ye took me not in," etc. Or perhaps he had used his talents in an improper channel, not improving them as God has commanded him, instead of glorifying God in laboring in his vineyard, trying to convince sinners of their lost and ruined condition, and persuading them to enlist under the blood-stained banner of King Emmanuel, he has used them in laboring for the adversary of souls; perhaps in the writing of sensational, fictious and pernicious literature, the fruits of which lead souls on the broad road to perdition. When such have remained unreconciled to God, and suspect the approach of the "king of terrors," they are awestruck, dreading the unwelcome words, "Cast out the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth." Such are trying hours for the impenitent sinner. No time is to be lost, knowing that the canker-worm of disease is rapidly gnawing at his vitals; but being too proud—like the prodigal was at first—to return to his Father, confessing his sins, he flies for refuge to the doctor. The first thing in order with the physician is to examine his patient, and after making a diagnosis of the disease he tells him perhaps, "Your case is a critical one, but I think I can cure you, providing you yield yourself entirely into my hands, and submit to my method of treatment." The patient perhaps replies, "You are the doctor; you must know better than I; you are a graduate of a medical college and have a diploma." Then the doctor prescribes a remedy and commences a course of treatment according to his judgment and the nature of the disease, no matter how nauseous the powders and how bitter the pills, the patient takes them; and if the case requires it he submits to a surgical operation; or if the physician considers the amputation of a limb necessary, he agrees to this, thinking it better to be a cripple for life than to die and be cast into hell with two hands or two feet. More than this, he is willing to give all that he possesses in this world if he can only be restored to health, which, if accomplished, gives him the promise of life only "to-day."

Does not this teach us an important lesson? are not the children of this world in their generation wiser than the children of light? We know that if we love God, all things that he brings upon us will work together for our good, for the welfare of the soul, even if we cannot always see it in that light at the time. We are perfectly safe in trusting ourselves into his care; he has a balm for every wound, a cordial for every fear, is a friend that sticketh closer than a brother; he died that we might live; and he lacketh none of the healing remedies which we need. He can still open the eyes of the blind, unstop the ears of the deaf, cleanse the lepers, cause the lame to walk, heal the broken hearted, and restore the dead to life; all this free, without money or price. It is true, he sometimes uses medicines bitter to the taste; he sometimes sees fit in his determinate council and foreknowledge to send fire from heaven to destroy buildings and other property. He employs the tornado and huricane and hailstorm as his messengers in unroofing buildings, uprooting trees, devastating crops, &c. He also sends grasshoppers, chinch bugs, army worms, and other insects as a scourge. The drouth, the floods, pestilence, &c., are also chastisements from the Lord. How often do we see that when we think we are in the midst of pleasure and happiness that God permits the ruthless hand of death to snatch away the nearest and dearest friend we have in the world, filling our hearts with gloom and sorrow. But if we love God all these things work together for our good. There is a drop of joy in every bitter cup of sorrow. These are but light afflictions which are but for a moment, and work a far more exceeding and eternal weight of glory.

King David experienced this: he says, "Before I was afflicted I went astray, but now have I kept thy word." Thus we see that the goodness of God leadeth us to repentance. When David sinned, God slew his son to humble him. Jesus, as a good shepherd calling his sheep into his fold, when they will not heed him, takes

a little lamb into his arms and brings it into the fold in order that the older ones may be willing to follow. "He shall gather the lambs with his arm, and carry them in his bosom." David always bore his afflictions with patience. Shimei once cursed David and his men, and threw stones and dust at them. This was so offensive to Abishai that he said, "Why should this dead dog curse my lord the king, let me go over, I pray thee, and take off his head." But David said, "Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." Here we see that David and Paul were of the same opinion on this subject. DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

OBJECTIONS TO CLOSE COMMUNION ANSWERED.

The reason why the Mennonites do not commune at the Lord's table with other societies, is not so well understood, even by our own members, as it should be. Hence we are sometimes called selfish or Pharisaical by members of other societies. This is done many times ignorantly and we forgive all gladly.

We feel it our duty, however, to give a reason for this peculiar tenet of our society and also a few others. The main objection urged as a Scriptural one is taken from 1 Cor. 11 : 28, "But let a man examine himself." The late revision has it, "Prove himself." This is deemed sufficient proof that we are not to prove another. Almost any text can be construed so literally as to destroy its meaning. Does this text prove that no restrictions or discipline are to be used if a person have only made a profession of religion? No one understands it so. There is a bound beyond which Christians cannot pass, and beyond that bound persons cannot be invited or admitted to the table of the Lord. Free communionists concede to this. Then it is only a question as to where that line is to be drawn, and the Mennonites draw it a little closer than some others. The question then is not really close communion, but the doctrines that separate us from others.

We need not prove a person to be guilty of a crime if he is openly caught in the act; examination then is useless, and still more so if he confesses the deed. So we do not prove members of other societies, when they openly deny and willfully disregard the plain commandments of the Gospel. We maintain that in the light of the Scriptures they stand convicted just as clearly as the person that is caught in the act of theft. All disregard for the plain Word is forbidden. We claim that the disputed doctrines wherein we differ from some others are put as plainly as "Thou shalt not steal." If one should say, It makes no difference if we steal just a little, or a church hold out such opinion, in practice, if not in precept, would they be considered proper participants at the Lord's table? Does not every one say, No? Then you are close communionists as well as we.

Let us consider some points of doctrine, that are points of difference, and we will see that the Scriptures teach them as plainly as some other doctrines that are almost universally accepted.

The Savior washed his disciples' feet, and said to them, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." After he had explained to them what he had done, and why he did it, he said, "If ye know these things, happy are ye if ye do them." We believe the Savior, and obey him, while there are great numbers that believe not, and refuse to obey this plain command.

Bible teaching is plain, yet unscrupulously violated in the matter of becoming dress for Christians. Paul enjoins that women adorn themselves in modest apparel, not with broidered hair, or gold, or pearls, or costly array. Peter forbids the plaiting of the hair, wearing of gold, etc. Now the great majority of societies practically deny this, and not unfrequently their ministers publicly preach that it makes no difference how Christians dress, and many that in part oppose this violation of the holy Word, yet construe their arguments in such a manner that it is easily seen that they consent to the wearing of at least a few of these forbidden things. In the face of this we are accused of proving others. It is folly to speak of proving those who publicly confess their disregard for the word of God. We are separated in principle, and would be adding hypocrisy to sin should we consent to unite with them outwardly by observing the communion together, giving expression to a unity that does not exist.

War also is the result of a spirit the direct opposite of the religion of Jesus Christ. James says, "From whence come wars and fightings among you? Come they not hence from your lust?" Then they cannot come from the Spirit of Christ. Isaiah declared through prophecy that the nations shall learn war no more under the reign of the Messiah. Modern churches say that Christians should learn war that they be in readiness if they should be called upon to engage in it. Christ says, Love your enemies, the churches say, Kill them. Yet you censure us for not fellowshipping with such in the communion. How can we do this with any degree of consistency? We do not say, Stand back, we are holier than you, as we have been sometimes charged. You draw back from the word of God and we cannot help it. We understand the promise of salvation to rest upon obedience to this word.

Going to law is of a kindred spirit with war, and is as plainly condemned by the apostles. The first Christians, instead of defending themselves by law, suffered robbery of their goods with joy; not only so, but sold what they had and gave to the poor. Now professed Christians will go to law and war, contend and fight and kill for what they consider as their own rather than leaving it to others. What a contrast between modern and primitive Christians! You see it is as day to night; and yet you ask us to fellowship with darkness. To the true Christians in all societies that do not maintain the true principles of Christianity the Word says, Come out from among them, and be ye separate. I cannot see from whence they find a sanction to fellowship with the "unfruitful works of darkness."

It is sometimes said we are guilty of making divisions in the body of Christ by refusing to break the bread to a part of that body. This would be true if a mere profession constituted membership in that body. If our differences were simply in opinions of forms, as is the case with some close communion societies, I cannot see that we would have a right to carry them into the communion. I would like to have it distinctly understood that it is not the difference of opinion in forms and ceremonies that makes free communion an inconsistency, but a difference in principle. War, revenge, are all violations of principles, and their results are evils that cannot enter heaven, neither can they be united with the kingdom of Christ here upon earth.

Another argument that is sometimes used against close communion is that we cannot all see alike and must have forbearance one with another. This is true, as above stated, in matters of mere opinion, such as the form of baptism, manner of worship, etc. We should have charity in many things, much more than many have, for the worship of God does not consist simply in outward form. The kingdom is within the faithful, and they shall be known by their fruits. It is frequently said that close-communionists are not all true Christians. This is true and we deplore the fact. In this case we must let every man "prove" himself. Whether one has received forgiveness of sins and is daily walking with God in sweet communion with the Holy Spirit, is a matter that I cannot know for another. I would say, Brethren, boast not, but fear, lest we come short of the glory of God and perish with the unbelieving. Lukewarmness is as fatal as open rebellion, and much more deceptive. As we walk nearer the truth after the letter let it also be in the spirit.

It is known to many that the writer has

been until recently a strong advocate of the free communion table, and many have tried in vain to convince me that I was in error. I was entangled where many others are. My change of views on this subject has come to pass in direct answer to prayer, and I would advise my brethren who have fallen into the same error, to think and pray carefully over the matter again.

Charity does indeed hide a multitude of sins, but does not cover willful disobedience, especially when no confession is made, nor any desire manifested to become right. Charity exercised to cover up willful disregard of truth ceases to be a virtue. It is like calling light darkness and darkness light, or saying, peace when there is no peace. I have observed in the meetings of some free-communionists that the moment their ministers ceased to cry against the sins tolerated in the churches, and invited all to come to the Lord's table, many were ready to eat and drink with them. Yes; fashionable ladies and gentlemen were ready to go with you, but did you not see that the yoke of Christ did not fit them exactly? You went on in obedience to the Lord's commands to observe the ordinance of feet washing; here the line was drawn, they were not willing to come down to this humble service. They were not of you, or they could have followed with you. The Word plainly says, "If ye know these things, happy are ye if ye do them." It is hardly reasonable to suppose that persons do not know; there is something wrong with the will. When congregations are faithfully taught the observance of the whole of Christ's teaching, and warned against all that is forbidden they will not be troubled with the question whether others should be participants with them at the communion. The door need not be closed by any against others; the truth, if applied as a test, will shut out many that are frequently invited in, or else bring them to repentance.

The proper way in my opinion is to preach the whole truth, and if that makes a person free he is free indeed. Let it be understood that mere difference of opinion should not separate Christians, but "be not conformed to this world" is so plain as to leave no room for difference. Every reasonable person must confess that the fashionable, worldly people calling themselves Christians are so far conformed to the world that it is impossible for an humble follower of Jesus to declare himself in *communion* and fellowship with them.

I feel to add yet a few thoughts, though not directly in connection with the subject, but I hope they will not be out of place. Why do so many professors of religion fail to obey fully the doctrine of Christ? It cannot be said that all such were never truly converted. Many such have a clear experimental knowledge of the pardon of sins, and seem in earnest to make heaven their future home. I think the fault is found largely in the preachers. I have noticed that at protracted meetings when a direct effort is made to gather souls to Christ hardly a word is spoken concerning the cost. That is considered out of place and calculated to bring coldness upon a meeting. The labor is all in one direction, and that is to bring sinners to the feet of Jesus. The necessity of casting all upon the Lord, and the awful doom of those who persistently reject Christ is set forth with all possible effort. This is well enough as far as it goes. Sinners are brought to the feet of Jesus, and as a loving Savior he receives them and pardons their sins, and they rejoice in his mercy and grace; but the experience of cross-bearing now comes. They had not thought of that, are not prepared for it, and it frequently takes more labor and teaching to get converts willing to follow Christ than it did to get them willing to come to him. This usually is not done; the fact is they are deceived. When sinners are invited to Christ they should know the cost and be willing to pay it before they attempt to make a step toward the kingdom. I have sometimes pitied poor deluded sinners coming to Jesus, knowing that they had scarcely an idea what it costs to become a follower of Christ. It is sometimes said when converts turn again into the ways of sin that mere excitement drove them to seek the Lord, this may not be so generally true as some suppose; there is usually some determination in the matter. The whole truth had not been told them. Woe unto the preacher whose work shall be destroyed! Many young converts who fail would be willing to follow Jesus if they knew how to make the effort and what to do.

This kind of meetings has become of bad repute by many, and when we go to the bottom of the matter the fault is with the teachers, who nevertheless by their earnest labors lead some "from darkness to light." Would not God bless the whole truth if it were presented with as much earnestness and power? Who knows but what their mistakes may be more excusable than our slothfulness? If we think to have more of the truth should we not show more earnestness and put forth more effort than others? Our slackness may cause the truth to be evil spoken of. We see almost the whole work of evangelizing the world resting upon those churches that do not teach the whole truth. Why is it that they are more in earnest than we? A conscious and experimental knowledge of sins forgiven, and the love of God shed abroad in the heart, is an indispensable qualification for the work of the ministry. A clear and definite work of grace in the heart is generally marked with earestness and success in gospel labors. It strengthens our faith and our confidence in God. Should we not learn lessons of zeal and earnestness from the success of others? Is it not time that we actually put forth greater efforts to spread the truth and build the Lord's Zion? JOHN O. SMITH.

For the Herald of Truth.

REST.

"There remaineth therefore a rest to the people of God." Heb. 4 : 9.

What a consolation it is to the people of God, who are striving to lead a holy life amid the many conflicts and alluring things of the world, to think of the promised rest beyond this vale of tears! The Savior said to his disciples shortly before he was crucified, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Christian reader, let us not become weary in well doing, however hard are the trials to endure and the temptations to overcome, for to him that overcometh is this rest promised. It is only for the faithful. How sweet is rest to the body after a hard day's toiling; and how much sweeter will it be to the soul when the combat of life is over, safely to launch into the ocean of rest. This world is not our resting place—we seek a city out of sight. In this world the child of God can enjoy rest of the soul in a measure, but we know that so long as we live in the flesh, in the body of sin, there will be a conflict, as the flesh lusteth against the spirit, and the spirit against the flesh. These are contrary the one to the other; but Oh! when deliverance comes, when faith will be exchanged for sight, and prayer be turned to praise, when Christ, who is our life, shall appear, then shall we also appear with him in glory.

The apostle John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Christian reader, when we are blessed with a foretaste of heaven, our rest, are we not loth to abide any longer in this troublesome world? Would we not gladly leave all below, and on wings of love fly to our crucified and risen Redeemer? But as Jesus suffered for us in the flesh, and finished his work, we also should be willing to do our work; for his yoke is easy, and his burden light, which he has left for us if we are willing to accept them.

To such as have no title to that rest that remaineth to the people of God, I would say, in the language of the Word, "Behold, now is the accepted time; now is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." EMMA M. HERSHEY.

HERALD OF TRUTH.

January 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have v rything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

A NEW PROPOSITION.

Many of our patrons have often requested that our paper should be issued more frequently than once a month, and for several years we have had it in contemplation to issue the HERALD OF TRUTH semi-monthly, instead of monthly. Two important reasons, however, still made it a question whether we would be able to carry out our purpose and make it permanently successful.

The first consideration is the matter of expense. Newspaper publishing, on a small scale, is not a profitable business, to which fact many men of the present day can testify from sad experience.

The publication of *religious papers* with a limited subscription list, has still a darker record, so far as financial success is concerned; even many of those that have devoted considerable space to secular news and advertising, have utterly failed, for want of means to meet their original liabilities and the continued expense of publication.

It is an easy matter for any one who has a little knowledge of business to see that a paper like the HERALD OF TRUTH, that has almost its entire support from its subscription list, must necessarily have a pretty large one, to be able to maintain itself successfully.

There was a time when our paper was published at less expense; that is, a proportionately smaller sum of money was spent in its publication than now. That was when the editor and publisher was engaged in another business enterprise, from which he maintained himself and family, when he worked ten hours a day at his business, and spent his evenings, nights and mornings in preparing copy, translating articles, reading proofs, folding papers, mailing, &c., doing all the work himself, and when the expense of publishing exceeded the income, instead of a compensation for his labor, he made up the deficiency from his own pocket.

This condition of things, of course, could not last very long; the continued strain of working day and night must naturally undermine the strongest constitution and bring a premature period to a man's usefulness.

Thus it became necessary to employ help, and the employment of help increased expense, and at this time, while the income is sufficient to meet all the ordinary expenses, it is a question whether it will be advisable to venture on a more frequent issue. It must also be remembered that in publishing the same paper in two languages we have each month double expense. The type for two entire papers must be set; proof-reading, making up, press work, folding, mailing, packing, postage, &c., to say nothing of a large amount of translating from one language to another; all require the same amount of labor and expense as two separate papers, and on some portions of the work more time is required than when a paper is published in one language alone.

The second consideration that presents itself in this connection is, whether we can supply its columns with profitable, interesting, and edifying material. We can of course resort to other publications, newspapers, magazines, books both old and new; but these things are not always satisfactory to our readers. We could exercise less care, have less regard for the quality of the matter; but this also would not do.

To make the paper satisfactory, interesting, and edifying to all, each number must necessarily contain a certain amount of original matter, and selections must be made with the greatest care. A large amount of the stuff published at the present time, even in the so called religious newspapers is positively injurious to morality and the promotion of Christian grace.

What we need therefore is the assistance of a number of correspondents who will from time to time write us articles appropriate for our columns, and who will write, not perhaps once a year, but at least once a month, and send us also church news, incidents, &c. The more of church news and information from the various fields of labor a paper contains, the more of interest it will have for its readers.

But with all these difficulties before us, we are ready to make the following propositions:

With the beginning of the year (that is with the present issue), we will begin to issue the HERALD OF TRUTH, in a 16 page form, on the first and fifteenth of each month, and issue it twice a month until the first of April, and if by that time our subscription list shall have increased 500 above its present number, we will continue to publish it semi-monthly during the remainder of the year, at the same price as it is now published, viz: $1.00 a year.

Should our subscription list not gain 500 additional names by that time, we shall not consider ourselves under obligations to publish it any longer semi-monthly, but reserve the right to return again to the monthly issue.

We trust, however, that by a semi-monthly issue our patrons will be inspired with new zeal to work for the paper, and that by their renewed efforts to collect subscribers the required number may readily be added to our list, and the HERALD may from this time forward be permanently established as a semi-monthly paper.

The extra expense both in labor and material will be quite large, and our readers will gain twelve pages of reading each month, and as we are now offering this for the same price, we trust every one will feel him or herself under obligations to do all they can to extend the circulation and furnish us with articles.

We shall spare no pains to make it worthy of your patronage and to work for the cause of Christ and the church, and with this object in view we hope to gain the confidence and cooperation of all who are interested in the work of the Lord.

In collecting subscribers our agents and others who wish to make an effort in this direction may avail themselves of the offers made in our previously published premium list, the same as before, which gives all an opportunity to obtain good books with very little effort or expense.

PLEASE renew subscriptions promptly so as not to miss any numbers.

WITH this number the HERALD begins its nineteenth year. We trust it may be a prosperous and happy one for all.

SEND for our Family Almanac for 1882. It contains an excellent collection of reading matter and several good illustrations.

THE WORDS OF CHEER.—Let the young people remember that the WORDS OF CHEER subscribed for with the HERALD costs only 15 cents a year. That is, the HERALD and WORDS OF CHEER together cost $1.15.

OUR contributor, R. N. Kratz, of "Evenings with the Book of Revelations," has written to us that his health at present is in such a condition that he could not furnish an article as usual for this number, but hopes to be able to write again for the next.

SAMPLE COPIES of the HERALD will be sent gratis to all who apply. If any of our patrons will send us the names and addresses of persons that do not take the HERALD, or if they desire copies for distribution, we will gladly send them without charge.

THE ENGLISH MARTYRS' MIRROR.—Subscribers for this valuable book continue to come in very slowly. We have gained a few since our last issue, and the number is now 668. We hope during the coming month to increase the number considerably.

BOOKS.—We have a large assortment of good books, Bibles, Dictionaries and miscellaneous books, from which persons who want something to read during the long winter evenings may select something that will be both interesting and useful. See catalogue on last pages of paper.

BILLS TO DELINQUENTS.—We have made out bills to those of our subscribers who are farthest in arrears in the payment of their subscription dues. If any errors should have occurred, which is probably the case, we hope you will notify us and the correction will gladly be made.

TO THOSE IN ARREARS.—All our patrons who know themselves to be indebted to this office either for books or for papers, will confer a great favor by remitting the amount as soon as convenient. The close of the year is at hand and we need these small amounts to meet our obligations.

OUR FAMILY ALMANAC for 1882.

Price per single copy, post paid	.08
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CONSOLIDATED.—At the recent so-called General Conference held in Halstead, Kansas, the *Mennonitische Friedensbote*, published at Milford Square, Pa., and the *Zur Heimath*, published at Halstead, Kansas, were consolidated into the *Christlicher Bundasbote* to be published weekly, at Berne, Indiana, by Sprunger and Goerz, at $1 50 a year, as the organ of that conference.

TOBACCO TRACT.—A friend sends us ten cents for another copy of "Tobacco, Influence on Life and Health." He states that he bought one of us last winter, and after reading it gave it to one of his friends who used tobacco. The result was that he stopped the use of the weed. Probably there are others who could join in with our friend in doing good in a similar way. We sincerely hope this last book may be as successfully used as the former one.

NEW YEAR.—We wish a happy New Year to all our readers.

We believe the happiest people in the world are those who feel happy in the worship of God, rejoice in the love of Christ, and feel blessed in doing good to humanity. Would that every reader were such. The happiness we wish you is not that in which they that are unrighteous glory, or those love that care only for the things of the world; but real, lasting pleasure in working for the Lord because we love him. Are you beginning the New Year thus? If you look back on the year that is past, you doubtless can see many neglected opportunities and many mistakes. Let us profit by this review, and make a determined effort, asking the Lord to help us to make a cleaner record. May the happiness that follows the peace of a fully consecrated heart be your New Year's blessing. C.

HOW TO HELP IN A GOOD CAUSE.—"The Brethren at Work" suggests to its readers that a good way to do missionary work, is to aid in the circulation of that paper by sending to the publishers the name of some outsider with the subscription price, and have the paper sent to him a year as a gift.

We admire the plan, and would recommend it also to *our* readers. A great deal may be accomplished in this way. We all know of persons outside of our church who would be made to feel glad, and who would be greatly benefitted by reading our paper, and by the grace of God, men are often, in this way, led to Christ.

We cannot all go out to preach the gospel, and we cannot all do missionary work abroad, but we can all help in some way to spread the truth and do good among our fellow-men, and this is one of the ways in which our faith and doctrines may be preached, and many hearts made glad with the promises of God. There are also many poor, both in the church and out of it, who would feel very thankful for such a gift.

Now that we propose to publish the HERALD semi-monthly, and especially need all the assistance our friends can render us, we trust many may feel inclined to work for the Lord in this way, and while they are helping us also do good for others.

It would be to many a family one of the very best New Year gifts that could be given them.

THE HERALD FOR 1882.—A new year has commenced. Some of our subscribers are in arrears, and some have not yet renewed. We should be pleased to retain all our present subscribers on the list for 1882, and also to add a large number of new names. Will you, therefore, please to send in your own subscription and also make an effort to gain a few new ones among those who do not now take the paper, and obtain one of the following premiums?

It takes time and labor to collect subscribers, and we are willing to pay a reasonable compensation to all who exert

themselves in this work, and therefore we make the following offer:

For a club of two subscribers and $2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, a Revised New Testament (flexible cover), Fireside Readings, Dymond ueber den Krieg, Ehe der Christen, Hand Buechlein mit Morgen und Abendgebete, Menschenfluch und Gottessegen, or Anrede an die Jugend.

For a club of three subscribers and $3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teachings, English Mennonite Hymn Book, Revised New Testament (cloth), Einfache Lehre, Der Dolmetscher, Eby's Kirchengeschichte, Allgemeine Liedersammlung, oder eine biblische Geschichte.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, Story of the Bible, Geike's Life of Christ, a No. 1 Gold Pen and Hol der, copy of Philharmonia, Arnold's Erste Liebe, Nachfolge Christi, or Thomas von Kempis, mit Goldschnitt.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Detrich Philip's Handbuechlein, or Gesangbuch, in use in the churches lately from Russia, Menno Simon's Fundamentbuch, or Leed's History of the United States.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen-Geschichte, eine deutsche Handbibel, or Miller's Illustrirtes Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good family Bible (Eng.), Gallaudet's Scripture Biography for the young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty five subscribers and $25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary, a set of Jacobus' Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and $40.00 we will give a Jannison, Fausset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Money should be sent by draft or postal money order. DO NOT SEND US CHECKS, but New York, Philadelphia or Chicago drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO., Elkhart, Ind.

ENVY is a bitter root in the heart, and if persisted in, will lead men to almost any degree of sin.

LOVE thinketh no evil of his neighbor, much less speaks it. Let him who is inclined to speak ill of the motives and actions of others read the 13th chapter of 1st Corinthians and Christ's Sermon on the Mount.

CONDEMNING OTHERS.—When you wish to say anything derogatory of your neighbor's character, always be sure that what you say is true, and that you are not trying to pull the mote out of your brother's eye, while a beam is in your own. When you know that the saying of a certain thing even when true brings no good to you, nor to him to whom you say it, and only has a tendency to harm him of whom you speak, then it is better to hold your peace.

ONE of our correspondents has of late become so much impressed with the 6th chapter of Matthew that he thinks we ought to publish it in the HERALD OF TRUTH. As we have to economize space at present, and probably every reader is in possession of a New Testament, we would ask, for the sake of our correspondent, that each one carefully and prayerfully read the truths for himself which have been of so much importance to our brother.

GOD'S AGENTS.—If any should have reason to fear that their circumstances will bring them to a time when their families could not maintain themselves, they should remember that God's faithful children are his agents to answer the prayers of the needy and supply their temporal wants. To be a faithful member in a faithful church is all the assurance any one needs to be safe against the ordinary accidents and calamities that happen to God's people. C.

FAREWELL.—With what a solemn cadence these words often fall upon our ears; especially when that word is spoken for the last time. A dear sister, who for so many years has read the HERALD, has reached that age in which she is no longer able to read, and therefore bids adieu to her paper in the following words:

Dear Brother Funk—For seventeen years I have been a constant reader of the HERALD OF TRUTH; and am now, on account of old age, being in my eighty-fourth year and no longer able to read, obliged to bid the dear old HERALD farewell. This I very unwillingly do, for it has been a great source of comfort and a joy to me through all these years. May the blessings of the Lord rest upon the dear old HERALD, and may it live long to follow its mission of heralding truth and of sounding the note of alarm to perishing souls, and of bringing comfort and encouragement to the poor pilgrims on the narrow way. I am anxiously waiting, and expect soon to enter the pearly gate of heaven, and tread its golden pavements; to meet face to face with the innumerable host of God's redeemed, and the many loved ones gone before, among whom is the partner of my early life, who crossed the river thirty-six years ago. Yours in Christ. C. W.

Hespeler, Ont., Nov. 24th, 1881.

AN EXCHANGE says, "D. L. Moody believes in immersion for christian baptism." Certainly he could not believe otherwise, since the original word from which it is taken means *dip* or *immerse*. —*Gospel Standard.*

We should like to know how D. L. Moody, or the "Gospel Standard" are going to reconcile this immersion baptism with the baptism of the Holy Ghost? When John the Baptist, Luke, Peter, the prophet Joel, and Jesus Christ himself all speak of baptism as an outpouring, a coming upon, a falling on, a shedding forth, etc., and when both John the Baptist and Christ call the pouring out of the "Holy Ghost" a baptism, and the baptism of the Holy Ghost is universally acknowledged as the substance of water baptism. We must confess, we do not see how any one according to the Bible can make immersion out baptism. According to our understanding of the matter, it is impossible by a fair interpretation of Scripture to transform baptism into immersion.

THE ORPHAN'S HOME AT HUNTINGDON, Pa.—Some members of the church of the "Brethren" or "Dunkards" had been for some time considering the necessity of a home for needy orphans. Efforts put forth a few months ago to establish an institution of this kind have resulted in what is called the "Orphan's Home." *The Primitive Christian* says, "The kinds of children taken may best explain the character of the work. There is one little boy without father or mother, who was put off a canal boat at this place. Another is a whole orphan from an adjoining county. He is a cripple and walks on crutches. One little girl, name unknown, another, the child of a poor widow; a boy and girl whose mother is dead; three children whose mother died, and whose father is in California. They have no friends here, and they were the only ones to follow their dead mother, as she was borne away to the grave in a rough, undraped coffin.

"From this it will be seen that the class for whom the Home is designed, is the truly deserving,—the homeless and friendless."

We have recently received the first number, Jan. 1882, of a neat little paper, published partly in the interests of the Home, and partly to educate a sentiment in favor of better providing for the truly needy. The enterprise is a noble work, and we heartily wish it success, hoping that the moving motives were, love to humanity, and obedience to Christ.

WINTER.—Once more we find ourselves in that season of the year when the King of day seems to rise only to a small height, and, at a long distance from us, quickly cross the distant southern part of our earth. In the morning he lingers long in his shadowy shroud, casts a few scattered, slanting rays at intervals from behind the clouds at mid-day, then quickly hides away in the south-west, leaving us to the darkness of the long winter night, rewarding us again after patient waiting with another short, winter day.

This is winter, the season which brings merriment to the school-boy and happiness to the families that are surrounded with plenty, and find themselves cosily sheltered from the storm in a comfortable home by the glowing fireside. But there are persons upon whom the mention of winter falls like a pall, and their sorrows increase as the nights grow longer and the days more dreary. Many, many are the bodies that shiver and the hearts that ache at the prospect of suffering, of hunger, and of cold.

Dear brother, dear sister, you who are blessed of the Lord, for what have you that has not been given you; you to whom the Lord has lent much, for what you have is not yours but lent of the Lord; you who, when you leave your door can button yourselves into overcoats and wrap yourselves into robes until you are impervious to the storm, and can return again to your glowing fire to sit down in a cushioned rocker, or walk your neatly carpeted floor; have you enjoyed all this selfishly, or have you in accordance to the commands of our Master, gone out to search for the poor, the needy and destitute, to give to them the joy that God's blessings in your hands can bring? Have you creature comforts in abundance and luxury on every side, and hypocritically ask God to take care of the poor? Do you take a thought of God's poor, unto whose cries he lends a listening ear, and who are ever in the sight of his eyes? How stands your account with God concerning those whom he has commanded you to reach out and help? "The poor ye have always with you," he says to the avaricious, murmuring disciples, "and whenever ye will ye can do them good." How will you stand the test which shall be applied to show your worthiness or unworthiness—"Inasmuch as ye did it unto one of the least of my disciples, ye did it unto me"?

Will you ask God to show you, when you again go to your devotions, whether you have done your duty to the poor? What have you done to relieve them and make them rejoice? Have you done anything? Press these questions upon your heart while conversing with God. Remember it is winter *now* and God's poor are suffering. C.

CHURCH NEWS.

DEACON ORDAINED.—On the 26th of June, 1881, a deacon was ordained in the congregation at South Cayuga, Ont. Three candidates were nominated, of whom Brother Christopher Hoover was chosen by lot.

FROM LANCASTER, PA.—Bro. E. M. Shellenberger, of Stephenson Co., Ill., visited several of the churches in Lancaster Co., Pa. He preached in Lancaster city on Sunday, Dec. 4th, at the Stone Meeting-house on Dec. 8th, and at the Brick Meeting-house the same evening.

FROM ASHLAND CO., OHIO.—Bro. A. M. Boyer, writes us under date of Dec. 4th, "The HERALD OF TRUTH is a welcome visitor. My wife and I are, so to speak, alone here. Bro. Beutler preached for us some time ago, Bro. C. C. Beery filled an appointment two weeks ago; though the weather was unpleasant a goodly number assembled, and we had a very interesting meeting. These were the only meetings we had since June. As I read to-day in the HERALD of so many ministering brethren traveling, it made my heart burn in sympathy for those scattered sheep which have been visited by the brethren during the fall; and Oh! how I wished that we could be blessed with such visits. May the Lord abide with us all."

FROM CHAMBERSBURG, PA.—Bro. John N. Long writes to the HERALD giving a short notice of Bro. Coffman's visit in Franklin county. He says, "Bro. Samuel Coffman and wife of Rockingham Co., Va., stopped with the church in Washington Co., Maryland, and attended the communion meetings at Stauffer's and at Clear Spring; also several other appointments. Coming to Franklin Co., Pa., they stopped with Sisters Martha and Barbara Long, Preacher Parret, Bro. John N. Long and others. On Saturday, services were held at the Chambersburg Meeting-house, where one precious soul made her confession and was baptized. She has been blind for a long time. May we not hope that she came like Bartimeus, trusting all to Christ the son of David? The communion was observed on Sunday, and a good many partook of the sacred emblems. As His church, may the Lord prosper us who have laid our hands on the plough. After visiting Bro. John Wadel (preacher) and a number of other brethren and sisters, Bro. and Sister Coffman left for Cumberland and Lancaster counties. May our brother ever use his knowledge of the Scriptures as a power for good in the holy cause."

FROM MONTGOMERY CO., PA.—I desire to inform you that we had a very pleasant visit from some of the brethren from

Lancaster Co.; Bishop Christian Bomberger, Pre. Christian Lehman, Pre. Levi Ebersole and wife, Deacon Jacob Risser and wife and Bro. David Landes and his mother. The party arrived at Schwenksville on the 3rd of Dec., and on Sunday they attended meeting at Salford, where Bro. Lehman spoke from John 10 : 27. In the afternoon Bro. Bomberger spoke at Souderton. His subject was Peter's draught of fishes. On Monday there was an appointment for them at Gehman's where Bro. Ebersole spoke from Acts 3 : 18. On Tuesday Bro. Lehman spoke at Lexington from John 3 : 16. On Wednesday Brother Bomberger spoke at the Plain Meeting-house from Jn. 5 : 8, 9. On Thursday there was meeting in Skippack, where Bro. Bomberger selected as the foundation of his remarks Heb. 4 : 9. In the afternoon they made their way to Rahn Station and started for home. We trust the Lord may have been with them and brought them safely to their homes, to meet with their dear ones there. May the Lord bless their efforts and may we all who had the privilege of hearing them be encouraged and strengthened, so that we may be able to serve our dear master more faithfully.

Lansdale, Pa. HENRY GODSHALL.

FROM EDGAR CO., ILL.—Editor of the HERALD OF TRUTH, Dear Bro. in the faith: I am happy to inform the readers of the HERALD that we were favored with a visit by Bishop John M. Greider of Montgomery Co., Ohio. It was stated in the December HERALD that Brother Greider was on a visit to Lancaster Co., Pa. After preaching in Erb's Meeting-house, a friend of mine (not a brother) requested him to pay us a visit and preach for us, at the same time sending money to the place where Bro. Greider was to take dinner to pay his fare.

As soon as Bro. Greider arrived at home he informed us of the facts, as above stated, and promised, if the Lord will, he will be with us on the first Sunday of December. No one can imagine the joy this welcome news created in our hearts. I therefore at once made application for the church at Cologne, which belongs to the Disciples (Campbelites), and also for the Methodist church on the North Arm Prairie, 14 miles from here. Both societies willingly gave us the use of their houses. I also notified Bro. A. F. Detwiler, one of our ministers of Clay Co., Ill., and Adam Winger of Crawford Co., Ill. (the death notice of his wife appeared in the December HERALD). Both were with us. Bro. Greider accompanied by Sister Greider came on the night train between 11 and 12, Friday. We spent Saturday conversing of both worldly and heavenly things. On Saturday evening, between 8 and 9 o'clock, some one rapped at the door, I went to open, and to my surprise there stood Bro. Jonas Nolt and wife and Sister Maria Erb (widow) cousin of my wife, of Lancaster Co., Pa. They had made a trip through Kansas, and were on their way home. They knew nothing of our meeting till within six miles of our place. Our little flock now numbered nine brothers and sisters. The evening was spent in admonitions, singing and praying.

The next morning (Sunday) we all went to the Cologne church a half mile from my place. By the time the appointed hour arrived the house was well filled, some even from a distance, to hear and see the worship of a little flock of whom they never heard before. Bro. Detweiler introduced the service by exhortation and prayer. Bro. Greider then read the Scriptures usually read at communion services and gave sufficient evidence for our worship as regards the communion. The bread and wine were then served to our little company of nine members. Feet washing was also observed. The congregation was very attentive. Bro. Greider then announced a meeting for the evening at early lamplight. The house in the evening was again well filled and the congregation very attentive. On Monday we all went to John Risser's close to North Arm church. At the appointed hour the house was also filled. Bro. Detwiler gave an admonition and Bro. Greider read and explained the text, speaking sound doctrine. At both meetings the people seemed to be much interested, some of them shedding tears.

This again shows and proves as I before said and wrote that missionary work and the scattered members are too much neglected. Why is it? It is surely not impossible to reach them. No; all things are possible to him that believeth. We do not regret reading of ministers visiting and preaching for our strong churches that are provided with ministers of their own, but it touches our hearts to hear of so many little flocks and scattered members who seem to be neglected. Did not the Savior say to Peter, "Feed my sheep?" He did not say, "Feed the flocks." Brethren, we have no excuse to make. Why do not some of our strong churches ordain brethren to the ministry, so that some of them would have plenty of time to spare and go to preach for the scattered? Much good could be done in this way, and many souls be added unto the kingdom.

On Monday evening after meeting our friend George Risser took us to his home, with his parents. Abram Risser also lives at the same place. The meeting of Bro. and Sister Greider and the Rissers was a pleasant one, as they were neighbors in Lancaster Co., Pa. On Tuesday after dinner we all went to Paris. George and Abram Risser conveying us there. Here we took the parting hand with tears, having the glorious hope of meeting again, if not in this world, yet in that better home prepared for all God serving people, where parting is unknown. Bro. and Sister Greider left for their home in Ohio, and Bro. Nolt and wife and Sister Erb for Orrville, Ohio, to visit some friends. Bro. Detwiler staid in Paris to visit two daughters liivng there. Bro. Winger went home with us, and took the morning train for his home in Crawford Co., Ill. Thus ended the second meeting of our church ever held in Edgar county. We tender our warmest thanks, first to the Lord for the motive he gave to our friend and for his blessings while the brethren were with us; next to our friend for the sacrifice of the means he gave to Bro. Greider. We sincerely pray that the Lord may reward him. We also thank all the brethren for the love and the many admonitions they gave us while here, hoping that our heavenly Father may reward them, so that their labor may not have been in vain. May our meeting long be remembered. We desire more such visits.

ABRAHAM H. KAUFFMAN.

Cologne, Ill.

A VISIT TO OHIO.

On the 24th of October, I left my home in Kent county, Mich., for a visit to Ohio. I stopped first at Bluffton, Allen county, where I met Bro. D. Boesinger. I remained here from Monday till Saturday, during which time I was at two meetings. Bro. Funk, editor of the HERALD OF TRUTH was here, and the appointments were made for him. This was much enjoyment for me in a strange place, where I had never had the privilege of attending meeting. I felt much at home here.

On the 28th I started for Columbiana county, where my brother Jacob lives, also a place where I had never been before, excepting that when we came from Pennsylvania we passed through the country. Here I have but few acquaintances, yet I met some whom I had known before. On Sunday I went with my brother and family to meeting, where I had much enjoyment. I remained here from the 29th till the 2nd of November. Then I bade farewell to my brother and family, and went to Orrville, Wayne Co., where I lived in my younger days. Here I met many with whom I had associated when we were young. I went with my brother-in-law Adam Brenneman to Holmes county. Here there was meeting on Saturday, and two young men were received into the church by baptism. O that others would follow their example, and seek to serve the Lord in their youth.

On Sunday, the 6th, the communion was observed. A good many persons were assembled. Here I felt much at home. Here I met with Bishop Michael Horst, with whom I was a school-mate in Lancaster Co., Pa., but whom I had

not seen for thirty-four years. He officiated in the above meeting. In the evening we returned to Wayne Co. Here at Orrville my time was too short to go to all the places I desired, therefore I hope that those missed will not think hard of me.

On the 7th, I left Orrville for Indiana, and stopped with my brother-in-law, David Martin, at Nappanee; but I did not remain there long, for I had been there only a few hours when I received word that I should come home, that sickness was in the family. I left Brother Martin and sadly started homeward as quickly as possible, not knowing what might happen before I could reach home. But how glad I was the next day when I reached home and met them better than I expected. I could not thank the Lord enough for all the blessings he bestowed on me on my journey. And I also felt very thankful for the love the brethren and sisters manifested toward me, one so unworthy, in the short time I was with them.

When we meet here, we must soon part again; we can enjoy ourselves together a while, but soon the time is here when we give the parting hand, not knowing whether we will ever see each other again. Then let us be zealous in our calling, that when our pilgrimage is ended we may meet in heaven, where there is no parting forever. This is my prayer for us all and for all men.

As the old year will likely be about ended before this comes before the readers of the HERALD, I wish to all who read this a New Year's greeting.

HENRY EYMAN.

For the Herald of Truth

THE NEW YEAR.

Dearly beloved brethren and sisters, readers of the HERALD OF TRUTH: A friendly salutation to you at the beginning of the new year.

When we permit our minds to wander back to the beginning of the year that is now past, how many dear friends, brethren and sisters, can we call to mind who have passed away with the old year never to return to us, never to live any part of their time over again? Their work on earth is finished, and they can never do what they have left undone. At the great judgment day they shall be rewarded according to their deeds, be they good or evil. They have gone to reap what they have sown. How joyous will be the gathering at the harvest if they have sown to the spirit. Eternal life, O, how blessed! But how sad to think that any may have neglected to attend to their great responsibilities in the time of grace, and should have sown to the flesh to reap corruption.

Let us not forget ourselves who are still here and have the way of grace in which to work, for soon our sun will go down and the night close over us also, how have we used the time during the year that is gone? Have we improved the days that they may be followed by a blessing? If not, let us humbly confess our faults, ask forgiveness, and form a resolution to leave unfaithfulness with the old year, and use the new to God's glory. We still have the promise that whatsoever we ask we shall receive. Our heavenly Father has abundantly answered our prayers, and heaped upon us blessing after blessing, both temporal and spiritual, and if we trust him he will not forsake us in the year that is before us.

We have no assurance that the year before us is ours. Long before it closes we may be numbered with those who started with us at the beginning of the year that is past, but are no more of earth. Let us use to-day as we shall most desire to have used our time when we come to leave this life, and ever watch and pray.

Kossuth, Ont. JACOB WOOLNER.

CHRISTMAS TIME.

BY SIMON P. YODER.

Time in its unceasing rounds
Brings again the sights and sounds
To our minds, which long ago,
Filled men's hearts with joy or woe;
And as ev'ry season brings
To our mem'ry former things,
Holiest thoughts—themes most sublime
Are reserved for Christmas time.

"Merry Christmas," now we hear,
Spoken from the heart, to cheer
Every heart that gladly sings
What the old, old story brings;
How the angel voices sweet
Filled the air with joy complete,
When the Holy Child was given
To prepare our souls for heaven.

More than eighteen hundred years,
With their streams of burning tears,
Fail to dim the truth which then
Brought sweet peace—good will to men;
"Peace on earth;" God willed it so,
Peace to all the world below;
Unto us his Son was given,
Bringing peace and joy from heaven.

Holy prophets who of old
By faith this glad event foretold,
Bid all the earth with joy to sing
The praises of our Lord and King.
Much more may we who realize
God's precious gift—redemption's price,
Bid every nation, every clime,
Rejoice with us in "Christmas time."

Vistula, Ind., 1881.

TO MAKE provisions for war is sooner or later to be involved in it. They who are conscientiously precluded from bearing arms, either in self-defense or otherwise, will be the last to be assailed even by the brutal and vile.—*Wm. Lloyd Garrison.*

For the Herald of Truth.

ONE MORE YEAR.

Looking back over the events of the past year, they seem to have occurred but yesterday. They appear to us like indistinct dreams, yet we know that the past was once a present moment, and that which seems like dreams, a stern reality. Many weary steps we have taken since the dawn of last New Year, many struggles with temptations we have had, and Christ has been endeared to us, since through his love, his power and mercy, many victories we have won. This old year once was new, and O, what feelings stir the heart as we live over again in memory the days that have passed away forever; thinking of hopes blighted and fears realized, of clouds that had gathered and hovered until they broke in storms over our heads. How, bowed to the earth before them, our longing for heaven increased; then looking upward by faith, and sheltered in Jesus' love, we saw that the dark clouds had parted and were seen at a distance, and the sunshine was brighter than before. The year has gone, but it has left its mark, a line of care upon the brow, a shadow in the heart, a beloved form has passed from earth, a weary traveler has reached the journey's end. There is a vacant chair by the hearth and an aching void in many a heart. But that which has opened for us a fountain of sorrow, we trust has become to the departed ones the entrance to eternal life. Fair buds were opening in God's garden, but he gathers the fairest from the parent stem, and places them on high, to attract the earth-chained heart, and tempt it to gather treasures in heaven. This was all for our good; we are in the hands of a loving Father, and nothing will he permit to touch us that is not for our eternal welfare. We sow the seeds in our gardens; then clouds and rain, dew and sunshine are required that the plant may thrive and bring forth fruit. So with the Husbandman of the world. He prunes and purges until the branches are laden with fruit. Should we then murmur under the guiding care of our God, when we know that he is only drawing us closer to him?

Let the old year go: it has been a blessed year to us; we have had our share of good gifts, and no more than our share of troubles. Why look to the past? Why brood over sad memories? The past is in God's hands and we can not change it. The present alone is ours. Let us make it a moment for Jesus, then past and future will be what God meant it to be for us. One more year we have worked for Jesus; one year less of life for us; one year nearer the great white throne and the promised rest. Nearer home, nearer home than we've ever been before. BARBARA HERR.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

CORRECTION.—In the December No., in the death notice of *son of Jacob and Barbara Halder*, read *son of Jacob and Catharine Stalder.*

In the notice of Maria Boshart, instead of Nov. 7th read Sept. 7th.

MILLER.—Nov. 26th, near Neshannock Falls, Lawrence Co., Pa., Sister Anna Miller, widow of John Miller dec'd, aged 64 years, 7 months and 25 days. She was a sister in the Amish church, and beloved by all. She leaves four children to mourn their loss.

KINIG.—In Logan Co., Ohio, Martha Kinig, widow of Chr. Kinig dec'd, aged 64 years, 9 months and 6 days. She was a beloved and faithful sister in the Amish church. Services by John Werey and John P. Kinig.

GREBIEL.—Sept. 26th, in Logan Co., Ohio, Fanny, daughter of Daniel and Rachael Grebiel, aged 3 months and 14 days. Services by C. K. Yoder and David Plank.

KINIG.—Dec. 5th in Logan Co., Ohio, Wallace, son of Jacob Z. and Barbara Kinig, age 1 6 months and 6 days. Sermon by Samuel Headings and J. P. Kinig.

BAUMAN.—Nov. 22nd, in Ontario, Sister Catharine Bauman, maiden name Wismer. She went from Chester Co., Pa., with her parents to Ontario, in 1800, and united with the church in 1812, married in 1813. She had 10 children, two of whom preceded her to eternity. Her age was 87 years, 7 months and 11 days. She was a widow 24 years. The funeral services were conducted by Jacob Woolner at the house and Elias Weber at the meeting-house from John 5 : 24, 25, and by the writer from Rev. 14 : 6—13.

GERBER.—Nov. 18th, in Wayne Co., Ohio, very suddenly, Bro. Nicholas Gerber, aged 70 years, 10 months and 18 days. In the morning he went to the barn to do his work, and after he returned to the house suddenly expired. Funeral services by Chr. Sommer and Jacob Nusbaum from John 3 : 16—21.

TSCHANTZ.—On the 20th of Nov., in Wayne Co., Ohio, of diphtheria, Clara, daughter of Christian and Maria C. Tschantz.

MILLER.—Nov. 21st, in Tuscarawas Co., Ohio, of the infirmities of old age, Michael Miller, aged 83 years, 1 month and 16 days. Buried the 23rd. Services by Peter Bitsehy and Christian Troyer.

FUNK.—On the 28th of November, in McLean Co., Ill., of the infirmities of age, Pre. Christian Funk, aged 82 years, 6 months and 1 day. He leaves 3 children to mourn their loss. He was a preacher 50 years. The funeral took place the 30th, at which time appropriate remarks were made by Christian Gingrich and Joseph Stuckey, from 2 Tim. 1 : last clause of the 12th verse.

STUTZMAN.—Nov. 28th, in McLean Co., Ill., of malarial fever, Minnie Stutzman, aged 16 years, 6 months and 3 days. Buried on the afternoon of the 30th, at which time services were held by Joseph Stuckey, from 1 Cor. 15 : 19.

STRUBHER.—Nov. 29th, in McLean Co., Ill., of dropsy, Valentine Strubher, aged 64 years, 2 months and 14 days. He leaves a wife and 8 children to mourn their loss. Funeral the 1st of December. Services by Peter E., and Joseph Stuckey from John 14 : 2.

GEHMAN.—On the 8th of November, in Montgomery Co., Pa., Sister Mary Gehman, maiden name Latschaw, wife of Pre. John Gehman, aged 95 years, 9 months, and 2 days. She was buried at Harsarder's Meeting-house on the 12th. Funeral services by J. Bechtel, A. Mack, and J. Meschter.

YODER.—Nov. 30th, in McLean Co., Ill., of malarial fever, Catharine Yoder, aged 71 years and 6 months. She leaves 9 children to mourn her death. Her maiden name was Stuckey. She was buried on the 3rd of December. Funeral services were held by Joseph Stuckey from Philip. 1 : 21.

MARTIN.—Nov. 11th, in Naperville, DuPage Co., Ill., Sister Fannie Martin, aged 90 years and 14 days.

WEIDMAN.—Sept. 1st, near Sporting Hill, Lancaster Co., Pa., of consumption, Bro Michael K. Weidman, aged 41 years, 6 months and 4 days. Funeral services were held on the 5th. He was buried in Sporting Hill grave-yard. Brother Weidman was an upright man, a kind husband, and a support to his aged parents.

LOW.—Sept. 21st, in Mount Joy, Lancaster Co., Pa., Sister Hettie Low, aged 41 years, 7 months and 1 day. Funeral services were held on the 24th. Text, Job 14 : 1, 2. She was buried at Strickler's Meeting-house. Sister Low endured many sorrows and trials, but continued to live a Christian life.

MILLER.—Oct. 9th, in Manheim, Lancaster Co., Pa., of diphtheria, Allen, youngest son of Bro. and Sister Moses G. Miller, aged 7 years, 11 months and 21 days. Funeral services were held on the 11th at Manheim. Text, 1 Thess. 4 : 13.

RAMER.—Nov. 9th, in Snyder Co., Pa., of old age, Joseph Ramer, aged 84 years and 4 days. Buried the 12th, at Kiser Church. Services by Thomas Graybill. Text, John 5 : 24.

KISSINGER.—Dec. 4th, in Snyder Co., Pa., of diphtheria, Anna Laura, daughter of Charles and Anna Kissinger, aged 8 years, 3 months and 24 days.

Dec. 5th, of diphtheria, Rebecca, aged 3 years, 1 month and 16 days. Both these children were buried the 6th, in one grave. Services by Thomas Graybill and John Arnt. Text, John 16 : 22.

RIEHL.—Dec. 8th, in Snyder Co., Pa., of consumption, Matilda, wife of West Riehl, aged 32 years 6 months and 23 days. Services by Thomas Graybill. Text, Rev. 19 : 9.

KESSLER.—Sept 27th, in Rapho Tp., Lancaster Co., Pa., Catharine, wife of Andrew Kessler, aged 67 years, 11 months and 14 days. Funeral on the 1st of October. Text, Rev. 14 : 13. Buried at Erisman's Meeting-house.

NOLT.—Sept. 30th, near Silver Springs, Lancaster Co., Pa., Sarah N. Nolt, aged 32 years, 9 months and 8 days. Funeral on Oct. 3rd. Text, Isa. 38 : 1—6. Buried at Silver Spring Cemetery.

COBLE.—Oct. 1st, near Centerville, Lancaster Co., Pa., of Consumption, Bro. John Coble, aged 58 years, 9 months and 22 days. Funeral on the 4th. Text, Rev. 21 : 6, 7. Buried at Risser's Meeting-house.

ENGEL.—Oct. 6th, near Mount Joy, Lancaster Co., Pa., Fannie Engel, wife of Preacher Henry Engel, aged 70 years, 2 months and 23 days. Funeral on the 9th. Text, Rev. 7 : 16, 17. Buried at Cross Road Meeting-house.

HOSTETTER.—Sept. 22nd, near Manheim, Lancaster Co., Pa., Mary Hostetter, aged 78 years, 9 months and 11 days. Funeral on the 25th. Text, Isaiah 38 : 12. Buried in the family graveyard.

GEIB.—Sept. 24th, near Green Tree Meeting-house, Abraham, infant son of Henry and Lizzie Geib, aged 5 months and 29 days. Funeral on the 27th. Text, Ps. 39 : 5.

BRUBACHER.—Sept. 28th, near Brickerville, Lancaster Co., Pa., Anna, wife of Abraham Brubacher, aged 63 years, 8 months and 27 days. Funeral on the 30th. Text, Isa. 40 : 5. Buried in the family grave yard.

SPAHR.—Nov. 17th, in Spring Garden, Lancaster Co., Pa., Sister Catharine Spahr, in her 57th year. Funeral on the 20th. Buried at Krabill's Meeting-house. Sister Spahr was a faithful member of the Mennonite church.

SNAVELY.—Nov. 21st, at Snavely's Mill, Elizabeth Tp., Lancaster Co., Pa., Ellen, daughter of Bro. and Sister David H. Snavely, aged 3 years, 11 months and 10 days. Funeral on the 23rd. Text, Ps. 4 : 9. Buried at Hammer Creek Meeting-house.

SAYLOR.—On the 12th Nov., in Somerset Co., Pa., Bro Jacob Sayler, aged 54 years, 4 months and 3 days. He was buried on the 14th at Thomas' Meeting-house. He was a faithful member of the Mennonite church about 35 years. He leaves a bereaved wife, seven sons and two daughters to mourn their loss. The family lost a devoted husband and father, the church a worthy member, and the community an honest and upright citizen. Though his death is sadly felt throughout the entire community, we must all feel that what is to us a sad bereavement, is to him eternal gain. Funeral services by Jonas and Samuel Blough, from 2 Kings 20 : 1.

MISHLER.—On the 22nd Nov., in Somerset Co., Pa., Sister Susan, wife of Bro. Levi Mishler, and daughter of Bro. and Sister Tobias and Leah Weaver, aged 30 years, 9 months and 29 days. She was buried on the 24th in her father's family graveyard. Her disease was consumption, of which she lingered for several years, and bore her suffering with patience to the end. When visited she smiled contentedly and expressed a willingness to die, having a living hope in her Savior. She leaves a husband and four daughters to mourn the loss of a faithful wife and dear mother. Funeral services by Jonas and Samuel Blough, from 1 Pet. 1 : 24.

KENSINGER.—Nov. 9th, in Elkhart Co., Ind., of spasms, Clarence, son of Joseph and Rachael Kensinger, aged 4 years and 8 months. Buried at Shaum's Church. Services by H. Shaum and John Metzler. Text, Matt. 18 : 3.

STUTZMAN.—Nov. 25th, in Fairfield Co., Ohio, Bro. Henry Stutzman, aged 55 years, 10 months and 24 days. Buried the 27th. Services were held by Pre. Skinner in English, and Jacob Good in German. Text, Rom. 5 : 17. Bro. Stutzman leaves a wife and four children to mourn his departure.

KNISLEY.—In October, in Dunn, Haldimand Co., Ont., Susan, widow of John K. Knisley, aged 76 years. Services by Leonard Hoover.

STUTZMAN.—Oct. 15th, in Noble Co., Ind., Lydia, daughter of Emmanuel and Magdalena Stutzman, aged 22 years, 10 months and 29 days. Buried on the 16th, in the Haw Patch Amish Mennonite Cemetery. Funeral Services by Isaac Smucker in German, and Jonas Hartzler in English. Text, John 5 : 24; Phil. 1 : 21. Her death was caused by a fall. On Tuesday morning Aug. 30th, at about 3 o'clock, the family were aroused by a noise of some falling object and the subsequent groans of a person in distress. Search revealed the fact that Lydia had fallen from an open window about 18 feet. It is supposed that she went to the window for cool air, the night being excessively warm and she not feeling well had fallen asleep while sitting at the window. In falling she struck her shoulders, severely injuring her spine. From that time till death she was totally paralyzed below the injury. During her afflictions she suffered much pain, especially the first several weeks, but she bore her afflictions with Christian fortitude. She had no desire to get well, but rather to depart in Jesus. She was a faithful sister in the Amish Mennonite church for several years, and during her afflictions she requested that meetings of prayer and singing be held at the house by the ministers and brethren. She departed as we believe in peace with God and man.

LONG.—On the 15th of December, at the residence of her son Jacob Long, in Elkhart Co., Ind., of the effects of a rupture, Sister Elizabeth Long, widow of —— Long, formerly of Medina County, Ohio. aged 85 years, 3 months and 7 days. She bore her sufferings with great patience and fortitude. She put her trust in Jesus;

looking forward in the hope of a blessed resurrection to the inheritance of God's children in glory. She was buried on the 17th at Shaum's burying ground, where appropriate services were held by Henry Shaum, C. Christophel and J. F. Funk.

IKER.—Oct. 11th, in Lampeter Township, Lancaster Co., Pa., of apoplexy, Bro. Elias Herr, aged 77 years, 4 months and 22 days. Funeral services were held on the 14th. Text, Amos 4 : 12. Buried at the Brick Meeting-house. Brother Herr was a zealous Christian and a faithful member of the Mennonite church.

FAUBY.—Oct. 25th, near Ironville, Lancaster Co., Pa., of bronchitis, Sister Louisa Fauby, aged 51 years, 11 months and 14 days. Funeral on the 29th. Text, Rev. 7 : 16, 17. Buried at Silver Spring Cemetery. Sister Fauby was an affectionate sister in the church.

16 : 16.

SCHROOL.—Nov. 12th, in Juniata Co., Pa., Samuel J., son of Jacob and Maggie Schrol, aged 4 months and 7 days. Services by Thomas Graybill.

TROYER.—Nov. 23rd, in Clinton Tp., Elkhart Co., Ind., of typhoid fever of one week's duration, Susanna, wife of Chr. J. Troyer, aged 29 years, and some months. She leaves a bereaved husband and 6 children to mourn their loss. She earnestly exhorted her children to be obedient to their father. She lived a Christian and died in full faith in Jesus Christ. Buried the 25th, when services were conducted by A. A. Miller and John L. Miller, from 1 Thess. 4 : 14—18.

MYERS.—Nov. 27th, in Lee Co., Ill., of brain fever, Netta, daughter of Abraham and Hannah Myers, aged 2 years 11 months, and 12 days. She was buriod at the Mennonite church near Sterling. Services by A. Ebersole, H. Nice, and J. Kornhaus. Text, John 16 : 16. This is the fourth death in this family inside of ten months.

WEAVER.—Oct. 22nd, in Juniata Co., Pa., Samuel E., son of Samuel and Susan Weaver, aged 4 days. Buried at Delaware Church. Services were conducted by Jacob Kurtz from the words, "Let the little children come unto me."

STONER.—Nov. 8th, of the infirmities of old age, in Lost Creek Valley, Juniata Co., Pa., Abraham Stoner, aged 88 years, 2 months and 23 days. Buried at Lost Creek grave-yard. Brother Stoner was a consistent member of the Mennonite church for many years. Funeral services by Wm. Graybill and George Myers.

SHELLENBERGER.—Nov. 12th, in Juniata Co., Pa., Mary Ann, daughter of Isaac and Elizabeth Shellenberger, aged 10 years, 1 month and 27 days. Buried at Lost Creek burying-ground, where many friends and relatives met to pay the last respect. Appropriate remarks were made by the brethren Jacob S. and Wm. Graybill. Text, John 16 : 33.

WERT.—Nov. 24th, in Juniata Co., Pa., infant of John and Lydia Wert, aged 1 month and 24 days. Buried at Lost Creek. Services by Wm. Graybill. Text, Philip. 1 : 21

SNYDER.—Nov. 25th, in Snyder Co., Pa., of palsy, Pre. John K. Snyder, aged 81 years, 7 months and 14 days. He was buried the 30th in Graybill's burying ground. Services by John Landis, Thomas Graybill and Robert Arnt. Text, 2 Tim. 4 : 6, 7, 8. He was a minister 32 years, with the United Brethren. He preached eight hundred funeral sermons. He leaves a widow and 3 sons and 2 daughters, also grand-children to mourn their loss.

HELT.—Nov. 12th, in Manheim Lancaster Co., Pa., Jacob, son of Brother and Sister Hiram Helt, aged 5 years, 8 months and 6 days. Funeral on the 15th. Text, Luke 12 ; 32. Buried at Sporting Hill.

SNYDER.—Nov. 8th, in Snyder Co., Pa., of diphtheria, Agnes, daughter of Jacob and Elizabeth Snyder, aged 4 years, 11 months and 14 days. Services by Thomas Graybill, from John 16 : 16.

Letters Received.

WITHOUT MONEY.

Abraham H. Kauffman, Andrew Mack, Samuel Blough, Daniel Shenk, Ethleen N. Stover, C. H. Hochstetter, Henry Gottschall, J. V. Amstutz, Bernhard Maust, John Keister, David Newcomer.

WITH MONEY.

A—John Albrecht, G. C. A. Agricola, Peter Abrahams, J. J. Amstutz, Frederick Aldinger, Mrs. Jos. Ault, Elias Armstage, John Amstutz, P. Arnbrecht, Frank Auer, P. Abraham.

B—Jacob Blosser, Leua Bechler, Jacob Billey, Eli E. Borntreger, John Barnhart, Susie E. Basher, Jacob Becker, H. Bauman, David Bargen, Jacob K. Beitler, Moses Baer, Henry Bally, Jessie Bowman, D. Bender, Moses Burkholder, Cornelius Byer, Catharine Becher, Henry Bally, And. B. Berry, A. L. Bowers, Becker and Bro., Christian Berger, Justus B. Baer, Barbara Belsley, Jacob Burkhloder, Joseph Bowman, Nora Byers, Heinrich Bowman, Henry Bahr, D. Beeren, C. Borntreger, J. Becker, H. J. Butler, Jonas Brubaker, A. M. Boyer, G. Brenneman, Brenneman & Keil, David Brubaker, A. D. Buller, Christ. Belsly, William Bickel, John Beck, Barbara Barr, Christian J Borntreger, Hannah Brand, Moses C Bowman' Heinrich Baerkman, John Baer, Rachel B Banta, H Bauman, Cornelius Bergey, William Bechtel, H Bushman, B Bergen, Martha Berg, Chr N Brunk, Catharine Becher, H Baerkman, Jacob B Bechtel, Jacob Birky, J J Borntrager, J P Blough, John Brubaker, Isaac Brenneman, Joseph M Bender, J Balzer, Perry C Brunk, Jacob Baumgartner, B Baumgartner, William Burkholder, Jacob N Brubacher, J Broeske.

C—David Culp, David Culp, Martin Claasen, Jacob J Coblents, James Coyle, Christian Cobaugh, A Cornelius, Sarah J Christophel, J N Christophel, Corson & Son, J C Culp.

D—Henry Dillinger, John G Detweiler, J Doerksen, Cath Davidhizer, Garrison & Dodge, Joseph Detweiler, P. Dueck, Joseph W Detweiler, P Dueck, Jacob Diller Sr, P. Dueck, Henry Detweiler, Mary Dester, Mary Deardorff, David Diller, J Dulke, Harms & Dyck, Susanna Detweiler, Leah Dettweiler, H K Deuringer.

E—Henry Erisman, H Eidsen, Jacob Eberhard, Anna Eaby, J Enns, C Ebersole, C Enns, J Eicher, Henry Hilabarger, P H Everz, John Engel, P Eckert, D E Ebersole, Mary C Ebersole, Jacob Ens, J W Entz, J Eicher, C Ewert, M Eby.

F—H B Friesen, A M Friesen, C C Funk, Joseph Frey, Christian Farnwald, H B Friesen, J Friesen, C Friesen, David W Forry, Leah Fisher, S L Fisher, J Friesen, C Fast, J R Friesen, John Fast, H B Friesen, J Flaming, John Friesen, Peter Funk, J K P Funk, Ann S Friesen, Mrs Nancy J Funk, C Friesen, F Fast, Anthony Freed, Wm Fifer, Sarah Francis, D Franz, H P Friesen, D L Forry, F Friesen, M B Fast, Friesen & Harms, A Franz, Rebecca T Funk, Elizabeth Fretz, J Frank Fretz, J Oscar Fretz, J J Friesen, John Fast.

G—Peter Goede, Ida Good, C M Gerber, C U Gerber, Elias Gingey, Fred H Gantz, J B Grable, David Gascho, Samuel Gresher, Eliza Ann Groff, Chr Good, Isaac L Gehman, Peter Gingerich, Joseph Gerber, M E Gerder, Henry Good, Daniel G Gable, Elizabeth Good, J B Garman, Jacob Grosen, S Garig, Peter Gerber, Frances Good, Henry Good, P H Goerz, Jacob B Gingerich.

H—Samuel Hunsberger, Abraham Hartzler, Jos Hough, Annie Horst, J M Herr, J F Harder, Joel Hirschy, J A Hofstettler, Nicholas Hofstetter, Henry Hildebrand, J Harder, Joseph Heiser, Dr F Herring, B L Hershey, Magdalena Hershey, Jacob Holter, Michael Honderich, Henry B Harnish, H Harder, Peter Hartman, L J Hostetter, Martin B Herr, Jacob W Hege, David Hilty, Martin Hoover, Henry Hochstetter, Wm H Huber, Benjamin B Haltenman, Benjamin Hostetler, John F. Haltenman, Jos Haltenman, John Hunsberger, Heinrich Harms, Isaac Harms, Sarah Harms, Abm E Hoover, Elizabeth Hoffman, A C Herr, Susan Herr, Elsie Ann Hoover, Jonas Huber, H Heibert, Joseph Hunter, Abm B Herr D Hershey, Abraham Harms, B F Herr, G Harder, A Harms, Nicholas Hartzler, Christian Herr, Emmanuel Hartman, W Hiebert, D Hoepner, Samuel R Hoover, Andrew D Hershey, Mattie Hostetler, Jonathan Hershberger, Jacob Haltinger, A A Hershberger, Anna Hershberger, George W. Herman, Henry High, Benj Hostetler, J H Harms.

J—H Janzten, J Jantzen, Franz Jantzen, Daniel Johns, J Janzen, J Jansen, J J Johns, Nicholas Johnson G Jansen.

K—Henry Kauffman, D Klaasen, E W King, Knauth Nachol und Kuehne, J Klaasen, B Klippenstein, Gerhard Kornelsen, Martin Kengy, Samuel Kengy, Dan Kreider, Buche Kauffman, Joseph Klopfenstein, H Kroker, F Kliewer, Josiah Kohli, (books), J Krocker, D K King, Christian Keim, Jacob King, (dec'd), Emmanuel Kauffman, C J Kennel, Jonathan H Kulp, Sarah Kolb, Tobias Koehn, D Kreider, Magdalena Kreider, Annie Kreider, R M Kauffman, Catharine Kauffman, C Klupfenstein, Jacob Kennel, Jacob Z King, John Y Kurtz, Absalon King, Tobias Kreider, John Keller, F Kleiver, B Krocker, Daniel Kimperts, David Kanagy, David Keim, Emmg Kratz, J W Kohler, F. Knukel, Jacob F Krout, B Krocker, John P King.

L—Isaac Landis, Christian Lehman, Daniel Lapp, Leisenberg, Troxel & Co, P S Lehman, A S Lehman, Isaac Loewen, P P Lehman, J Loewen, Isaac E Lehman, John Latshaw, James Livingston, J Loewen, D Lohrenz, Jonathan Lantz, Henry R Leaman, Mary Landis, Samuel Lapp, A J Lehman, Benjamin Legron, Anna Lapp, D N Lehman, Jacob M Landis, Sarah Legron, Samuel G Landis, B Loewen, John Light, Aaron D Landis, Catharine Loucks, Sarah Lehman, John C Lehman, B Loewen, Amos Landis, Bery K Lehman, Jacob Lehe, B Loewen.

M—Henry Mosier, Daniel Mulenour, Joel Miller, Susanna Miller, S T Miller, John A Miller, John A Martin, Daniel E Mast, Jacob J Miller, Leah Metzler, David Mast, Elizabeth Martin, Madaline Mouver, J M T Miller, J E Miller, D Meckelberger, Aron Miller, Noah Mast, John W Myers, David P Moser, Peter Metzler, Mary Martin, Christian Musselman, John B Martin, Philip Mosher, Mary Ann Mitten, J K Moyer, Jonas M Miller, Christian Moller, Clingcr McAllister, H E Myers, Michael Myers, Daniel S Miller, D S Miller, Christian Musselman, J C Mishler, Caroline Mehl, G C Mohler, Margaret Miller, Daniel Martin, Elizabeth Miller, C May, S C Mellinger.

N—A Neufeld, A Nickel, P J Naffziger, J Nickel, Mary A Nice, Peter F Nickel, Carry North, Christian Naffziger, Peter Neufeld, H Neufeld, J Nickel, F Neufeld, A Neufeld, I Neufeld, Samuel Nash, C Neufeld, A Nickel, G Neufeld.

O—Nicholas Otzenberger, Abraham Overholt, C M Overholt, M B Overholt.

P—Abm Penner, J W Plank, D Peters, J Penner, C K Peters, Henry Pletcher, Jacob Peters, Jacob Penner, C K Peters, A Penner, A Penner, John Plank, B Peters, H Pauls, A Peters, J Peters, A Penner, Veronica Pannabecker, Henry Pletcher, Jacob Peters, Jacob Penner, C K Peters.

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S—P C Steiner, John W A Stolhour, George Shenk, Barbara Stauffer, P Schwartz, John Schoenbeck, Samuel Shenk, Benjamin Seer, Jacob Sommer, Uriah Sherk, Elizabeth Schrock, Henry Stemen, Andrew Schrag, Charles Scheiper, James F Shelley, John Schrang, J C Schmucker, A Schmidt, Jacob Suderman, Jos Schertz, J F Schmidt, Benjamin Snyder, Heinrich Stemens, Jonas Stuckey, Joseph Schmidt, David Schmucker, Conrad Schafer, Daniel Sander, Christian Sutter, John Sutter, Wm H Smith, John W Stuecher, John Steffen, John Schott, Susanna Smoker, D Sherk, Jacob Sharp, John Schlatter, C Stoner, Joseph Stauffer, August Stelting, John Sommer, N B Stuckey, Murlach & Schnetzler, J Schranger, Jacob Swartzentruber, Peter Schlautler, Daniel Schindler, Susanna Sechrist, David Shank, S W Smith, Peter Schrock David C Sling, David Stoch, Peter Schrock, Martin Seager, A Schott, Benjamin Souder, John R Snyder, Tobias Schmidt, Peter Sherk, George Smith, J Schmidt, Barbara Sander, David Schrock, Samuel Shenk, Wm Sharp, Jacob Shank, Anna Schtmucker, Jacob Smith, Jonathan Smucker, John Spring, John Stutzman, Daniel Shenk, Samuel Sherrick, M B Shank, Otto Schecnert.

T—Frank Toews, W Theidenhans, J P Thiessen, Benjamin Troyer, C Toews, Jacob Thomas, Wilhelm Thiessen, Daniel Tschantz, Peter Toews, P Toews, A Thiessen, Abraham K Thomas, A A Tschantz, John A Tschantz.

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V—K Voth, Will Vogt, George Vandermark, J Vogt.

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Y—E Yoder, Samuel Yoder, D A Yoder, E A Yoder, C C Yoder, Abner Yoder, Jacob J Yoder, Christian Yoder, Michael Yoder, Lizzie F Yost, Reuben Yoder, J Yoder, J B Yoder, C Z Yoder, Jonas Yoder, Peter B Yoder, Israel M Yoder, J. Yoder.

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No. 1, Grand Rapids Express	11 50 A. M.
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GOING WEST.

No. 3, Night Express.....	2.05 A. M
No. 5, Pacific Express.....	4.25 "
No. 71, Way Freight,.....	6.10 "
No. 9, Accommodation.....	7.10 "
No. 41, Way Freight	3.35 P. M
No. 7, Special Michigan Express.....	12.45 "
No. 1, Special Chicago Express	4.00 "

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 P. M.
Grand Rapids Express.....	2.35 "
No. 50, Way Freight.....	7.45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.30 P. M.
No. 6, Atlantic Express.....	10.10 "
No. 20, Limited Express, ...	7.20 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express,.....	1.10 P. M.
" " "	9.40 "
No. 13, Michigan Accommodation,	3.55 "

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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 2. ELKHART, IND., JANUARY 15, 1882. Whole No. 218.

For the Herald of Truth.

A NEW YEAR'S THOUGHT.

God's reiterated All;
O, wondrous word of peace and power!
Touching with its tuneful fall,
Each unknown day, each hidden hour,
Of the coming year.

Only all his word believe;
All peace and joy your heart shall fill,
All things ask, ye shall receive,
This is thy Father's word and will
For the coming year.

"All I have is thine," saith He,
"All things are yours," He saith again;
All the promises for thee
Are sealed with Jesus Christ's Amen,
For the coming year.

He will all your needs supply,
And He will make all grace abound;
Always all sufficiency,
In Him for all things shall be found,
Through the coming year.

All His work He shall fulfill.
All the good pleasure of His will,
Keeping thee in all thy ways,
And with thee always, all the days
Of the coming year.

A BROTHER.

For the Herald of Truth.

CHURCH TROUBLES.

It is my purpose to present a few thoughts upon this vexatious subject, giving a few facts and suggesting some ideas which may bring about some reflection and reasoning on the part of at least a few. The perplexing question as to the cause of these troubles and how to dispose of them probably embarrasses the mind of many a minister who has the oversight of a church, more than any other one thing unless it be his own weaknesses.

Custom has a powerful claim on the mind, and is a power either for good or evil. It sometimes leads persons into difficulties that are hard to surmount. To this many can testify, having learned by observation, and sometimes in the bitter school of experience.

The Jews were very zealous in adhering to the usages and customs of their ancestors, and thereby transgressed the laws of God. May not this be the case also with us to day? But customs and forms we must have; churches and societies must have rules, and cannot exist without forms of government to regulate their actions and practices. Yet it does not necessarily follow that all individual churches must have exactly the same form of local government so that they agree on gospel principles, and are governed in all things by the spirit of Christ. Churches based in principle upon the law of God, although they do not agree perfectly with one another in form, will stand against all the devices of Satan, and, as the church built upon the rock, the gates of hell shall not prevail against them. If on the other hand, churches are based on human opinions and the self-aggrandizements of men or on traditional doctrines, no matter how fondly they may be cherished, or how zealously and confidently preached up, they will not stand the test; they must fail. Are not these traditions sometimes pressed upon the people in such a manner as to merit a rebuke like that given to Israel by the apostle Paul in Rom. 10: 2, where he says, "They have a zeal of God, but not according to knowledge." Churches adopting creeds of human origin find themselves sooner or later embarrassed with difficulties, which sometimes bring on strife and end in divisions. God is robbed of his glory, and Satan gets honor. The building of our hope upon tradition or the doctrines of men is to build where there is no foundation. The prophet says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert." Jer. 17: 5, 6.

Some established customs in some societies might be traced back through a number of generations, at least history would lead us to that conclusion. These seem to be so perfectly engrafted into some men's being that they appear to have become blinded with the veil of superstition. They cannot, or as would sometimes appear, do not desire, to see and understand the gospel in its proper light. Yet it is to be presumed that some customs and forms without Bible sanction are highly honored and even idolized by persons of sincere hearts and honest convictions. They are defended with a zeal and ardor worthy a better cause. Saul of Tarsus persecuted Christ with honest convictions, being exceedingly zealous of the tradition of his fathers. He did it ignorantly, as he himself testifies. This is a plain exhibit of the ignorance under which men sometimes honestly labor.

Since there is so much difference of opinion, and so much error even with those of honest hearts, it becomes every Christian with a pure heart and fervent love to God to examine carefully this matter, and be thoroughly convinced that his opinions of church government are based upon the plan given from heaven and that Word which endureth forever. A true faith is the only safe anchor of our souls. If we have this, the storm may rage and the billows roll high, yet our ship—the church, rocked to and fro by the surging sea, by the providence of God, will outride the storm in safety.

It is not so much to be wondered at, (wrong as it is), that there is so much discord, and so many divisions among Christians at present; for these things existed soon after the first churches were established. In the Corinthian church contentions and divisions took place in Paul's time. Some contended that they were of Paul, some of Apollos, some of Cephas, and some of Christ. How is it to-day? Among the non-resistant churches some contend for the doctrines of Alexander Mack, some for those of Menno Simon, some for those of Jacob Amon, etc. There are quite a number of divisions, to say nothing of the numerous subdivisions in these societies. This is not intended to cast a reproach upon any society, but to call attention to the sad state of affairs among us. These all profess to believe in the same God, in baptism, the Lord's supper, feet-washing, non-conformity to the world, etc. But when it comes to the forms of practicing these ordinances, there is a disagreement, because there is a lack of a specified form of action, and confusion follows. Since there is no stated nor especially prescribed mode in the New Testament as to how these commands should be observed, they become controverted questions. One believes in one form, and another in a different form, yet with all the controversy and contention the matter is not reconciled.

Can we not find a remedy? Is there no way to avoid the confusion and ill-feelings that follow these differences of opinion? Is there no rule that could be adopted that would fit the case? How would it be if all would cease their bickerings concerning these things, which create only more discord, reject the counsels and instigations of Satan, crucify the carnal man—self—nail him to the cross, respect the opinions and feelings

of others, love their neighbors as themselves, and bring into exercise self-denial, humility, forbearance, benevolence, and charity? If nothing should be done through strife, or no opinion maintained through vain-glory, but love exercised in lowliness and meekness with long suffering, would not the results be different? If persons of different opinions should act thus toward one another as it is their duty to do, I can see no reason why we could not dwell together as one united Christian brotherhood in the bonds of peace and brotherly love. Would not this be happiness to man and joy to the angels?

Some of these controverted questions which have been in dispute for centuries will likely never be satisfactorily settled on any other basis than charity and forbearance. The Scriptures plainly teach forbearance as a necessity to unity of sentiment. Yet we find persons persistently, obstinately, and with a daring certainty contending that none are right or can be heirs of heaven but those who hold the exact views that they themselves do. This is sometimes carried so far as to appear superstitious and wicked to a mind that is full of grace and brotherly kindness. In his revelation on the Isle of Patmos, John saw those that were redeemed through the blood of Christ out of every kindred, and tongue, and people, and nation. This innumerable multitude stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Dare any one say that these all belonged to one sect, holding exactly the same views on all points of doctrine? If any reader holds such views, let him carefully read for his own benefit 1 Cor. 1 : 13, and 3 : 3, 4, 5, and try to make an application of these Scriptures to his own case. If any should think that this would imply a deviation from established rules in their church, I would say, be it so, so far as their rules and practices fall under the censure of Isa. 29 : 13; Matt. 15 : 7, 8, 9; Rom : 16, 17; Col. 2 : 8; and Titus 1 : 14.

Rev. 14 : 6 is going into fulfillment. In every nation of the earth salvation through Christ is preached. The heathen hear the sound that is going out through all the earth and turn their hearts to God. What a lesson this should teach those who are spending their time in contending about little differences. Would it not be a work far more glorious to leave this work of strife undone and put the same time, means and zeal to use in converting sinners? Should not the non-resistant churches rise to greater activity? Would it not be a blessing to them all, if, while they contend for national peace and oppose carnal warfare, they would seek more for spiritual peace, peace among themselves, and peace with one another?

With these thoughts before us let us see that we heed well the admonition, "Watch and pray." Let us study well the signs of the times, and carefully compare the present condition of Christianity among us with the teachings of Christ. Let us, like the merchantman seeking goodly pearls, give all that we have for the "pearl of great price."

Gunn City, Mo. J. K. Zook.

For the Herald of Truth.

THE APOSTLE PAUL.

Paul was a great man in the true sense of the term. Not as a statesman, or eloquent orator. but as a representative of Christ—as a Christian. To be a Christian is to be Christ like. Paul filled this requisite so fully that he could say, "Be ye followers of me, even as I also am of Christ." He was a great man as a preacher of righteousness. So persuasive were his arguments, that both king Agrippa and the governor Felix were brought under conviction by his reasoning, and many, both of the Jews and Gentiles, were made to embrace the religion of Jesus through his preaching, though he often had to contend with bold opposition.

It might be asked, in what did his ability and power consist? We might notice in the first place that he was well educated in the Jewish law. According to his own words, he was born in the city of Tarsus, and brought up in Jerusalem at the feet of Gamaliel, and was taught according to the perfect manner of the law of the fathers, and lived, from his youth up, after the straitest sect of the Jewish religion, a Pharisee. He was also possessed, as we must conclude, of a wonderfully clear intellect. His epistles reveal to us one of the clearest and most profound thinkers that ever lived. These were some of the qualities that gave him such power that when he reasoned before Felix of righteousness, temperance, and judgment to come, Felix trembled. Also, when he made his defense before king Agrippa, his reasons and arguments in favor of his own conduct as a Christian were so powerful that the king was made to exclaim, "Almost thou persuadest *me* to be a Christian."

But perhaps none of the aforementioned qualities gave him so much power as did his own example. His character was fireproof against every assault. In all the accusations brought against him we find none against his moral character. His accusations were mainly that he was a Christian and preached Christ.

If he had been brought before Felix as an evil doer—as a murderer, thief, or drunkard—and would then have begun to reason before him of righteousness, temperance, and judgment to come, Felix might have made light of his reasoning. He might have said to him, "Physician, heal thyself." He would have had reason to speak thus. But Paul labored under no such disadvantages. When he reasoned of righteousness, he himself was a righteous man—a living example of righteousness. When he reasoned of temperance, he himself was a temperate man—a living example of temperance. When he reasoned of judgment to come, he himself was a living example of one who was fully prepared for that judgment. This was no doubt what in a great measure carried conviction to the heart of Felix, so that he *trembled.*

His conduct entered so fully into his ministerial labors that it gave double force to his arguments. This was no doubt one great point in Paul's success as a preacher of righteousness. No doubt there are many at the present day who fail to succeed in winning souls simply because their conduct is contrary to their teachings. They hesitate to perform the same duties, and to bear the same crosses which they enjoin upon others, and the result is, their teachings are not often heeded. To illustrate: a regiment of soldiers was once on its march, and as it traveled, it came to a stream of water, both deep and swift. Here the soldiers halted. The first lieutenant gave the command, "Forward, march," but himself made no start and the soldiers disobeyed. A second time he gave the command, but no one moved. He then appealed to the second lieutenant, who was of a much more mild and winning disposition. He came forward and gave the command, "Forward, march," and at the same time himself entered the stream and pushed for the farther shore. The result was, the whole regiment followed. Thus it was with the apostle Paul. While he bids his brethren follow him as he followed Christ, he himself presses toward the mark for the prize of the high calling of God in Christ Jesus. He bids us "present our bodies a living sacrifice, holy, acceptable unto God," and to "endure hardness, as a good soldier," the same which he himself did, teaching by example as well as by precept, even as his divine master also did. We have in him one of the best patterns of Jesus himself which the Christian age ever produced. In him was embodied all that is desirable to constitute a good Christian. Zeal, perseverance, firmness, sincerity, faithfulness, all shone forth prominently in his character. Yea, he was a noble spirit. Neither trials, nor hardships, nor threatenings, nor persecutions, could quench his fiery zeal for Christ.

We have no Bible account of the death of Paul, but it is supposed that he was beheaded by the Emperor Nero. I believe the last account the Bible gives of him, he was a prisoner at Rome, having been brought before Nero the second time. This was no doubt near the close of his eventful life.

There, enclosed by the shadows and gloom of those prison walls, he no doubt looked back over his past life, and in view of the many trials, hardships, and persecutions which he had faithfully encountered and patiently endured, he exclaimed in the triumph of his soul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Daniel Shenk.

For the Herald of Truth.

SAVED BY GRACE.

"For by grace ye are saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph 2 : 8, 9.

It has just occurred to the mind of the writer that in case the title and text above should be read by one who knew absolutely nothing of the Holy Scriptures, his first question naturally would be, "Saved from what?" Although such an unfortunate person could scarcely be found in this highly favored land of schools and churches, yet it might perhaps be not altogether unprofitable for us to consider the subject in all its bearings.

We are plainly told that "Christ Jesus came into the world to *save sinners.* "The Son of man is come to seek and save that which was lost." The fall of Adam had brought sin and death into the world, and the whole human race was lost in sin when Christ came into the world—a world of sin—to save sinners. Should any one still ask, "Save them from what?" we turn to the first page of the New Testament where the angel announced the birth of Christ, and said, "Thou shalt call his name Jesus," (which means Savior), "for he shall *save his people from their sins.*"

Paul says, "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous. . . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "The wages of sin is death," hence, to be saved from sin is to escape the wages of sin and to receive the gift of God—eternal life.

In our text Paul could write to the Ephesians, "By grace ye are saved," implying that they were in a saved state, not merely "ye are being saved," or "ye will be saved." Hence, salvation is to the Christian a thing not to be waited for hereafter, but already realized in this life. Christ says, "He that heareth my word and believeth on him that sent me *hath* everlasting life and shall not come into condemnation," (has already received the gift of God and shall not receive the wages of sin), "but is passed from death unto life." (See also Rom. 8 : 1). John could say, "We know that we have passed from death unto life."

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." We understand salvation to be *two*-fold. 1. Past sins are forgiven—blotted out. 2. The command is, "Go thy way and sin no more." God never requires anything of us without giving us, if we trust in him fully through faith, the grace and strength needed to accomplish it.

As we cannot merit forgiveness of sins committed, do not deserve to be saved from the wages of sin, and cannot by our own strength save ourselves from continuing in sin, "it is the gift of God: not of works lest any man should boast." Should any one boast of his being saved from sin—of his sanctification—we could thereby perceive that his salvation is not yet genuine, for it must all be of God. Christ says, "no man can come unto me except it were given unto him of my Father." Our heavenly Father blesses us with temporal blessings far indeed above our deserts. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust," and gives us fruitful seasons and bountiful harvests: should we then boast of these things as the result of our own obedience, or our wisdom and strength, as though we of ourselves had accomplished this? Much less can we boast of our spiritual blessings, since "Not by works of righteousness which we have done, but *according to his mercy*, he saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace we should be made heirs according to the hope of eternal life." "Who hath saved us and called us with a holy calling, *not according to our works*, but according to his own purpose and grace which was given in Christ Jesus before the world began."

However, while we avoid the evil of parading or boasting of our spiritual attainments, let us beware of the opposite extreme of "making the sacrifice of none effect" by denying that Christ can and does "save his people," his faithful followers, from sin. "The blood of Jesus Christ . . . . cleanseth us from all sin." "But," says one, "John tells us that if we say we have no sin we deceive ourselves and the truth is not in us." My reply is, shall this verse be taken as a denial of the efficacy of the blood of Christ as a contradiction of what is said in the preceding verse? Is there no way to harmonize this with the foregoing verse and the one coming immediately after it? Let us see: "If," before we avail ourselves of the salvation which Christ offers, we rest in our own self-righteousness or fancied innocence, and say we have no need of a Savior—"we have no sin, we deceive ourselves, and the truth is not in us;" but "if we confess our sins, he is faithful and just" [not only] "to forgive us our sins, [but also] to cleanse us from all unrighteousness." 1 John 1 : 7—9. Oh! the wonderful grace, the unspeakable goodness and mercy of God! Let us magnify his holy name. Christ is not only willing to save all who come unto him, (Matt. 11 : 28) but he is able to save to the uttermost. Heb.. 7 : 25.

"By grace ye are saved." "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Read Rom. 6.)

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3 : 20, 21. Simon P. Yoder.

FATE OF THE APOSTLES.

St. Matthew is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia.

St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put into a cauldron of boiling oil at Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia.

St. James the great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

St. Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached unto the people till he expired.

St. Thomas was run through the body with a lance, at Coromandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simon Zealot was crucified in Persia.

St Matthias was first stoned and then beheaded.

St. Barnabas was stoned to death by the Jews at Salania.

St. Paul was beheaded at Rome, by the tyrant Nero.

Ye have not yet resisted unto blood, striving against sin.—Heb. 12 : 4.

A printed copy of the following article has been sent us by its author. We give it a place in the HERALD OF TRUTH, hoping that the readers will be interested and our contributors especially benefitted.[Ed.]

WRITING FOR THE PUBLIC.

There are perhaps no religious poems of the present day, which have been, or are being, more generally read, or which better merit a wide circulation, than those of the late Frances R. Havergal. In a letter from the gifted authoress to a friend, she says, referring to the manner in which these literary productions were habitually composed: "Writing is *praying* with me, for I never seem to write even a verse by myself, and feel like a little child writing; you know a child would look up at every sentence and say, 'And what shall I say next?' This is just what I do."

In another place she again refers pointedly to this trustfully receptive habit: "I have a curious vivid sense, not merely of my verse faculty in general being given me, but also of every separate poem, or hymn, nay, every line, being given. It is peculiarly pleasant thus to take it as a direct gift, not a matter of effort, but purely involuntarily." Moreover, that she sincerely experienced, in the use of this talent, a lowly dependence upon Him who is "the Author of every good and perfect gift," and that it was her desire not to be found running before her heavenly guide, may be inferred from the following lines written in reply to one who suggested to her the theme for a proposed poem: "I find (having fairly tried) that the whole gift of verse is taken from me. I think it will some day be restored—as once before, after five years' suspension—but at present, I could not write a hymn or poem."

A like sentiment of recognition and gratitude for a talent, heaven-given, is expressed by Jacqueline Pascal in certain stanzas—"Thanking God for the Power of Writing Poetry"—which begin:

"Lord of the universe,
If the strong chains of verse
Round my delighted soul their links entwine,
Here let me humbly own
The gift is Thine alone,
And comes, great God, from no desert of mine"

But this sentiment of devoutness, in acknowledgement of the ability to write acceptably, has not been confined to the composers of metrical productions alone; for, as truly as the rightly qualified ministers of God have the witness in themselves that their gift is from above, and are correspondingly filled with thanksgiving and praise when they have faithfully delivered the message their Master has given them to speak, so, in a certain measure, will that writer of simple prose, who has God's love in his heart and the good of mankind ever before him, be ready, when the given work is done, to ejaculate with the Psalmist (87: 7), "All my springs are in thee." And this feeling, which is not to be confounded with that of mere elation at the successful completion of a literary task, may accompany the penning of a private letter, as it also may the composing of a more formal production intended for the public eye; so that, in all that has been done the thought struggling upward will be, that it is through the ability which God giveth; and what are we that He should condescend to make use of us as instruments of his good purpose? Well would it be did we always seek to know this seal of holy approval to our work.

On the other hand, there is an unrestful spirit—a spirit of imagining, totally unsubjected to the cross of Christ—the unholy or passionate deliverances of which may be weighted with incalculable mischief. I do not here allude so particularly to those common, ephemeral productions, which, under the style of "pernicious literature," are so generally condemned, but to that class, rejected by comparatively few, of which men of acknowledged genius—Byron and Poe being notable examples—are the authors. As instancing the harmful consequence of the dissemination of one such author's works, a leading literary journal of England—I believe I am right in saying it was the *Spectator*—lately averred that the cynicism which marks the writings of Thackery, had, as a consequent of their so general perusal, impressed itself markedly upon the tone of modern British society. Similarly, the influence of the writings of Thomas Paine upon American society, between the presidencies of the elder Adams and that of Monroe, is known to all who have studied the history of that period.

It was lately remarked with truth in the columns of the *Christian Observer:* "To try to do other work than that to which God has adapted us, is simply to break and ruin some of God's tools, and leave our work undone." Many people of good parts, I think, have unquestionably committed this mistake, in making choice of literature as their vocation, or in using it for vain-glorious or mercenary ends.

Emily C. Judson (the last wife of the missionary Judson), was religiously inclined in her youth, having, in her early womanhood, longings to be a missionary. A facility for writing stories, however, having developed, she became, under the title of "Fannie Forrester," a popular writer of light tales for the *New York Mirror*, the worldliness of that period of her life leading her to be greatly ashamed of her former desires. In later years, it was very apparent to her how the misapplied gift, although affording an occupation which was of much pecuniary advantage, had proved, nevertheless, a great snare.

Schiller, the Shakspeare of Germany, was in early years the subject of deep religious impressions. To be a preacher, says his biography, "was the serious daydream of all his boyhood." He loved to associate with people of piety and to read the Bible, and would not retire to rest without offering his devotions. But, when about the age of fifteen, having been induced to enter the military academy of the Duke of Wurtemberg, he became acquainted with the works of Voltaire, and after a fierce mental struggle between error and truth, finally succumbed to the philosophy of the skeptic. Although, unlike Voltaire, Schiller made no effort to taint others with his unbelief, yet, had the great talents with which he was intrusted been employed in the presentation of religious truth instead of the construction of military dramas, the Germany of to-day might have worn a far different aspect.

The printing press being so ready an instrument for spreading and perpetuating men's thoughts, how great the necessity to "bridle" the pen, as well as to curb that unruly member, the tongue. A great deal of caustic correspondence which the printed biographies of men, highly reputed for piety, have preserved to us, would never have been penned had the authors been wise enough and patient enough to "let the sun go down on their wrath," or, had they foreseen that the generations to come would, with humiliation, have read their testy, ill-considered retorts, and even queried whether they could rightly claim to be Christians. The writer remembers how this thought strongly suggested itself in reading the lives of two of the Camisard preachers and leaders, said by their biographer to be most worthy men, but who, becoming estranged, delivered their epistolary retorts with such asperity and with so little delay, as to lead one to think that the combat of words was quite as unedifying as would have been a hand-to-hand encounter.

There are, therefore, two good rules which I feel may be safely commended herein, namely, (1) deliberateness, and (2) an adherence to the spirit of the "yea, yea" of the Bible. The first of these, sanctified, will preserve us from hastily rushing our opinions into print, or from replying in an unbecoming spirit when ourselves, our friends, or some doctrine, principle or testimony which we hold dear, has been assailed. It will instruct us to be willing at times to wait, even long periods, before bringing topics forward which will prove to have been benefitted by the keeping; whilst it will likewise save us from that dangerous tendency to answer back hurriedly and passionately, the evidences of which I have sorrowed to see staining the pages of many a religious journal. Further, the second mentioned rule will teach us to avoid exaggeration of statement and mere smartness of expression, so that we shall feel willing upon occasion, to substitute even a common-place phrase for a finely rounded sentence, when it may seem that the latter is opposed to Christian humility of speech, or is likely to be provocative of strife.

In conclusion, that higher approbation which the writer for the public should seek, will be found not necessarily limited to those who have made moral topics or the exposition of religious truths their themes. The gentle-spirited Lindley Murray, in preparing his simple Spelling-books and his improved Enlish Readers, was probably as serenely content with the occupation, as was Bunyan in detailing his great parable, and George Fox his remarkable journal, or as Anna Shipton and John Ashworth in recording their pathetic narratives of real life. The animating thought with all these was, that they truly believed they were occupying the places and were performing the services which it had pleased their Heavenly Father to require of them, and that they could happily trust to his disposing providence the several writings, which, in dependence upon his aid, they had respectively indited. JOSIAH W. LEEDS.

For the Herald of Truth.

HATRED.

1. Hatred of God, righteousness and all good is forbidden in the word of God. Leviticus 19: 17.

a. Hatred is the work of the flesh. Gal. 5: 20.

b. Hatred is often cloaked by deceit. Prov. 10: 18; 26: 26.

c. Hatred is inconsistent with the knowledge of God. 1 John 2: 9—11.

d. Hatred is inconsistent with the love of God. 1 John 4: 20.

e. Hatred is termed murder by Christ and his apostles. Matt. 5: 22; 1 John 2: 15.

2. Hatred of good is a characteristic of the wicked. Romans 1: 30.

a. Hatred is exercised by the wicked toward God and toward his saints. Ps. 25: 19; Prov. 29: 10.

b. Hatred from the wicked should be expected by the saints. Matt. 10: 22.

c. Hatred in evil workers should not be considered a strange thing. 1 John 3: 15.

3. Hatred of wickedness is a characteristic of the saints. Ps. 119: 104, 128.

a. The saints hate lying. Ps. 119: 163.

b. The saints hate backsliding. Ps. 101: 3.

c. The saints hate all opposition to the will of God. Ps. 139: 21, 22.

For the Herald of Truth.

OBEDIENCE TO CHRIST.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation." Heb. 2: 1, 2, 3.

The apostle Paul in the foregoing chapter writes of the coming of Christ from the Father to us, and also of pre-eminence above the angels. In the last verse he writes of the angels, and says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? The promise is to us, who avail ourselves of the glorious promises by being obedient to the gospel plan of salvation." He says, "Therefore" (having reference to the preceding declaration that the spirits are sent forth to minister for us), "we ought to give the more earnest heed to the things we have heard," meaning that which was first spoken of by the Lord, and was confirmed unto us by them that heard him. I, for myself, must confess that this is too much the case with me, and venture to say that many more are ready to confess with me that we are too negligent in this matter, and let slip too much that we hear. How many little deeds of kindness could be done and words of encouragement spoken if we would not let slip so much the things that we have heard.

If we examine the word and see the great love our Lord and Master manifested, should we not all agree with the apostle, and give more earnest heed to the things which we have heard and not let an opportunity to do good slip? The apostle says further, "For if the word spoken by the angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" If the angels could not escape the reward of their transgression, how can man, who (as the apostle says) was made a little lower than the angels, escape if he neglect so great salvation—yes; who can explore its greatness? In another place he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We can not comprehend how great this salvation is, neither is it necessary; but it is necessary to know that if we neglect it, we shall not escape a just recompense of reward.

Dear friends, let us take more earnest heed of the things that we have heard, and not let so much slip; for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. ABRAHAM H. KAUFFMAN.

Conlogue, Ill.

For the Herald of Truth.

"SHALL WE KNOW EACH OTHER THERE."

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

There is abundant evidence given us in the Scriptures that heaven is a place of inexpressible felicity. It is called a "paradise;" a "building of God," a "house not made with hands," a "mansion," a "city," a "better country," an "inheritance," a "kingdom," a "crown." It is peace and joy in the Lord.

The question has often been proposed, "Will the righteous know each other there?" The arguments brought forth to sustain this view that we shall know each other there, are drawn from the instances given in the Scriptures, of persons who had never seen each other before, and yet immediately upon seeing each other knew one another. As for instance when Peter, James and John saw Moses and Elias, on the Mount of transfiguration, they knew them though they had never seen them. This appears, from the words of Peter where he says, "Let us make here three tabernacles; one for thee, one for Moses and one for Elias."

Our Savior represents the rich man as seeing Abraham afar off, with Lazarus in his bosom, and speaks to him, addressing his discourse directly to him. Paul says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy."

The change of the bodies of the righteous consists chiefly of three things. 1. The body shall be raised immortal and incorruptible. 2. It will be raised in glory. 3. It will be raised in power. This expresses the blessedness of our heavenly bodies (Jn. 17: 22.) "And the glory which thou gavest me, have I given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in me." &c.

"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." "We shall know as we are known."

When Christians meet from different climes they know each other; the cords of love draw; that Spirit of truth, which leads into all truth, teaches them to know each other. Why should we not know each other in heaven, where there is perfection? Paul says, "The glory is incomprehensible to man; it cannot, by him, be described, and if persons here may know each other, how much more so in heaven where the saints shall be like unto the angels. They know each other. SAMUEL GODSHALK.

Bedminster, Bucks Co., Pa.

For the Herald of Truth.

WHERE ARE OUR TREASURES?

Are we laboring to gather treasures on earth, where moth and rust doth corrupt, and thieves break through and steal? Or are we laboring for the golden crown that is laid up for each one of us? Are we striving to come into possession of that crown which Christ bought for us with the price of his blood? That treasure is ready for every soul. All that is required is to come to Christ willing to take it as a gracious gift.

While we are laboring and toiling here, God knows every thought of our hearts, and when we make a pretense of coming to Christ for the heavenly treasure, he knows whether it is only an outward appearance or the action of a true heart. If we are false here, we cannot stand blameless at the great judgment day. When we give our whole heart to God, and serve him sincerely, we still feel more than anything else our weakness, and cry to the Lord for help. Of ourselves we cannot do any good thing. When we give our whole heart and all of self to Christ for the gift he offers to all, the Spirit speaks to us, telling us how to receive the precious treasure and labor for the Master; the voice gives no uncertain sound. Then it is for us to obey, and be willing to submit to all his conditions. Then the treasure he so freely gives becomes a lasting joy, a precious treasure upon earth and a joy in the world to come. Reader, where is your treasure?

MICHAEL KILMER.

For the Herald of Truth.

DUTY OF SCATTERED MEMBERS.

Much has been brought to our notice through the HERALD concerning the preaching of the gospel to the scattered ones, and to those who have not heard the teaching of our ministers. Frequently we hear of some who desire the preaching of the Word by the brethren; the question is, who will go? Preaching might be much more frequently secured if those isolated members would take the proper course. It is their duty to secure a place to hold meetings, and then send a request to those ministers nearest to them. In this way they might have a number of meetings three or four times a year. It is the duty of all ministers that are called upon to serve such little flocks whenever called upon if possible. If the one to whom the request is sent cannot go, he should try to get another to fill the place.

The Scriptures as we teach them should be preached wherever there are any of our members. By faithful, plain teaching in such places, other precious souls might be gathered into the flock. When both the minister and the laity are zealously engaged about the Master's work, many blind are made to see the true light, many deaf to hear the sound that has gone out into all the earth, and many lame to walk in the way of the Lord.

JOHN BRUBAKER.

BREVITIES.

Vice stings in pleasure; virtue consoles in pain.

One trouble makes us forget a thousand blessings.

Kind words cost nothing, and they are easier to speak than any other.

The sweetest revenge is to do good to our enemies.

The first step toward virtue is to abstain from vice.

Believe nothing against another except on good authority.

Christians are said to be like stars: they shine brightest in the dark.

That friendship which makes the least noise, is generally the most sincere.

What you say against others will do you more harm than what they say against you.

That God is in heaven makes death acceptable; if he were not, life itself would be a burden.

God, who keeps his word with the birds and fishes in their migratory instincts, will keep his word with man.

It is best to speak but little of ourselves and act the more. Actions speak louder than words.

It is better to lose a dollar or two than to stand up for our "rights" and quarrel with our neighbor.

He is happy whose circumstances suit his temper: he is more excellently happy who can suit his temper to his circumstances.

Doctrines are of use only as they are practiced: men may go to perdition with their heads full of truth.

HOME RELIGION.

Religion that flourishes only in the atmosphere of camp meetings, and deserts its possessor when he gets home is a poor article.

A religion that feasts only on excitement, and gets away from its possessor several times a year is not worth having. We want a religion that rises above a spasmodic "hurrah for God." There is a kind that springs from love which consecrates the affections, and warmly allies us to Christ. And whether in secret or public, at home or abroad, this sacred affinity is the ruling element in the heart. It lives in cold or warm weather, and is not dependent on excitement for its existence. It thrills the heart at home, and gives a sweet influence wherever it goes.

THE PREACHER'S MIND.

While it is undoubtedly true that the grace of God addresses itself with equal power to every class of mind, and it is the glory of the gospel that it is adapted to the appreciation of the illiterate as well as to that of the learned, it is equally true that the setting forth of God's revealed truth in its connections and fullness, and the thorough and profound exposition of the Holy Word, can be made only by the higher classes of mind, capacious and powerful, to deal with the sublimest ideas and furnished with rich stores of the divine knowledge. The men whom Christ first chose to carry his truth to the world were peasants and fishermen mostly, but none the less for that were they men of stalwart minds, and those put for three years under the grandest teaching ever vouchsafed to man. They were used to every form of character and thought, living in constant contact with every type of society, and receiving from the fountain head of truth its constant and noblest communications, We are not to seek simplicity of brain for the church's ministers, supposing that weakness of intellect is the heavenly treasure. The preacher should be an intelligent man, he should be above the ordinary level of men in his grasp of truth and power of analysis; he should be ready to meet the wants and the opposition of many with whom he must come in contact, and so prove himself a leader of the people.

A preacher should have his eye traversing the course of history and the great facts of human society, so as to illustrate and confirm his expositions of the word. By such a panoramic view of life he has ready not only the illustrations of Scripture teaching, but also its proper adaptations to the needs of his hearers. He sees where rightly to apply the truth he has gathered from the word. He knows what portion of truth is specially appropriate for any special occasions, and will not deal in barren generalities or irrelevant discourse. Most men are narrow minded. They think in a groove. Their opinions are sometimes only prejudices. If such men become preachers, they are likely to seek a text to support their views, not to enlighten their minds. We have attempted to describe a man of totally different stamp—one who searches for truth and then delivers it to his people; one who is a constant explorer in the realm of revelation, not changing and abandoning the old, but ever adding the new to the old, knowing that truth is limitless. We have also described a man who finds his treasure-house in the Bible, as the book of God.—*Excerpted from Crosby's Lectures on Preaching.*

THOSE who would desire to command, must first learn to obey.

For the Herald of Truth.

ANOTHER SLEEPING PREACHER.

Whatever views some men may have regarding the phenomena of a man preaching in his sleep in an unconsious condition, there certainly is something strange in the fact that now not less than four different persons in so many different localities, have been taken in the same way and acting in a similar manner have made solemn declarations of gospel truths while in this unconscious condition.

A correspondent of Holmes Co., Ohio, sends us an account of one John Opliger, a young man of about 27 years of age, who for the last three or four years has been in the employ of Samuel Mast, of Berlin Township, who about the first of August last was taken with this phenomena, and preached in an unconscious condition every evening for a period of about three months.

In the evening, a short time before beginning to speak, his eyes closed so that he could not open them, but was able to walk about some. On this account he was frequently obliged to do without supper until his eyes again opened, which was a while after his discourse was finished.

After he had been preaching every night for about three months, he made it known that he would now preach once a week, and also that on a certain evening he would open his eyes while in this unconscious condition. This caused a large gathering of people, and his eyes were opened that evening just as he had said.

In giving out the hymn which he desired sung before he spoke, he would always mention in what book the hymn was to be found, as the book that was used in the usual service or the book that was taken to Sunday School.

He preached many nights while lying down. Afterwards he announced that on a certain Sunday evening Jesus would put him on his feet to preach; as Jesus said to Saul, "But rise up and stand on thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Acts. 26: 16.

On the night indicated he rose to his feet and spoke very rapidly for an hour and a quarter, part of the time in the English, and part of the time in the German language. Near the close of this sermon, as in every sermon after this, he announced two hymns, which were to be sung by the audience, and a minister present was requested to pray. In announcing the hymn, he referred to the book in which it was found, and repeated the first verse. It was the hymn "Jesu, Jesu, Brunn des Lebens."

He is an uneducated man, but on this night preached a very excellent sermon. He preached very earnestly and could be heard quite a distance. He took no text, but spoke chiefly on swearing, drunkenness, gambling, quarrelling and fighting, and warned the people, exhorting them to repent and be baptized, and said one baptism was sufficient.

In one of his sermons he remarked that he thought the people were getting better than they were before he commenced to preach; that where swearing used to be heard in the neighborhood, it was not heard now, and it is known that many have made a change for the better. He also said that unless the people would mend their ways he would have to preach a long time, and that he could not warn the whole world; that there was only a small portion that he was to warn.

He warned the people very earnestly of their sins, telling them that before the flood God gave the people 120 years to do better, and as they did not the earth was destroyed by a flood.

Many people came to hear him; especially on the evening on which he had announced that he would rise to his feet to speak, the people could be seen coming from all directions; the whole neighborhood was dotted with lanterns. All were anxious to hear and see. When the time for speaking came, every eye was fastened on him; some were frightened, and some heard what they had not expected. At the close of the sermon he repeated a few lines of poetry, which closed his sermon, and as he said "Amen," he dropped suddenly on the lounge.

He had been preaching some six weeks before it became known to the neighbors. As soon as it was known, large numbers gathered at the house each evening. They came early, even before his eyes closed. As soon as his eyes closed, he would lie down. He could tell who was present without seeing them; could tell how many were outside when they could not all get into the house, and many other singular things manifested themselves, which are not all written. The doctors could not cure him. One who had been treating him was rewarded for his efforts by being called a "provoking soul" in his patient's sermon. It is understood that this doctor remarked that while he had these attacks one of his limbs could be amputated without disturbing him.

The last evening he spoke he again opened his eyes. No's 2, 5, 10 and 15 from Gospel Hymns were to be sung, and while the last was being sung, as he had before announced, his eyes opened and remained open until all the people had passed by him.

Levi D. Miller, of Berlin. Holmes Co., Ohio, says in regard to this circumstance: "In the morning he felt well. About three o'clock in the afternoon he began to have pains and quiver; about six o'clock his eyes would close and he would lie down. In about an hour he would give out a hymn, sometimes from one book and sometimes from another. After the people had sung, he would rise to his feet and preach as above stated.

"He did not pray himself, but before he closed his remarks he would give out a few more hymns and tell the assembly to pray before they separated; that they should pray for him and for every one. If they did not sing the hymn that he gave out, he would tell them so. I would say, 'Despise not prophesyings: prove all things; hold fast that which is good.'"

LEVI D. MILLER.

Truly strange things are transpiring in our midst, and it is well that we should give earnest heed to the signs of the times.

The above account in substance was sent us by W. A S. Platz, of Millersburg, Holmes Co., Ohio, and is corroborated by Levi D. Miller, Berlin, Holmes Co., Ohio, to whom we refer any who may desire further information upon these remarkable circumstances.

A MOTHER'S LOVE.

It was December. The ground was covered with snow, the north wind blew violently, and whistled as it passed among the willows that shaded the tombs of the graveyard of the village of Peasley. A watchman was finishing his nightly rounds. At that moment the moon cast her pale beams over that portion of the burial ground appropriated to the poor; the sound of some one in great distress attracted his attention, and, as he approached a new made grave, he found a young child, who extended on the ground, was endeavoring to dig the earth up with his little hands. It was poor Paul, left an orphan in the village but two days before. "What are you doing there, my boy?" said the watchman. The poor boy raised his head, and wiping the tears from his cheeks replied, "I am looking for my poor mother." The watchman, affected by the answer, took the child in his arms and carried him from the mournful place.

For several days he was carefully watched; however, he soon stopped crying, and every one thought he had got over his sorrows; but about a month after, during a night still colder, he was found lying on his mother's grave, dead. The poor orphan had found his mother. The next day he was buried by her side. "Blessed are the poor in spirit, for they shall see God."—*Dr. Gunn.*

IF YE be reproached for the name of Christ, happy are ye. 1 Peter 4: 14.

HERALD OF TRUTH.

January 15, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

SUBSCRIBE for the Herald of Truth, published twice a month at $1.00 a year. Twenty-four papers a year, the size of the Herald, is certainly a cheap paper.

THE ARTICLE "OUR DUTIES," on account of the pressure of other work, and abundance of other original matter was omitted. It will be resumed again probably in the next number.

A BROTHER writes as follows: "I am almost ninety years old, but feel still to continue your worthy paper, which I have read regularly since its first appearance. I wish you God's blessing to your labor."

OUR FAMILY ALMANAC for 1882.

Price per single copy, post paid					.08
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ARTICLES LEFT OVER.—We are glad to see our correspondents so active in writing, and hope they will continue to use their talents steadily through the year. We have a considerable number of interesting articles already on hand for our next issue, and if some do not find their articles published in this number, they may expect them in the next. Only continue to write so that our paper may be filled at each issue.

WORDS OF CHEER.—A brother writes: "May the Lord, through his loving kindness, add his blessing to the reading of this little paper, that it may accomplish much good wherever it is visiting the children and grown people. May it accomplish its great aim, to lead the children in their youth to become acquainted with the loving Savior, is my sincere prayer. With this hope and expectation I am ordering it for a few of my little, dear friends." May many others follow this brother's example.

THE PAPER FOR THE POOR.—There are in almost every neighborhood families who are too poor to subscribe for a religious paper. It is an act of mercy to supply such families with such reading as will direct their minds to the important subject of religion, and encourage them in the way of life. If any of our readers desire in this way to work for the Lord, and will send us 50 cents, half the regular subscription, we will send the paper for a year. That is, we are willing to meet those who desire to do something in this manner, half way.

A WORD TO OUR AGENTS.—Since we have made known our proposition to publish the HERALD semi-monthly, some of our agents say that they are sorry that they did not know it sooner, that they would have succeeded in raising much larger clubs if they could have stated to those whom they solicited to become subscribers how cheap the paper would be. We would say to our agents, if you love the cause in which we are engaged, and the truths which we labor to bring before the people, make another effort. If you have already sent in your clubs raise another and a larger one if you can. The paper will certainly be cheap enough, and the objections which, some say, were sometimes received will be out of the way. Try again, and the Lord prosper you.

CENSUS REPORTS.—If any of our Mennonite churches have not yet sent in their census reports we would again urge the necessity of doing so at once. We are making a list of the churches with the address of a minister or brother in each church who may make the report, and if any churches have not yet reported either to Howard Miller, Lewisburg, Pa., or to this office, and have not received the necessary reports, we would ask them kindly to send in the name of their church and the address of their minister or deacon or some one who is able and willing to give the report, to us, at once. A few lines on a postal card will be sufficient. If any have received blanks and have not yet filled them and returned them, please do so without delay, so that the reports may be completed.

THE MARTYRS MIRROR IN ENGLISH.—We are glad to see that our people are still to work collecting subscribers for the Martyrs Mirror. We have 702 subscribers for this valuable book. We received a letter about a week ago which almost discouraged us; and we felt that we would have to say to our readers that the prospects for securing the desired number of subscribers were so poor, that we had to give up the hope of securing them. But now comes in a list of 26 from one party and that with several other smaller orders swells the number to 702. Several more like this will insure the success of the work.

Let all who are interested in this publication make still further efforts and see if in the two coming months we can not collect fully the required number. We had some expectations of having friends of the cause take the unsubscribed remainder of 1000 copies, but now we have only the actual list of subscribers to rely on, we have to try again.

TO THOSE IN ARREARS.—Now that we have changed our paper to a semi-monthly, those of our subscribers who are back a number of years with the pay, will hardly expect us to send them the paper twice a month and pay the postage in advance, without knowing that they really get it. We therefore send bills to all who are farthest back, and hope we shall hear from them promptly. Even if you cannot now pay us, write us a letter, and tell us how you are situated, so that we may know that you are getting the paper, and that it is not sent to where it is of no benefit to any one. We have sometimes sent papers for several years to parties, and after a while learned that they had either moved away, or that they had been dead for some time; and to have many of this kind would put us to a great loss. So our friends will see the necessity for us to find out how it is with those who are several years in arrears.

The paper is now, as remarked above, published semi-monthly. This puts us to more expense than formerly, and makes it necessary to collect all our outstanding

accounts as far as possible. So we trust that all who are able, will remit the amount they are owing, soon, and since we have been sending the paper so long without receiving pay for it, we hope no one will be displeased or offended because we are making an effort to settle up. We wish all who desire the HERALD to have it, and feel sorry to lose a single subscriber, and for this reason we have been very lenient, and are willing still to favor all who are needy, or unable to pay. So please let us hear from you soon, and say whether you wish it continued.

A KIND OLD BROTHER, who has always been a very active and zealous friend of the paper, rather dislikes the change from a monthly to a semi-monthly, because in giving the people too much to read, they will be apt to neglect the reading of the Bible. We should feel very sorry to have the reading of the HERALD lead men to neglect the Bible. The intention of the HERALD is to lead men to read the Bible more and not to neglect it. We trust all the HERALD readers are earnest and prayerful Bible readers, Nothing should lead us to neglect the Bible. The Bible is the Book of books, and should be so esteemed by all lovers of the truth.

Let the Bible be read daily. Do not keep it so far out of the way; keep it near you. Have it lying on the table, where you will get your hand and eye on it often. A well worn Bible in the house is a good sign, but when we find a family, where the Bible is only an ornament for the parlor table, or tucked away in a secluded cupboard, or an out-of-the-way shelf, where the lids are covered with dust and the inside so entirely unworn, it tells a story; and that is, that the family do not read it as much as they should.

TO OUR READERS.—We would again call attention to the fact, that if any of our readers do not get their papers regularly, or if any errors occur in their credits, or if any of the papers are sent to the wrong post office, if they will please inform us immediately, we will correct the mistake. In the many changes which are made on our subscription list, with the new year, it is very likely that some mistakes and omissions have been made, and we will thank any one for any information of this kind that they may be able to give us.

We would also especially request our friends to inform us of removals of subscribers or other changes. It often happens that persons move to other places, to distant parts of the country, and neglect or forget to notify us, and the paper is sent on, sometimes for several years, and no one gets any benefit except the postmaster, who probably uses it for wrapping paper. It is the duty of each Postmaster, whenever a paper is not taken from the office, to notify the publishers (giving name and address, and reason why) of the fact. But we suppose Postmasters are like all other persons, a little forgetful sometimes, and don't always do it.

Now for this reason we would particularly request all our patrons who may change their post office for any reason to inform us of the fact, so that we can discontinue it at their former office and send it to where they can get it and read it.

THE CENSUS REPORT.—Various conjectures have been made as to the object of the reports asked of the church, and for their benefit we make the following explanation.

It is probably known to all our readers that a census (numbering of the people) is taken in our country every ten years. In this census is included a list of all the religious sects, their number, the number of their ministers, the value of the property they hold, and a great deal of similar statistics is collected.

This is done that the government and others may know the religious condition of the country as well as its political and financial condition. By this it is ascertained whether the religious condition of the country is improving, and what churches are growing, and which of the churches are decreasing, and many other facts that are interesting to know.

The non-resistant churches are included in the count, and Friend Howard Miller, of Lewisburg, Union county Pa., has special charge of this department, he himself being a member of the Brethren or Dunker church.

The taking of this census is simply for information, on the part of the Government, and no one need fear any trouble, and we think that in some ways, at least, it will prove a benefit and a blessing to the non-resistant churches. So far as the Editor of this paper is concerned, however, in aiding Friend Miller to collect these statistics, he does all the work without compensation, the department furnishing him with the paper and envelopes needed for this special purpose.

N. B. If any of our friends are afraid that we are "making money" by this, we are very willing to give them all the benefit, if they will do the work.

THE HERALD FOR 1882.—A new year has commenced. Some of our subscribers are in arrears, and some have not yet renewed. We should be pleased to retain all our present subscribers on the list for 1882, and also to add a large number of new names. Will you, therefore, please to send in your own subscription and also make an effort to gain a few new ones among those who do not now take the paper, and obtain one of the following premiums?

It takes time and labor to collect subscribers, and we are willing to pay a reasonable compensation to all who exert themselves in this work, and therefore we make the following offer:

For a club of two subscribers and $2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, a Revised New Testament (flexible cover), Fireside Readings, Dymond ueber den Krieg, Ehe der Christen, Hand Buechlein mit Morgen und Abendgebete, Menschenfluch und Gottessegen, or Anrede an die Jugend.

For a club of three subscribers and $3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teachings, English Mennonite Hymn Book, Revised New Testament (cloth), Einfache Lehre, Der Dolmetscher, Eby's Kirchengeschichte, Allgemeine Liedersammlung, oder eine biblische Geschichte.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, Story of the Bible, Geike's Life of Christ, a No. 1 Gold Pen and Holder, copy of Philharmonia, Arnold's Erste Liebe, Nachfolge Christi, or Thomas von Kempis, mit Goldschnitt.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Detrich Philip's Handbuechlein, or Gesangbuch, in use in the churches lately from Russia, Men-

no Simon's Fundamentbuch, or Leed's History of the United States.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen-Geschichte, eine deutsche Handbibel or Miller's Illustrirtes Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good family Bible (Eng.), Gallaudet's Scripture Biography for the young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty five subscribers and $25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary, a set of Jacobus' Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and $40,00 we will give a Jannison, Fausset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Money should be sent by draft or postal money order. DO NOT SEND US CHECKS, but New York, Philadelphia or Chicago drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO., Elkhart, Ind.

"BLESSED are the peacemakers, for they shall be called the children of God." This is a lesson that a great many church members ought to learn much better than they yet have.

THE NEW YEAR has begun, and a part of it has already past. Reader, have you improved the time? Are you improving it now? What are you doing for the salvation of your soul? What are you doing for the salvation of those around you? What are you doing for Jesus? "Work while it is day, for the night cometh when no man can work."

A BRAVE MAN.—A brave man is one who is ready to deny himself that others may enjoy themselves; one who is willing to bear censure that others may be honored; one who is willing to suffer that others may rejoice. Such a one will never complain that he has to bear the consequences of his own faults and follies. Reader, are you trying to imitate true gospel bravery?

A PERSON who loves God, who loves the church, and the children of God, is not the one to make disturbance in the church, and when he unfortunately, through the force of circumstances, becomes the cause of offense among his brethren, he is not contentious, or self-righteous; neither does he try to put the fault on any one else; but frankly and manfully, he comes up, acknowledges his fault, asks forgiveness and seeks to make peace. Thus he shows himself a peace-maker, and not a peace-breaker.

CHURCH NEWS.

BRO. DAVID MORRELL has removed from near White Pigeon, Mich., where he has been residing for several years past, to his old neighborhood near Ligonier. He intends to move to Missouri in a little while.

BRO. J. S. COFFMAN is at present on a visit to Fayette, Somerset, Westmoreland, and Cambria counties, Pa. He reports a pleasant time among the brethren, and at the Masontown church there are twelve applicants for baptism.

FROM LANCASTER, FAIRFIELD CO., O.—John Bontreger, who has been a resident of Fairfield Co. for nearly forty years will move to Champaign Co. about the first of April. May the Lord bless him and his family in their new home in their declining years.

PRE. MOSES STUTZMAN, of Champaign Co., Ohio, visited the brethren in the vicinity of Lancaster, Fairfield Co., Ohio, during the latter part of December, and preached for them. The brethren there felt greatly encouraged and thankful to God for this privilege and trust more of the ministering brethren will do likewise.

BRO. LEONARD HOOVER, of the Cayuga church, Haldimand Co., Ontario, was on a visit to Elkhart and LaGrange counties, Ind., and also to Branch county, Mich., during the latter part of December. He preached at Weaver's School-house and Clinton Meeting-house in Elkhart county, at the Lake church in LaGrange county and other places. He also made us a short visit at the HERALD office. We hope he may have had a pleasant trip home, and wish him God speed in the work of the Lord.

FROM MONTGOMERY CO., PA.,—On Sunday, December 11th, the brethren John Brubaker and Benjamin Hertzler, of Lancaster county, Pa., and Bro. E. M. Shellenberger, of Illinois, preached at Franconia in the forenoon and in the afternoon, at Souderton. On the 12th they visited the church at Salford, after which they left for their homes.

On the 14th of December BRO. Emanuel Neuswanger, of Lancaster Co., preached at Franconia. He was accompanied by his brother. May the Lord bless all these brethren in their work in his vineyard, that by their efforts many may be brought from darkness unto light.

THE MENNONITE BOARD OF GUARDIANS.

[The following statement of D. Goerz, Secretary of the Board of Guardians, we take from the last issue of the "Zur Heimath," as many of our readers are especially interested in the contents.]

The Aid Committee known as the "Mennonite Board of Guardians" having now existed nearly eight years, desires to finish the business entrusted to it, and be discharged.

Before this can be done, we are under the necessity of making the following statement in reference to the money furnished to the immigrants for passages. It will be remembered that this aid consisted of money, part of which was given as a loan and part as a gift. In order that each one who received aid should receive his proportionate share of the money given as a gift, all the notes were made out for the full amount of the passage, as per contract with the Steamship and Railroad Companies, and on the back of the note was endorsed the per cent. of gift money coming to each, so that the balance of the note is just the amount of money advanced as loan to be paid back. As it was a question with the committee whether all notes would be collectable at the expiration of the seven years (which was the time of the notes), on account of deaths, &c, the calculations of the Board were so made that after all the parties who had loaned money should have received notes aggregating to an amount equal to the sum loaned, a number of notes would

still remain in the hands of the Board, which notes were to be given to those persons whose first notes were not collectable. The money that might possibly come back from this source into the treasury of the "Board," should then again be used to aid others who were needy, for passages, &c.

The notes that remained in the hands of the committee were left with the Secretary, D. Goez, for the purpose of making up the accounts of the Board, and were in his possession at the time of the fire, by which the office of the "Zur Heimath" was burned, and nearly all the papers of the Board of Guardians in possession of the secretary, including these notes were lost in the fire.

So far as memory serves us, these notes thus destroyed were given by immigrants residing in Kansas, including the Gnadenau (Bish. Jacob Wiebe's), Eckert and Stuckey's churches, and those who came with the latter and settled in Dakota, at least in these churches, no doubt will be found most of those whose notes have been burned, and which cannot be presented for payment. Of course the Board cannot definitely learn who the makers of these notes were without the faithful aid of these churches; and the churches themselves cannot fully determine until all the notes held against them in possession of other parties have been presented; and as the notes were given on seven years time, they could not be collected before the expiration of this term, and for this reason, the loss of the notes by the fire has not previously been made public.

Now, however, the most of these notes have become due, and those that are not yet due will be in a very short time. The request of the Board of Guardians therefore, is, that all holders of notes will, as soon as practicable, present them for payment; and if any of the holders of these notes do not wish to collect them, and desire to give the amount, as a present, to the parties owing them, that they also, as soon as they can, inform these parties of the fact. If they can not find out the address they should inform the Board of Guardians.

If now in any of these churches (the members of which have given notes for their passages) any of the notes thus given are not presented for payment, and the parties receive no information about them, by the holders of notes, then the church, as well as the makers of the notes, may know that their notes were burned, and that they owe the amount to the Board of Guardians, and though the the Board has no note to present, yet are they morally bound as a matter of conscience to pay the same. Should some of those who had signed the destroyed notes already have died, then the conscientious obligation to pay, naturally, rests upon the church which obligated herself to secure the payment of these notes, and we trust that no one of those who received the aid in this way, will in any way turn away from a conscientious discharge of these obligations.

Our third and last request would be to those who gave their notes, and especially to those who hear nothing of the notes they gave, within a reasonable time. But since it is the duty of the churches concerned, themselves to remind their members of their duties and appeal to their consciences in this matter, we will leave the entire arrangement to the churches themselves, and would kindly ask the holders of the notes, as well as the makers and churches, to do their best to get these accounts settled up at as early a period as possible. The Holders of the notes should within the next sixty days (that is by March 1st, 1882), present their notes for payment, and in the two succeeding months the churches and makers of the notes could arrange and report, and in this manner the whole business could be arranged within the next six months, and the work of the Board be completed, which is indeed much desired.

CHR. KRIEHBIEL, President,
D. GOERZ, Secretary,
J. F. FUNK, Treasurer.

For the Herald of Truth.

SOME THOUGHTS CONCERNING A REUNION.

From the Conference Minutes, published in the HERALD, we learn that by some there has been expressed a desire for a reunion of the separated factions of the church in Indiana. This must be well pleasing to the Lord, for he has promised to bless the peace-maker.

Brethren, let us act well our part, remembering the parable of the Prodigal Son. The father met the prodigal while yet at a distance; what would we have done? Perhaps we would have said, "Here comes the worthless boy! He has wasted his means, and now comes back to enjoy the privileges he has forfeited. I will probably receive him again, but I will impose upon him a confession and a statement concerning his disobedience," etc. But it was not so with the father. It was enough to see his son return. He not only suffered him to come into his house, but when he saw him coming, went to meet him. This was mercy. Had the father required the painful and humiliating ordeal of confession and promise, he would have been dealing out justice, and not mercy. It would have been a kind of revenge, and not pure love.

Let us be careful in this matter and remember that "Blessed are the merciful, for they shall obtain mercy;" and, "The wisdom from above is full of mercy." James 3: 17. Also "Put on therefore, as the elect of God, holy and beloved, bowels of mercies." Col. 3: 12. Besides, let us examine ourselves well. Possibly we may not have done our whole duty in all things. Can we not remember some uncharitable expression, some unkind look, indifference, or secret disrespect? Let us not consider ourselves altogether righteous and others entirely at fault? Can we not meet our brethren half way, and give them a hearty welcome? Let us read 1 Cor. 13, and act according to that, never forgetting the ten thousand talents we once owed our Lord and had nothing wherewith to pay, and he forgave us all that debt. J. O.

HOME TALK.

A good many men and women covet, and perhaps have, the reputation of being "charming conversationalists," who never appear in that *role* in their own homes. There their talk is confined to humdrum topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellects, or settle their nerves to fit them for amiability in public. Yet aside from the pleasure which cheerful conversation diffuses over a home circle, its educative force can hardly be overestimated. The bright and interesting girls, who surprise and delight you with their ready fund of information quite outside of the conventional topics, and the "well posted" boys, who know much more than books could have taught them, will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their best mental and social gifts for outside friends.

If a home is to be something more than a boarding house, a mere convenience or social necessity, it ought to draw out the best gifts of each inmate into the fund of common enjoyment and mutual ministrations.—*Golden Rule.*

THE people who make Lancaster county what it is, are the Mennonites, Dunkards and other sects often alluded to as the "plain people." They are numbered among the best Christians the church ever knew, and the best citizens the state has. Simple, industrious, frugal and practicing in their daily lives what they preach. They have made themselves an example of practical Christianity to all people, everywhere. Exclusively minding their own business, avoiding politics, they are still sufficiently spirited to make themselves felt at any time when important issues present themselves. These qualities have made them very prosperous as a class, being probably the wealthiest farming communities in this or any other country. Their well kept farms, neat and tidy homes, fine stock, and well filled barns attest the subbstantial content they enjoy.—*Lititz (Pa.) Express.*

Miscellany.

THE MOST ALARMING SIN.

"If I were called upon to point out," says Dr. Crosby, "the most alarming sins to-day—those which are most deceitful in their influence, and most soul-destroying in their intimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with all its crazed victims, nor harlotry with all its hellish orgies; but the love of money on the part of the men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshiper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute, is not deceived by such a thought for a moment."—*Sel.*

D. L. MILNER, pastor of the First Presbyterian Church of Ottawa, Kansas, tells, says the *S. S. Times*, in a circular, of what prohibition has done for that place, and let us see what it would do for every town and county of the country.

"'The undersigned citizens of Ottawa, Franklin County, Kansas, do certify that for three years this city has had no licensed liquor saloons; that during this time drunkenness has greatly decreased, and a drunken man is a rare sight; that the consumption of liquor has been greatly diminished, and that if any is now sold as a beverage it is done in the most secret way; that our town has never been more prosperous nor business more flourishing, and that our city finances were never in a better condition; that criminals and paupers are scarce; that our community has been greatly the gainer in thrift, industry, and good morals, and that public sentiment is constantly growing stronger in favor of the prohibition of the liquor traffic.'

The above statement has been signed by the pastors of the churches, by the mayor and the majority of the council, by the county officers, and a large proportion of the business men of the city. Ottawa has about four thousand five hundred people. It has direct railroad connection with St. Louis, Kansas City, Leavenworth, and Lawrence. Before prohibition was established there were four saloons that paid an annual license of $500 a piece. The law against liquor selling is now enforced as well as any other law against crime, and the majority of the people would as soon think of abolishing the laws against burglary as they would the prohibitory law. The present state of sentiment has been attained by persistent effort. Many persons who were in favor of license have been convinced that 'prohibition does prohibit,' and that all the real interests of a community are advanced by this policy."

HAY AS FUEL.—A western contributor to *Robert's Miscellany says*,

"We have, in this country, large settlements or colonies of Russian Mennonites. These German-speaking people have a plan of their own for burning hay, which seems indeed to be a gand success. They build, in their houses, large flues of brick or adobe. This flue or furnace is built with its mouth opening into the hay-house or summer kitchen, and often its sides exposed to two rooms. Thus it warms the whole house, and furnishes an oven and a place for cooking purposes. But its three great advantages are, that it keeps the house in an even, warm temperature all day and all night; that it requires but little attention; and that it burns any kind of hay or straw. With these claims in view, one is about ready to conclude that these people have surely achieved perfection, and settled the fuel question for the West, and for every other place where hay and straw are cheaper than wood and coal.—*Fireside Review.*

MILITARISM IN EUROPE.—Herr Herbst of the liberals in the Austrian Chamber of Deputies, in a recent speech to his constituents, makes the point that "the malady from which all Europe is suffering is militarism," "which is unknown in America, and therefore the United States will soon have no national debt and become the creditor of Europe." Such expressions coming from many quarters, indicate the hold on the public mind of the continent gained by the opinions to which Von Holst recently gave expression, that disarmament is the proper solution of the difficulties under which Europe labors. If the belligerents would but "beat their swords to plowshares and their spears into pruning-hooks" a delightful state of things would doubtless be brought about, and the emigration to America which Her Herbst deplores would be reversed.

SPECULATING IN FOOD.—Nothing to equal the recent speculation in farm products has ever been seen before in this country or any other. The gambling is in wheat, oats, corn and hog products. It is not confined to the great capitalists who "handle" or bet on millions of bushels of grain, but extends to many men in regular business, or even to the clerk who puts up a margin out of his salary on a few hundred bushels. On some days the sales have reached tens of millions of bushels, and on Tenth month 1st the "deliveries" of grain on previous contracts were said to have reached 32,000,000 bushels in Chicago alone.—*Friends' Review.*

A STRANGER recently secured a bed in a cheap lodging house in this city, and went to sleep. About 2 o'clock in the night he fired a revolver into the body of a fellow-lodger, rushed down stairs and fired a shot into the back of the clerk, rushed out on the street and shot three men before he was seized by the police. After the paroxism passed off the next day he declared that he remembered nothing of the shooting, was a recent arrival in the city, had been a liquor seller in New York, and that "whiskey had been his ruin." Shall the state commission thousands of saloons to make such madmen? The cup is red with the blood of the murdered.—*Ex.*

A SURGEON in the German army calls the attention of all who have to do with horses, to the danger of using the pocket handkerchief to wipe away any foam from the mouth or nose of a horse which may have been thrown upon their clothes. Glanders have been communicated in that way.

THE Iowa Central Railroad has issued an order prohibiting conductors, engineers, station agents, and other employees of the company from smoking or drinking whiskey, ale, beer, cider, or other intoxicating liquors while on duty under the penalty of discharge or suspension from service.

AT this season of the year, when colds prevail, it may be useful to know that hoarseness may be relieved by using the white of an egg thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the proper dose. —*Mid. Continent.*

SAID the keeper of Canterbury jail: "I have had twenty thousand prisoners pass through my hands since I have been keeper of this jail; but I have enquired, and I have not discovered one teetotaler among them.

A VERY sad accident happened on Tueday in Mt. Joy, Pa. John A. Snyder, a highly respectable business man living near Mt. Joy, while engaged in arranging a house in Mt. Joy which he expected to occupy soon, was instantly killed by the cars. Several boys called to him, but he likely thought he could cross the R. R. before the cars came up. The whole community was terribly shocked. His deeply afflicted family command the deepest sympathy of the whole community. Surely in the midst of life we are in death.

IMMIGRATION to this country in 1881 exceeded that of any previous year. It amounted to 432,635. From Germany 188,255; Ireland 62,406; England 36,552; Sweden 35,335; and the others from different countries.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held on Thursday, the 3rd of November. President S. Wells Williams occupied the chair, and the religious exercises were conducted by Secretary Gilman.

Grants of books to the value of about $3,600 were made for distribution in various parts of the world. and $2,000 in funds were appropriated for work of the Society in Persia.

The colportage work of the Society, in the South and West, continues to prosper. The reports of 106 colporteurs for the month of September show that 29,928 families were visited by them, and 7,326 destitute families and individuals were supplied.

One auxiliary society was recognized in Arkansas, one in Dakota, and one in Nebraska.

Among the important foreign correspondence of the month were letters from the Russian Bible Society and the Bible Society of France, expressing sympathy for the loss sustained by this nation in the death of President Garfield; from Mr. Prince, of St. Petersburg, with highly satisfactory information about the reception given to Bible distributors in Siberia; from Mr. Whipple, of Persia, with comprehensive statements of the work of Bible distribution as now organized in his field; from Mr. Loomis, of Yokohama, with summaries and diaries respecting colportage; from the Evangelization Committee of the Waldensian Church, respecting the expenditure of moneys granted to them for Bible colportage in Italy; and from the British and Foreign Bible Society, respecting matters of common interest in Persia, Turkey, and Japan.

The receipts for October were $34,113 30; copies of the Scriptures issued from the Bible House, 84,847.

HOMILETIC MONTHLY.—The following are among the contents of the December number of THE HOMILETIC MONTHLY; Sermonic:—"The Transient and the Permanent," by Liewellyn D. Bevan, D. D.; "The Training of Moses," by Canon Farrar; "Where the Money Goes," by J. O. Peck, D. D.; "The Pulpit a Light and Power," by W. H. Van Doren, D. D.; "The Path of Life," by J. Stanford Holme, D. D.; "The Withered Fig-Tree," by Joseph Parker, D. D.; "Hunger-Bitten," by Rev. C. H. Spurgeon; "On the Way to Emmaus,' by Canon Liddon; To Teachers—"The Instincts of Childhood," by Rev. W. F. Crafts Besides the above, we have the following interesting papers: "Thoughts on Suggestive Themes," by Charles S. Robinson, D. D.; "Light on Important Texts," by Dr. Crosby; "American and Foreign Preachers," by Rev. E P. Thwing. Pernicious literature is vigorously handled. The Departments, "Preachers Exchanging Views," and "Sermonic Criticism," are more than usually full and interesting. There are many valuable hints to preachers and Bible students in this number. Price, single number, 25 cents; per year, $2 50. I. K. FUNK & Co., 10 and 12 Dey St., ew York

THE Steamship *Jennette* which went on an arctic expedition several years ago has been heard from two years after it was last seen north of Behrinv's Strait. The vessel was crushed in the ice, and the crew embarked in three boats, two of which reached the mouth of the Lena River, in seventy to ninety days. The survivors are in a pitiable condition. The third boat has not been heard from.

THEY that sow wickedness reap the same.

Married.

FERGUSON—HORNING.—Dec. 24th, in Page Co., Iowa, by D. C. Wilson at the residence of the bride's mother, Benjamin Ferguson and Annie C. Horning.

OSWALD—SPRINGER —Dec. 18th, by Christian Nafziger, Christian Oswald and Mary Springer, both of Tazewell Co., Ill.

YODER—LEATHERMAN.—Dec. 15th, at the residence of the bride's parents, by Chr. S. Stookey, Jacob Yoder of Fulton Co., Ohio, and Sarah Leatherman of Allen Co., Ind.

SHERK — SMELTZER — Dec. 25th, at the residence of the bride's parents, Amos Sherk and Nancy O. Smeltzer, all of Elkart Co., Ind.

BENDER—KAUFFMAN.—On the 1st of Jan. 1882, by Abner Yoder, William Bender of Kansas, and Rebecca Kauffman of Johnson Co., Iowa.

PAWLING—FOX.—On Thursday evening, Jan. 4th, by Rev. M. W. Steffey, in the German Evangelical Church of this city, Johnson P. Pawling and Lydia Fox, all of Elkhart. Miss Fox has been a faithful employe in the Herald office over eleven years. We wish them a pleasant and joyous future.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

ALLEN.—December 30th 1881, at his home in Elkhart, at 2 o'clock in the morning, Dr. J. W. Allen, in the 71st year of his age. He was born in Vermont and brought up on a farm on the Genesee River, New York. He came to Elkhart in 1848, where he resided, and practiced his profession very successfully. The funeral took place on Jan. 1st 1882.

SHEARER.—On the 25th of Nov in Livingston Co., Ill., James A., son of Samuel W. and Elisabeth Shearer, age 4 months and 8 days. Services by B. F. Hamilton.

STAUFFER.—Oct. 11th, in Eden Tp., Lancaster Co., Pa., Sister Anna Stauffer, aged 76 years, 6 months and 24 days. She had a great desire to depart. Services by John Brubaker.

HARTMAN.—On the 6th of October, in Ashland Co., Ohio, of the infirmities of age, Preacher John Hartman, at the age of 76 years, 6 months and 19 days. Buried the 8th in the preence of a large circle of relations and friends. Services by A Dickey in English, and P. Trexel in German.

YODER.—Dec. 17th, in Champaign Co., Ohio, of typhoid fever, Nancy, wife of Chr. Yoder, aged 26 years, 2 months and 8 days. She was a beloved sister in the Amish Mennonite church. A deeply bereaved husband and two children are left to mourn their loss, but their loss is her eternal gain. She died in hope of the promised rest. Buried the 19th. Services by J. P. Kinig, and John Werey, from Job 19: 25, 26.

MELLINGER.—Dec. 22nd, in Cumberland Co., Pa., quite suddenly, John Mellinger, aged 82 years, 4 months and 3 days. He went to the barn in the morning to feed his stock. His son soon found him sick, took him to the house, where he died in about an hour. Buried on Christmas. Services by Martin Whisler and Peter Wadle, from Matt. 24: 42.

RICKABAUGH.—Oct. 18th, in Cumberland Co., Pa., Catharine Rickabaugh, aged 72 years, 4 months and 15 days. Services by Martin Whisler.

RITTER—Dec. 13th, in Baltimore Co., Md., Bro. George Ritter, aged 29 years, 7 months and 2 days. He was butchering, and in the afternoon he was returning a scalding-trough he had borrowed, his horse became frightened, upset the cart, when Bro. Ritter's shoulder was dislocated, and his neck broken. He was a brother in the Amish Mennonite Church. Funeral services by Lewis Yoder in English, and by Gideon Stolzfus in German from Mark 18: 35—37.

MUMMA.—Dec. 15th, in Springfield, Lancaster Co., Pa, of diphtheria, Hallie, daughter of Widow Ellen Mumma, aged 7 years. The mother and three of her children were also afflicted, and could not attend the funeral.

WEAVER—Dec. 1st, at Mt. Clinton, Rockingham Co., Va., of diphtheria, Mary W., daughter of Pre. Samuel and Mary Weaver, aged 9 years, 11 months and 8 days. Buried the 3rd of Jan. 1882 at Mt. Clinton Church. Services by D S. Heatwole and Jacob Hildebrand. Text, Matt. 9: part of the 24th verse.

KULP.—On Nov. 19th, in Franconia, Montgomery Co., Pa., Elizabeth, wife of Abm. M. Kulp. Her maiden name was Landis, aged 73 years, 1 month and 19 days. Services at the house by Henry Nice, and Christian Allabach at the meeting-house.

BARNES.—On Dec. 13th, in Montgomery Co., Pa., Susanna, wife of Peter Barnes, aged 78 years and 6 months. Buried on the 16th at Franconia. Preaching at the house by C. Allabach and A. Horning, and at the meeting-house by H. Godshall and Josiah Clemmer from Isa. 38: 1.

SHERICK.—On the 14th of December in Allen Co., Ohio, Noah C. Sherrick, aged 29 years, 7 months and 18 days. He was buried on the 15th at Sherrick's meeting-house, followed to the grave by many weeping friends and neighbors. Services by C, B. Brenneman and —— Williams. He leaves a bereaved wife and two children to mourn their loss.

SHANTZ—Dec. 15th in Waterloo Co., Ont., of the infirmities of old age, Sister Catharine Shantz, wife of Joseph Shantz, aged 82 years, 7 months and 3 days. Buried the 17th in Martin's burying-ground.

MILLER.—Dec. 20th in Waterloo Co., Ont., of cancer in the face, and old age, Bro. John Miller, aged 79 years, 6 months and 27 days. Buried the 22nd at Martin's.

SCHNEIDER.—Oct. 17th in Berlin, Ont., widow of Joseph E. Schneider, of a tumor in the body, aged 65 years, 8 months and 6 days. Buried at Christian Eby's burying-ground.

MARTIN.—Oct. 22nd in Waterloo Co., Ont., of typhoid fever, Mary, daughter of Bro. D. S. and Magdalena Martin, at the age of 19 years, 5 months and 16 days. Buried at Martin's.

SHANTZ.—Nov. 20th, in Waterloo Co., Ont., of typhoid fever, Esther, wife of Bro. Daniel Shantz, aged 55 years, 5 months and 19 days. Buried at Schneider's.

EBY.—Nov. 20th, in Waterloo Co., Ont., of typhoid and puerperal fever, Mary, wife of Bro. Martin Eby, aged 45 years. She leaves a bereaved husband and 9 or 10 children to mourn their loss.

BAUMAN.—Nov. 22nd, in Preston, Ont., of the infirmities of age, Sister Catharine Bauman, widow, aged 87 years, 7 months and 11 days. Buried at Hege's.

SCHNEIDER.—Dec. 20th, in Waterloo Co., Ont., of consumption, Bro. Enos Schneider, aged 26 years, 3 months and 25 days. He leaves a wife and two children. He desired to be released and be with Christ.

UNZICKER.—Oct. 11th, in Seward Co., Nebr., of dropsy, Valentine Unzicker, aged 58 years, 1 month and 29 days. A bereaved wife and 8 children are left to mourn their loss. Funeral services were held by P. P. Hershberger and Joseph Gascho.

JANTZI.—Nov. 18th, in Seward Co., Nebr., of inflammation of the lungs. Bro. Joseph B. Jantzi, aged 37 years, 5 months and 22 days He leaves a bereaved wife and 6 children to mourn their loss. Services by Joseph Schlegel and Joseph Gascho.

BIRKY.—Dec. 18th, in Seward Co., Neb., Paul, youngest son of Joseph Birky, aged 8 years and 8 months. The family moved there only four months before this. The boy was at Joseph Gascho's over night, and on the morning of the 18th he, with Gascho's young son, started for home a mile and a half distant. When starting, Gascho told them to go to the bridge to cross the stream, but when they had gone young Birky determined to cross in the boat, and when near the shore they thought the boat would sink, and young Birky jumped out and was drowned. After a search of 28 hours the body was found. The funeral took place the 20th, at the Amish Mennonite burying-ground. Services by P. P. Hershberger and Joseph Schlegel. Father, mother, two brothers and five sisters mourn their loss.

MILLER.—Jan. 1st, 1882, in Van Buren Tp., La Grange Co., Ind., Sarah, daughter of Jacob C. and Elisabeth Miller, aged 1 year, 8 months and 5 days. Buried the 2nd, at the Pennsylvania School-house, where services were held by David S. Kauffman. Text, Matt. 19: 13—30.

LEHMAN.—Dec. 26th, in Windsor township, York Co., Pa., Mary, wife of the late Rev. Jacob Lehman, aged 77 years, 2 months and 24 days. Buried at Witmer's Meeting house on the 29th. Funeral services by Daniel Witmer, Martin Root and Bishop Stauffer. Remarks from Heb. 4: 9.

Letters Received.

WITHOUT MONEY.

C H Hochstetler, Daniel Burkholder, Lizzie B Ressler, Daniel Shenk, P P Hershberger, John P Schmitt, S W Gross, Joseph Gascho.

WITH MONEY.

A—John U Amstutz, C K Augspurger, Catharine J Augspurger, Christian Albrecht, Belle S Allen, William Alt, Henry Ayle, Jacob S Augspurger, H F Andrews, Christian Althaus, Jacob G Augspurger.

B—H Bannan, A Balzer, Catharine Boeshinger, A Bechtel, John K Brubaker, Bertha Blonch, S L Bowman, David L Beiler, Levi Bock, John Bock, Mary Buzzard, J B Bower, David Bergey, Noah Brank, John Birky, Jacob S Betzner, John Baer, Jacob Binder, Jas Burctreger, Christian Byler, Joseph B Bechtel, John Bucher, David Boesinger, Samuel Byler, Leah Byler, Bernhard Bergen, J Buller, A Baker, David Blosser, Moleki Brenneman, Peter Bally, Wm Burkholder, Levi Bender, H K Brubaker, W Brubaker, Emmanuel J Berry, J H Bert, Jonas Bingaman, Jacob H Buchwalter, James J Brown, Esther Brown, John D Buller, John Berger, Mary A Book, G Z Boller, Daniel Burkhard, John Bechtel, Rebecca Bechtel, David R Byer, G Bingdorf, Clara E Blosser, John Buzzard, Daniel Bender, George Beery, Christian Baumgartner, Moses Baer, Heinrich Baumann, Jacob Brand, Mrs Betsey Beller, Joel Baumgardner, P Bergman, Moses D Beachy, Jacob Bachman, John Burkholder, David Bixler, John F Brenneman, David D Blough, Peter Bixel, Christian Bachmann, Lydia Brenneman, Adam M Brenneman, W H Buzzard, George Benisoh, H Balzer, Anna Baer, Fritz Bihringer, Henry Buchwalter, Jonas H Blosser.

C—Henry Christophel, Christian Christophel, Simon Cressman, Peter Christophel, Christian Christener, H P Clever, Eliza Carnathan, L W Clark, Joseph Clack, Samuel Cockley, Malinda Culp, C Christener.

D—John Detweiler, Henry Dester, Mrs. Fred. Dannersburg, Dietrich Dueck, H Dahl, C W Duerkson, Barbara Deulinger, Tobias Deulinger, A Duerkson, Kate Dill, Anna Deulinger, Samuel Detweiler, Karal Dirks, D B Deulinger, Jacob Detweiler, Robert Davis.

E—Samuel Eschliman, Simon J Eby, D Ewert, Benjamin M Eberly, G Enns, J Ealy, P W Epp, P Eckert, John Epp, David B Eby, David Eshleman, L Ediger, Peter Engle, Cornelius Epp, J Enns, G Enns, Peter Engle, Peter Eicher John Engle, Jacob Enns, John Enns, Pre Daniel Esch, Levi S Ebersole, Chr Eicher, John S Ebersole, Christian Eigstein, Ada R Ebersole, Henry Eyman, Cornelius Ewert, S E Ebersole, Jacob Eberhard.

F—John Foell, Elizabeth B Frantz, S Flaming, A E Funk, A Franz, Lizzie Frey, John W Frantz, Frank Foust, Jacob Friesen, Bernhard Fast, Cornelius Fawetzeg, Abraham Friesen, John H Funk, Albert E Funk, Cornelius Fast, George Fisgus, R R Friesen, F Felbel, B Friesen, John Flaming, Henry W Funk, John Fretz, Henry Fraelich, D Franz, P Franz, Jacob Fast, T & H Friesen, J Fast, Benj. Furgeson, Jacob Friesen, A Franz, Abraham T Friesen, Michael Fretz, C Franz, N P Flemingz, J Friesen, Lizzie Farnwald, John Freed, Frank Felbel, Abraham S Friesen Nathan Fretz.

G—Jacob B Girich, Ph Goerz, Simon P Good, P Gerdelbrand, Daniel Gingrich, Jos Graybill, Samuel J Grove, Susan Gebhart, Martin H Gochenaur, D E Gerber, Samuel Gingerich, David Gascho, J Gauders, Peter Gade, N M Geil, P H Goerz, John Graver, Adam Good, S S Graybill, Andrew Good 2, Isaac Geisinght, Jacob Good Peter Gacek, Elizabeth Geiger, Susan Glick, Herbert B Groff, Conrad Grehy, Peter N Gerber, H W Gross, George R Keever, P H Goerz, I M Gross, Jacob H Grater, John Garis, Abraham Good, George Gleason, Leah E Groh, Peter Good, Manassa Good, Abraham Good, John Good.

H—N C Hager, E H Hershey, Fannie Hershey, John D Hooley, John S Hilty, C B Hoover, Jacob W Heger, Sue B Hostetter, Jacob Hendings, Ephraim Hunsberger, Isaac Hilty, N C Heger, Daniel J Hochstetter, H F Hamilton, Jacob Howder, J Heckelman, Nancy Hochstetter, J A Hartzler, Isaac Habecker, Peter Halter, Jacob H Halter, John S Halter, A E Horsch, Mary E Herr, Paul Hayman, Jacob Hahns Peter J Hofstetter, Pre. C Hoover, Jacob Holter, Pre Henry N Holter, Michael P Holter, Mrs Jacob Houser, J Hartzler, Mary Hagey, W Heibert, Simeon Hildebrand, Geo & Henry Hunnergardt, Jacob Hertzler, J W Hull, C S Hershey, Jacob B Herr, Henry Hoover, G Heinze, Cyrus Hershberger, L F Hamperly, Henry Hersh, John Huber, Sue Harnish, Jacob Hoerner, Joseph High, Samuel Horning, Peter Herzwurm, Abraham Hiebert, A Harms, Lydia Hartzler, Jonas E Hostetler, Benjamin Herr, Abraham Heinrich, Margaret Hygema, David Hoffer, John Hoffer, Eli Hartzler, A R Hoover, Joseph K Hershey, Samuel Headings, Annie S Hostetter, Elias H Herr, Benj Hartzler, Jacob Hartzler, Christian Hooley, Anna Horst, Christian Herr, Mary Herr, Samuel Herr, F Hoffer.

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Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 P. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 3. ELKHART, IND., FEBRUARY 1, 1882. Whole No. 219.

THE HAPPY MAN.

By day, no biting cares assail
My peaceful, calm, contented breast;
By night my slumbers never fail
Of welcome rest.

Soon as the sun with orient beams
Gilds the fair chambers of the day,
Musing, I trace the murmuring streams
That wind their way.

Around me nature fills the scene
With boundless plenty and delight,
And touched with joy sincere, serene,
I bless the sight.

I bless the kind creating Power
Exerted thus for frail mankind,
At whose command descends the shower,
And blows the wind.

Happy the man who thus at ease,
Content with that which nature gives,
Him guilty terrors never seize;
He truly lives.

"LIGHT THE LAMPS!"

There are in the world about eight hundred millions of human beings. Suppose that instead of eight hundred millions of souls to be brought to the Lord Jesus Christ, there were eight hundred millions of lamps to be built.

If lighted at the rate of five a minute, it would take between seven and eight hundred years to light all the eight hundred million lamps.

But if every lamp, when once lighted, had the power of lighting others at the same rate of five every minute, the first minute five lamps would be lighted; the next minute each of these would light five; the third minute there would be twenty-five, each lighting five; the next minute there would be one hundred and twenty-five, lighting five each; the next minute there would be six hundred and twenty-five, each lighting five, and so on.

By this method of lighting eight hundred millions of lamps, how long would it take, think you? *Less than fifteen minutes.*

This is a solemn thought for us as children of God, when we look around and see how dark the world is, and how slowly the light seems spreading. What is the reason? Are the lamps content with merely being lit, not seeking to throw out their light so far that others shall catch a spark from them, and shine out too for God's glory?

"It's often a hard matter to shine for Christ out at sea," said an old sailor the other day. "One is a good bit tempted to shut the light up, and only speak to God in one's bunk, when the others think you are asleep. Oftentimes one is the only Christian on board, and all others are swearing, drinking men. You on shore don't know what we have to put up with."

"But I always thought a lighthouse was placed on a dark and lonely coast on purpose to shine," said a Christian friend; "the very fact of the place being dark and dangerous makes it more dangerous makes it more necessary for the light to shine brightly."

A quiet smile passed over the weather beaten features. "Sure enough, but it's often a wonder that it don't get blown out."

"The only way to prevent that is to keep so close to Him who is the Light of the world, and to shine so brightly for Him, that others seeing your good works shall glorify God, recognizing that such brightness could alone come from Him."

Light is always attractive; our nature shrinks from darkness. A child invariably dislikes the dark, and clings close to those it trusts in a gloomy place. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Having seen the Sun of righteousness, and knowing for ourselves the blessedness of walking in the light, should it not be our highest privilege, as well as duty, to seek to carry that light to others who are yet in darkness, and to kindle a light in those hearts that are sitting in the shadow of death?

There are some who think their circumstances preclude them from doing any service for the Lord they love. Well, at any rate they can *shine* for Him, quietly and brightly. It is not the amount of talking or noise we make that shows the amount of good we are doing. Quite the opposite. When a lamp begins to make a noise, the light is decreasing or burning dim. A lamp freshly trimmed and filled with oil needs no noise to proclaim its presence. It does more good by clear, steady shining than by any other way.

And so we get the stirring command—"Arise, shine!" How can we do it? "Thy light is come." The heavenly light is come to us, so that we have no excuse for burning dimly; and we must heed the command, for "darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." And what then? Then those that were in darkness "shall come to thy light," and shall then go out as light-bearers to others.

"I shall ever thank God for you, Charles," said a young man one day in a counting-house to a fellow-clerk who sat at a neighboring desk.

His friend looked up in surprise. "I do not understand you."

"You have been a great blessing to me, and I should like to thank you before I go abroad."

"But I don't know that I have ever spoken to you on heavenly things."

"No, but I have watched you. I know what a violent temper you used to have; and I have noticed the last few months that that temper is subdued. I have seen a Bible in your desk many a time, and that led me to understand what the change was. I have also seen a wonderful alteration in your pursuits and ways, and there is a look of peace on your face that never used to be there. I thank God for you, Charles, you have been the means of leading me to Him. And now, in a foreign land, I hope in turn to be a witness for Him, and be a means of winning others to Him."

The young man had been simply shining for Jesus, but that shining had induced another soul to light his lamp, and form another centre of brightness.

And so would it be with all God's people, if they would but live in his presence in whom is no darkness at all. Thank God for those who do so live, and from whose brightness many a weary one has been led, and is being led, to come to the Savior, and start out for heaven. But why should not *all* share in this glorious work?

"Men die in darkness at your side
Without a hope to cheer the tomb;
Take up the torch, and wave it wide,
The torch that lights Time's thickest gloom"

And the blessed thing is that it does not need great cleverness, or many gifts, or utterance, or great knowledge, to shine for the Savior. Weak ones, and those who seem to have but little influence, can be bright witnesses for Him, as long as they keep near the Fountain of light.

"The light is ever silent;
Most silent of all heavenly silences,
Not e'en the darkness stiller, nor so still,
Too swift for sound or speech, it rushes on,
Right through the yielding skies, a massive flood
Of multitudinous beams; an endless sea
That flows but ebbs not, breaking on the shore
Of this dark earth with never-ceasing wave,
Yet in its swiftest flow, or fullest spring-tide,
Giving less sound than does one falling blossom
Which the May breeze lays lightly on the sward.

Such let my life be here;
Not marked by noise, but by success alone;
Not known by bustle, but by useful deeds.
Quiet and gentle, clear and fair as light;
Yet full of its all-penetrating power,
Its silent but resistless influence;
Making no needless sound, yet ever working,
Hour after hour, upon a needy world."

A gentleman was once visiting a lighthouse, when the watchman boasted of the brilliancy of his light.

"What if the light should go out?" asked the gentleman.

"Never!" exclaimed the man, horrified at the thought. "It is impossible. Why, sir, out there," pointing to the ocean, "there are ships going by to every part of the world. If to-night my light went out, within six months would come a letter—perhaps from India, perhaps from some place I never heard of—saying that on such a night, at such an hour, the lights of this house were not seen; the watchman neglected his duty, the vessels were in danger. Ah, sir, sometimes on the stormy weather, I look out to sea, and I feel as if the eye of the whole world were looking at my light! Go out! burn dim! No, never!"

So the lighthouse-keeper said in his eagerness; and shall we who bear the name of Christ allow our light to burn dim? Shall we by our coldness and apathy let our light so nearly go out that some poor souls, struggling along in the darkness, shall fall for want of the guiding ray that we might have given them? No, never; we will, like the lighthouse man, determine to be faithful. These are days when so many of God's children are joining hands with the world, and in this way dimming the heavenly light. Oh, let us see to it, that we do not go back from Him who is our King, but may we so keep near His side that our light shall be clear and bright, a living testimony to all around.

It is but a little while and the darkness will be over for God's children, the lamps no longer needed for we shall have the eternal sunshine. And then "thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

W.

LET love be without dissimulation.

For the Herald of Truth.

STUMBLING-BLOCKS.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8 : 13.

There is perhaps no text in the New Testament so little heeded as the above. Men are naturally selfish, and this selfish nature seems to be harder to conquer or bring under subjection than almost any other propensity in the whole nature of man. Selfish man is too apt to think that what he does should not concern any one else, and that it is no one's business if he chooses to indulge in any luxury or whatever it may be to gratify his own desires.

Even many Christian professors cannot altogether rid themselves of this selfishness, and are not willing to make any sacrifice whatever for the sake of avoiding ill feeling and gaining that warm, affectionate love of some weak brother or sister, which binds together in unity the hearts of Christians, and very often do things which at the same time they know will wound the feelings of some brother or sister; things too which would require but a small sacrifice to avoid, thinking to himself, It is but a trifling thing, and the Scriptures do not forbid it, and if I choose to do it, and see no harm in it, I cannot see what difference it should make to others; forgetting, or little caring, that thereby he is weakening the confidence and love of some good-hearted brother or sister, whose feelings are very sensitive and easily wounded, and who are even discouraged by the conduct of those upon whom they probably look for examples in Christianity. Such persons do not seem to think of the words of the text, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The new translation renders it, "If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

It is true, there are some who stumble at very trifling things, but they see something in these things which seems to them useless and unbecoming to the followers of Christ, and for such we should have the more charity; and right here I would say, Let us be very careful that *we* do not become offended when those whom we consider the weak ones tell us of our mistakes, and not be too ready to judge them for their fault-finding. "Let us not therefore," as the apostle says, "judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14 : 13. Read also verses 14—16.

Ministers of the Gospel should especially be careful, as "ensamples to the flock," to avoid everything by which any may stumble or be made weak. Ministering brethren, if your conversation outside of the pulpit or church, be such that any of your brethren or sisters are made to lose confidence in you, or by which their love toward you is weakened, avoid it and beg their forbearance.

Be careful never to jest, or say anything that will cause laughter, especially in the presence of young people, whether they be church members or not; as there may be some present whose hearts are under conviction, and a jesting word may drive from them all serious feelings, and even be the means of keeping them out of the church. Never, under any circumstances, allow yourself to be seen at the bar of a tavern or saloon partaking of intoxicating drink, which would inevitably weaken the confidence of some, and give occasion of stumbling, and be a very bad example to many.

Brethren and sisters, let us be careful in all our walk and conversation, "For in many things we offend all" (Jas. 3 : 2), and let us not, by indulging in some small thing which we can easily avoid, and which perhaps is a stumbling-block in the way of some one, and a hindrance to his progress in the Christian life, be the means or cause that such a one fall or be made weak; and let not our light be darkened, or our salt lose its savor, and the church suffer loss because of our influence in it; but let us be willing to suffer, if need be, for the sake of winning souls to Christ, and we shall be blessed for every sacrifice we make for the good of others.

In everything we do, let us consider well what the result might be, and whatever we do, "do all to the glory of God;" and whenever tempted to do anything which we know or think will, in the least, be an offense or cause of stumbling to "one of these little ones" (Matt. 18 : 6), let us first consider well the language of the apostle, in Philip. 4 : 5, "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

H. B. BRENNEMAN.

For the Herald of Truth.

MORALITY NOT SUFFICIENT.

"Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." John 3 : 3.

It is a fact much to be deplored that there are many who base their hope of heaven on their morality. It appears that there are many who never make a public profession of religion because they really believe that by leading an upright, moral life outside of the church they deserve a place in the heavenly kingdom as well as their neighbors who apparently live in the same way as they do, excepting that they "go to church," and are professed Christians. Yes, we have met those who say that by being honest in all their dealings with their fellow men, and avoiding all immorality, they "stand as good a chance of getting to heaven as those who belong to church." Although belonging to a church cannot of itself be taken as an assurance of one's final acceptance in heaven, yet we must ever bear in mind the necessity of regeneration, and say to all, whether church members or not, as Christ said to Nicodemus, "*Except* a man be born again he cannot see the kingdom of God."

The moralist may outwardly appear righteous unto men, but if the heart is not changed, the iniquity and hypocrisy within cannot be hid from the all-seeing eye of God. The Pharisees were moralists, who depended on their own righteousness and scorned the meek and lowly Jesus, who came to teach them the way of salvation; and his testimony regarding them and warning to us is, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

I fear there are many Pharisees in our day who rely on their own merits, or on what they themselves can do. They say, "I am trying to do what is right; what more can be required?" Ah, my friend, good resolutions without dependence on Christ as a Savior will not avail anything. He is the door and we must enter by him or be doomed to bitter disappointment when it is forever too late. If we really desire to do right, let us first of all see that we *start right*: "Seek first the kingdom of God and *his righteousness*,"—not a righteousness of our own. Morality cannot take the place of regeneration. "Except a man be born again he cannot see the kingdom of God." Without first attaining the new birth and receiving the spiritual baptism, the hope of gaining a home in heaven by trying to do right," is vain and delusive. Hear the words of Christ: "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

There is a time in the life of every one when the Savior knocks at the door of the heart, and the awakened conscience for a time makes known the dangerous condition of the unconverted soul, but, O how often must he knock in vain! how many refuse to admit their best Friend! A few welcome him and humbly ask, "Create in me a clean heart, Oh God, and renew a right spirit within me."—Light dawns upon the benighted soul; the burden of guilt is washed away in the blood of the Lamb; the love of God is shed abroad in the hearts of such; their desires and inclinations are changed. They now keep the commandments because they love Him who gave them. The moralist may try to "do right" in order to escape the penalty of wrong doing, hence *fear* is the motive power within by which his outward life is shaped. But he is yet in a state of nature and under the curse of the law. Even many who are at heart thieves and robbers are prevented from acting out their real natures because they fear the strong arm of the law. But these new-born souls find that "perfect love casteth out fear," and being impelled by love, it is a pleasure to them to do that which their Savior asks them to do; their heart's desire is to serve him, and it would grieve them to do that which would displease their blessed Lord and Master. They can say with the beloved disciple, "We love him because he first loved us."

The moralist is at best in a condition of slavery, and he tries to shape his course so as to avoid the lash as much as possible. His honesty springs from *policy* not from principle. The same policy with extended bounds may lead him to unite with some popular church, thinking thereby to gain the confidence of the people,—and their money.

We have said that *fear* is the motive power within by which the moralist's outward life is shaped. Not so with the child of God. He is freed from the law of sin and death, and is no longer in bondage to that slavish fear which springs from a guilty conscience, knowing that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." Neither are they left to wander on in darkness and in doubt as to whether they have experienced the new birth or not, for the Spirit beareth witness with their spirit "that they are the children of God."

SIMON P. YODER.

Vistula, Ind.

For the Herald of Truth.

LET GOD'S WORD TEACH YOU.

Dear brethren, we should use great care in our transactions with the world, that our influence may be for good. We may, by one word, look, or act, deny our profession. The world looks upon us as the children of light. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5 : 14–16.

At this age it is very necessary that we use great care in our walk and conversation, that our life may be worthy of imitation. Is it not sad to know that one of the greatest hindrances to the progress of religion is the hypocritical profession which many make? There are many that feast themselves upon the hope of the false profession of others, claiming to be just as good as the majority of the so-called Christians. In this way Satan leads them on in blindness and in ignorance of the fast approaching danger. I would say to you, dear reader, If you have been building upon the sandy foundation of the hypocrite, do you not know that this will not save your soul? We must all give an account to God of our stewardship.

If we know that the religion of the mass of professors is counterfeit, this will add nothing toward the working out of our soul's salvation. God has endued us with these noble intellects and given us minds of understanding, so that we can discern right from wrong and truth from error. He has not given us these talents to lay away in a napkin, or to hide in the earth. To one he has given five talents, to another two, and to another one, to every man according to his several ability. Matt. 25 : 15. We are responsible to God not only for the knowledge that we have, but for that which lies in our power to acquire. Let us see what he says to the slothful servant: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25 : 27.

There are some who think Christianity is a failure, and there are none that live up to the fullness of the gospel. Nay, dear reader, if it were not for God's people the world could not stand. If there were none that worshiped God in spirit and in truth the world would be like unto the cities of Sodom and Gomorrah. When there was not enough salt in those cities to preserve them God poured his wrath upon them and destroyed them from the face of the earth. When there are not enough true worshipers in the world God will make a short work, and bring about the consummation of all things.

"Ye are the salt of the earth: but if the salt have lost his savor wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5 : 13. If we expect salvation on easier terms than those offered in God's holy word we shall find ourselves badly disappointed.

Dear reader, will you then for a moment lend me your serious thought? Have you ever considered how much Christ has endured for you? He sweated great drops of blood; there was placed upon his head a crown of thorns; they spit in his face, and smote him with their

hands. He was willing to bear his cross to the place of execution and to be nailed to the wood to suffer and bleed and die to satisfy divine justice. While in the extreme agony of his suffering he cried, "Father, forgive them, for they know not what they do." Matt. 23 : 34. Is there any comparison like unto this, or any love like unto this love? O, what a thought, that he is just as ready to forgive sins as he was eighteen hundred years ago! Who would not desire to live with such a Savior in the ceaseless ages of eternity, to sing with the angelic host the song of Moses and the Lamb?

O dear reader, have you ever thought of the importance of salvation? What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark 8 : 36, 37. Can we be too earnestly engaged in the work of salvation? "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26 : 41. "Wherefore let him that thinketh he standeth take heed lest he fall.' 1 Cor. 12 : 37. "What I say unto you, I say unto all, watch." Mark 13 : 37.

Our natural inclinations are so wedded to the things of this world that we often lose sight of that which should be foremost in our minds. But men live so unconcerned about God that they live day after day, month after month, and year after year, leisurely thinking of working out their soul's salvation. If they have anything that requires their attention in temporal matters, how careful they are to procure every means to accomplish their desired end? Truly the children of this world are in their generation wiser than the children of light. Luke 16 : 8. What has this world to reward you that you are so strongly attached to it, that you so seldom think of anything but worldliness and worldly enjoyment? Stop and ask yourself the question, Will riches prove a lasting enjoyment in the hour of death? When disease is preying on the body and you are about to enter the coldness of death unprepared, O how solemn the thought! But if prepared Jesus will meet you and welcome you home.

Many persons are so confused on account of so many different creeds and sects all claiming to teach nothing but Bible truth, yet no two are alike. Some think we can put different constructions on the same passage of Scripture, and both be equally correct. How unreasonable to treat God in this way. God has handed his word down from heaven to teach us the way from earth to heaven, and has forbidden us to make any changes. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4 : 2. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30 : 6. "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22 : 18. There are at this time hundreds of different persuasions. some of whom teach one thing, and others another, altogether antagonistic to each other, though they are reading the same Bible.

Some perhaps have the presumption to say that God has failed to make his word plain, but we must believe the fault lies with the reader; for Christ has taught in his word everything that is necessary to lead to a pure Christianity. Christ himself became an example for us, and so simple was his life that the most illiterate can learn Christ. Was Christ gentle and meek? so must his disciples be. Was Christ humble? so must the Christian be. Was Christ merciful and compassionate? so must his followers be. Was Christ forgiving? so must the believer be. Did Christ love and pray for his enemies? so must his friends do. Did Christ wash his disciples' feet? so must those who have part with him.

If we expect to meet the approbation of Christ, we must also obey his commandments. The Scriptures are so plain that it appears to me almost impossible that so many unharmonizing articles of faith should be drawn from so pure a word. We have good reason to believe that a great number of the doctrines contained in the disciplines of churches are devised by ambitious men. A Pedo-baptist minister was asked to give a Scriptural command for infant baptism. He said, "I don't know that it is expressly taught in the Scriptures, but I thank the Lord that it is taught in our discipline." Have we not great reason to believe that there are numerous instances of this kind? Others again say, "It matters not so much what we believe, if we are only sincere." Men can be just as devoted and zealous when they are wrong, for a heathen feels condemned if he neglects to pray to his idol. And should the Christian pray to an idol he should feel condemned. So we see sincerity is not a safe criterion to go by. We may believe things to be right when they are altogether wrong. Things are either true or false of themselves, independent of faith or unbelief. If the whole world would say, We believe the Bible to be fictitious, it would not change the truth in the least. "Let every man be a liar," yet God is true. Perhaps one may ask, How shall we know who are God's people? I would advise you to come to God in prayer, ask him to enlighten your understanding, saying, Not my will, but thy will be done. Then there is not the least reason to doubt but God will lead you, through the Word and prayer, upon the narrow path to heaven.

The reason why so many are led into such gross error is, that they are not willing to be led by the Holy Spirit. If we are willing to consecrate our all to God there is not the least doubt but he will lead us to understand his word. What God has promised he is willing and able to perform. "I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Jn. 14 : 16. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Jn. 16 : 13. "This is the covenant that I will make with them after those days, saith the Lord; I will put my law into their hearts, and in their minds will I write them." Heb. 10 : 16.

Christ invites us to the marriage-feast. Will we also make light of it? What would we think of men if they were suffering great hunger, and a rich king would send a message to them, and tell them that he had prepared a great feast for them, and they should make light of it? Would we not think them void of understanding? This is how men treat God in Christ. CLAUDIUS CURTIS.

DECEIT.

Be free from deceit.

Deceit is falsehood. Ps. 119 : 118.

The tongue is an instrument of deceit. Rom. 3 : 13.

Deceit comes from the heart. Mark 7 : 22.

Christ was perfectly free from deceit. Isaiah 53 : 9; 1 Peter 2 : 22.

The Lord's people are free from deceit. Ps. 24 : 4; Rev. 14 : 5.

The saints of the Lord shun those who are addicted to deceit. Ps. 101 : 7.

God's people pray for the deliverance of those who use deceit. Ps. 72 : 14.

Saints should beware of those who teach deceit. Eph. 5 : 6; Col. 2 : 8.

Ministers of God should lay aside all deceit. 2 Cor. 4 : 2; 1 Thess. 2 : 3.

False teachers are workers of deceit. 2 Cor. 11 : 13.

False teachers impose deceit on others. Rom. 16 : 18; Eph. 4 : 14.

Punishment of the deceitful is foretold. Ps. 55 : 23; Jer. 9 : 7—9.

ADAM BAER.

GOD SAYS I AM SAVED.

A SURGEON'S STORY.

Not long since I was asked to visit a young girl, about 17 years of age, who had injured herself, and was thought to be dying. I had known her for some time, and was aware that she was very delicate; but on calling, learned that she had fallen out of bed and received an injury to the back of her head, which would eventually prove fatal, it was judged. Being under the care of another surgeon, I had nothing to do with her treatment; so, after making a few inquiries as to her bodily suffering, which was great (especially when moved by others, as she was almost completely paralyzed), I began to speak to her about the state of her soul.

"Are you quite happy?" I said.

"No, sir."

"Why? Are you not saved?"

"I am not sure."

"But why are you not sure? Do you believe in the Lord Jesus Christ?"

"Yes, but I don't *feel* saved."

"Do you *feel* lost?"

"Yes, I do;" and she now began to weep.

"Why do you know that you are lost?"

"Because I am a sinner, and God's Word says so."

"Then you believe His Word, do you?"

"Oh, yes sir, indeed I do."

"Well then, his Word says, 'Look unto me and be ye saved.' Do you believe that?"

"Yes."

"But are you looking to Jesus?"

"Yes, sir; but I don't *feel* as I should like to."

"Granted. But does it say, Look unto me and *feel* saved?"

"No."

"What then?"

"Be ye saved."

"What?"

"Be ye saved."

"When is that. To-day or to-morrow?"

"When I look."

"But are you looking?"

"Yes, I am really looking to Jesus."

"Then are you saved?"

She paused a moment, then firmly replied: "I don't *feel* it; but *God says I am saved.* I see it now."

The next moment her eyes lit up and her pallid face told the tale of a new spring of joy having been opened to her.

"Well," said I, "if any one should come in now and ask you if you were saved, what would you say?"

"I would say Yes."

"And if they should ask you how you knew and were sure of it, what would you say?"

"I would say that I do believe in Jesus, and God says in his Word, 'Whosoever believeth in Him should not perish, but *have* everlastig life;' and though I don't *feel* it, I do believe what God says."

"Then you rest your soul on Jesus Christ and God's Word?"

"Yes sir, I do; and I would like to go at once to Jesus."

"You have no fears?"

"No, none."

"No doubts?"

"No; why should I? I see it all clearly. I am only a poor sinner—*and Jesus died for me, and I believe in Him—and God says I am saved, so I know I am.*"

I had a little more conversation, and called two days after to find her truly filled with joy and peace in believing.—Her face shone with the joy the knowledge of God alone can impart. Leaving town for a few weeks, I found on my return that she had lingered about a month, giving a constant bright testimony to all about her, and full of quiet, calm rest in joy in Christ until the end, and had at length passed to be forever with Him.—*Sunday Magazine.*

PEACE.

When the resolution in favor of International Arbitration was before the General Methodist Congress at London, a delegate from New Zealand, Alexander Reid, spoke as follows:

"The thought has occurred to me whether it be possible for something to emanate from this Œcumenical Council which shall claim the attention of Christendom to this matter. It seems to me that if the church would only rise to the dignity of her position, and stand forth as the exponent of the principles enunciated by our blessed Lord Jesus Christ, we might command the attention of the world, and guide its movements in this matter. Suppose there were unanimity on the part of the Christian Church respecting the wickedness of war and the antagonism of the whole of the system to the principles of the Gospel, and that we were to say so and to stand by each other in proclaiming to the nations of the world that we cannot endure this nefarious system; and suppose we had united and reiterated remonstrances emanating from every section of the Christian Church; why, it seems to me that in one year we might put an end to this horrible tragedy of blood that has been disgracing the world ever since Satan has had the power, which it is our duty to deprive him of. I merely throw this out as a suggestion, whether we could do something more and invite co-operation on the part of other churches in telling the potentates of the world that we are prepared to stand by them and save them from the desolating curse of war."

CONFIDENCE AND SAFETY.

There are many persons who do not perceive the difference between *feeling* safe and *being* safe; or between *confidence* and *safety.* Men are often in the most danger when they feel the utmost sense of security. On the other hand, men may feel the utmost alarm, and yet be in perfect safety. There was a man who crossed the Mississippi river on the ice. Fearing that the ice might be thin or rotten, he began to crawl over on his hands and knees, and so worked his way along in great anxiety and trepidation. Just as he gained the opposite shore, excited and exhausted, another man drove past him, on the trot, sitting upon a sled loaded with pig iron. The poor fellow had his fear for nothing. The ice was firm, and he might have walked boldly over. Thousands of the doubts and fears which afflict the souls of good men are as vain as were the anxieties of this timorous man.

On the other hand, there are times when persons who feel the greatest confidence are really in the utmost danger. In the days of Noah and Lot men feared no danger, yet they perished suddenly and miserably. So there may be persons to-day who are in danger, though they fear it not. There are others who are safe, though they can hardly believe it. —*The Friend.*

TWO.

Two ways: One broad, the other narrow; the one leads to destruction, the other to life. Many go by the one, few by the other. Which is your way?

Two classes of people:—The righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Two deaths:—The death of the righteous, and the death of the wicked.

Which do you think you will die? Which do you wish to die? Which would it be if you were to die this moment?

Two sides at the judgment:—The right hand and the left. Only these two. Those on the right hand will be blessed: "Come, ye blessed." Those on the left hand will be cursed: "Depart from me, ye cursed." "And these shall go away into everlasting punishment: but the righteous into life eternal."

All must appear before the judgment seat of Christ, to receive the things done in the body, whether they be good or bad.

Reader, what word shall be spoken to you? On which side of the throne will you stand?

THE blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

For the Herald of Truth.

THE RICH MAN AND LAZARUS.

"There was a certain rich man, which was clothed in porple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." Luke 16: 19.

In this parable of our Lord we have depicted the selfishness of man, which in this case seems to have been manifest in a higher degree than that possessed by the brute creation; for the dogs came and licked his sores. The rich man had become more neglectful of the wants and sufferings of his fellow man than the dumb animals, since we have no evidence that he did anything to alleviate the sufferings of Lazarus. He was in a deplorable state of degradation through selfishness, not having the least remains of the nature of God within him; the evidence in this case being the neglect shown in not trying to alleviate the sufferings or contribute to the wants of his fellow man. Such conduct is always an evidence that the Spirit of Christ does not dwell in the person showing such neglect.

There is no necessity that man should suffer for the necessaries of life in the midst of plenty. It will never be the case where the spirit of Christ dwells in the hearts of the people. That spirit prompts man to do all in his power to mitigate the suffering and relieve the wants of his fellow-men. That the wants of the poor are not made known, is no plea for the neglectful conduct of the wealthy; for Christ *went about* relieving the suffering, healing the broken hearted, doing all manner of good every where. This was his daily business. Those having the spirit of Christ will follow his example in searching out the distressed and needy, and in doing all in their power to relieve them. Frequently we hear of suffering that could have been prevented, if some one had acted in time. And why was the case neglected? Simply because there is a want of Christ's spirit, which causes us to manifest a zeal in helping one another. Where Christ's spirit is the ruling spirit, the poor will be looked after and made comfortable in the bleak days of winter, and all sick persons liable to be in want will be assisted without an appeal on their part for help. Every true Christian will feel it his duty to assist wherever assistance is required, and is possible for him, and will do so with pleasure.

The time of the year being at hand in which destitution and suffering are liable to take place, let every Christian man and woman look around, and search out those needing assistance, and speedily relieve their wants. D. S.

A false witness shall not be unpunished.

For the Herald of Truth.

NO ROOM IN THE INN.

The world had no room for Jesus, and never will have. Little did those Bethlehemites suppose that they were closing their doors against their long looked for Messiah, against their Maker, the owner of the universe. Some may wish to have lived in Bethlehem in those days, knowing then what we now know; how gladly we would have entertained the holy family. What a privilege that would have been to be the first to give shelter to the homeless Jesus. But we can now do even better than that. Jesus is now waiting at the door of our hearts asking admittance, but how is it with us, have we room for Jesus? What multitudes say, no! They are so wrapped up in worldly pursuits, every corner of the heart is occupied, that there is no room for Jesus. It is true that Jesus is frequently invited in, but there is no room made for him. As he is a king, he must have full possession of his dwelling. We know that no two kings can reign in the same kingdom, neither can men serve two kings. Jesus could not be crowded into an inn that was already occupied.

O how much we lose by not making room for Jesus! He might find just a little room with many, but his very nature forbids him to come in. He cannot exercise his kingly functions, he can do no good unless he can have full possession, and "work in us both to will and to do of his good pleasure."

It is not the stubborn and rebellions only who keep Jesus out, but such as that amiable, pious young ruler that lacked only one thing. One thing is sufficient to keep Jesus out. No doubt many make great sacrifices for Jesus and labor much for the gospel, and yet make little room for Jesus. Our bodies are to be the temple of the Holy Ghost, and he desires no embellishment in that temple except the things that correspond perfectly to that Spirit; no decoration but the meek and quiet spirit. As Jesus died upon the cross, so old Adam must be crucified with all the affections and lusts. We must be dead to the world, dead to self, but alive to God. We must have no will of our own; the Spirit must lead and control us in all things.

Sometimes we invite Jesus in the morning, but through the day we are too busy to entertain him. The preacher is too busy studying Scriptures, planning sermons, and preparing for his numerous other duties, to commune as much with Jesus as would be desirable. The editor of a religious paper, too, is so full of his work, planning for the wants of his readers, has so many books and tracts to print, and has so many inquiries to answer and duties to see after, that he has not the room for Jesus that his soul desires. The farmer also has many things to see to; he has repairs to make, his stock must be improved, house and barn must be enlarged, he must do his sowing and reaping, and watch the markets for the highest prices. He may say a prayer in the morning, and three times a day ask God to bless the food he eats, but how often there is no room for Jesus!

Some seem to forget that Jesus should be in their work for God. They have a zeal for God, but not according to knowledge; they have no room for Jesus. They compass land and sea to make proselytes, but they cannot make room for Jesus. Men labor zealously to bring about a reformation in politics, and other things where a reform is needed; books and tracts almost without end are published, but no room is made for the only Savior. Man may extol the name of the Most High, and speak in praise of his mighty works, yet have no room for Jesus.

They could furnish no accommodation in Bethlehem in the well furnished inn for Jesus, all were too full. O, how many Christians are too full of the world, so that there is no room for Jesus. Let us all endeavor to make a little more room for Jesus, and remember the words, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Christ's little ones are very precious unto him. Let us prove our love to Jesus by ministering unto him.

JOHN O. SMITH.

A TRUE INCIDENT.

When the Boston train came steaming into the depot the crowds rushed for seats.

As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved off they pushed each other into the car where many ladies were seated, including a Mrs. B. and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the others in profanity. Mrs. B. shuddered for herself and for her boys, for she could not bear to have their young minds contaminated by such language.

If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after this course jesting had continued for nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with small a Bible.

She was a little, delicate looking creature, and as she laid the book in his hand she raised her soft eyes appealingly to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said that he should always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs. B. that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible which she valued so highly herself.

Every one who witnessed it seemed to be affected by the little incident, which perhaps by the blessing of God may have led to the conversion of at least one soul.

"A little child shall lead them."—*Am. Messenger.*

AN ILLUSTRATION.

It is said that a traveler in the darkness of night fell into a deep pit. His piteous cries for help called a friend to his aid, who lowered a rope to the unfortunate man, bidding him take hold of it, and he would draw him out. Quickly complying with the request, he was raised a short distance, when he let go his hold and fell back. This was several times repeated, affording the benefactor as little pleasure as it did the unfortunate man profit.

When assured that he would be left to the fate to which he had fallen, unless he would hold his grasp and be drawn up, he apologized for his apparent want of care for himself by saying, "When I fell, I brought with me a quantity of goods. I grasp these with one hand, and the rope with the other, and I cannot hold to both."

We are not told whether he concluded to remain in the pit and enjoy his goods, or be raised to light and liberty, and to the society of friends. Are there not too many who take hold of the promises of God with one hand, while they aim to take so much of the world in the other, that they cannot rise to freedom and usefulness? May not some whom God has honored with a call to preach his word, be bound in this very way?

Two very important lessons may be learned from the fortieth Psalm: 1. The benefit of confidence in God; 2. That obedience is the best sacrifice—*Sel.*

A VISION OF THE NIGHT.

"Partakers of Christ's sufferings.,'—1 Peter 4: 13.

"No, Lord, I cannot, cannot take that cross!
Thy hand is holding it to me, I know;
But it involves too much of pain and loss,
Such crushing down of self, and things below!"

Thus spake I to my Lord, and He replied,
With, oh! such mournful pathos in His tone,
"I bore much more for thee—for thee I died;
I may not bear this too, alone, alone.

"I only ask thee just to share its weight,
To take thy part in bearing it with me;
If thou refuse, I can no longer wait,
I must seek help, but not again from thee."

He turned to go: methought I saw a tear
Stand for a moment in His calm, sad eye;
Then, with a sudden bound, a sudden fear,
I sprang toward Him with a bitter cry.

"O Lord, dear Lord, go not from me away,
I could not live if thou wert gone, my Light!
I will do anything—except that cross!
I cannot share its weight with thee to-night."

One sigh He breathed, then mournfully once more
Set forth to journey on His weary way;
My heart stood still, my strength was almost o'er,
"Help me dear Lord!" was all that I could say.

Immediately He turned, and with a smile
Again approached me with the dreaded cross;
"Lord, give me strength," I whispered low the while,
Help me to bear the bitter shame and loss!"

But when I reached my hand that I might hold
That cross I dreaded, to my heaving breast,
My Saviour's own strong arms did me enfold,
And in their shelter I had perfect rest!

ON DRESS.

The consecrated soul has no right to wear gold or costly apparel. 2 Tim. 2: 9. We are commanded to come out from among them and be separate from the world. We were of the world when we wore such things; now having embraced Jesus, we should be separate from the world. We are to be known by our dress in plainness and neatness. Some may say it would be a waste of time and money to lay aside fine clothes or alter them. No, it would not. If the garment is so cut that it cannot be altered, the bows and the ruffles and plaits can be removed. Some persons will inquire what they shall do with their jewelry. If it is pure gold, have it melted and sold; if it is cheap and worthless, destroy it without delay.

A saved soul cannot wear such things to the glory of God. Neither have parents a right to let their children dress as the world, or wear what they cannot wear. I have known of mothers taking off flowers, and putting them on their children. Mothers should realize that it means something to be a Christian. I am glad the Lord has trimmed me down to be plain; and yet my heart is open for more light. I thought I could wear my ruffles, but I soon found that persons were stumbling over me, and for Jesus' sake I took them off. Everything I left off for Jesus' sake, I was saved from completely.—*Clara R. Snyder, in Free Methodist.*

LET NOT mercy and truth forsake thee.

PREPARATION FOR THE MINISTRY.

Every Christian will allow that the prophets, apostles and evangelists of ancient times, who were chosen beforehand, in the divine counsels, to be the bearers of the message of their Lord, were *prepared* for their office before they were called upon to exercise its duties; and it is equally clear that this preparation, which, in some instances appears to have been gradual and long continued, and in others, short and sudden, was of the Lord, and not of man. They were fitted for the exercise of the Lord's *gifts* by the work of his *grace*. . . . Here it ought to be remarked that this work of grace in the heart, as it is preparatory to the Christian ministry, is often found to assume a character of more than ordinary depth. . . . But those whom the Chief Shepherd of the flock is secretly preparing to minister to others are sometimes introduced into stronger mental conflicts, and brought under more powerful spiritual visitations than many of their brethren.

It is often their lot, in no ordinary measure, to be introduced into a variety of secret trials and temptations, and to be led as blind men through an unknown and dreary wilderness. Thus they are taught to surrender their own wills to the divine guidance, and are experimentally prepared for those duties of sympathy which are so peculiarly adapted to the office designed for them; and when they have at length been permitted to experience the delivering and redeeming power of their Lord, they are ready to open their mouths in his service,—to utter his praise, to promulgate his law, and to proclaim his mercy.—*Selected.*

RUSKIN ON THE MINISTRY.—In the 75th No. of *Fors Clavigera*, Ruskin announces views which are to some etxent Quakerly. "No way," he says, "will ever be discovered of rightly ordaining men who have taken up the trade of preaching as a means of livelihood, and to whom it is matter of personal interest whether they preach in one place or in another. Only those who have left their means of living that they may preach, and whose peace follows them as they wander, and abides where they enter in, are of God's ordaining; and, practically, until the Church insists that every one of her ministers shall either have an independent income, or support himself, for his ministry on Sunday, by true bodily toil during the week, no word of the living Gospel will ever be spoken from her pulpits."—*Ex.*

BE NOT wise in thine own eyes; fear the Lord, and depart from evil.

HERALD OF TRUTH.

February 1, 1882.

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WHO WILL LEND A HELPING HAND?—Now that our paper is a semi-monthly, we trust all our friends will put forth every effort to increase the number of subscribers, and to send us articles for publication. We want to make our paper useful, edifying and interesting, and we want people to read it. We ask especially our ministering brethren, who are co-laborers with us in the vineyard of the Lord, to aid us, and to give their influence for it. Tell it to their churches and stir up the people to work and to assist in spreading the gospel through the press.

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Samuel Brunk, Harrisonburg, Rockingham county, Va.

D. Goertz, Halstead, Kansas.

Abm. Penner, Mt. Lake, Minn.

John G. Stauffer, Milford Square, Bucks Co., Pa.

THE ENGLISH MARTYRS MIRROR.—The work is still going on slowly : we have received a few more orders since we last wrote. Another brother writes : "I have 19 subscribers for the Mirror ;" and now our list numbers 725. In neighborhoods where nothing or little has been done, some one ought to go to work now with earnestness and see what can be done. The time is approaching wherein it must be decided, either to go on with the work or drop it, and every single subscriber whose name is sent in increases the chance of success. Shall it be said that after so many attempts, so much effort and labor, our Church was not able to secure sufficient encouragement to insure the publication of one of the most valuable works on church history ever brought before the public, and that work the special history of our own church—her trials, her sufferings, her faith and her triumphs and labors? We think every family ought to have this book, and as the number yet wanted is not so very large, we think a little more effort will accomplish the desired end.

We are now working on the complete works of Menno Simon in the German language, and in about two months that will be finished, and then, if the needed number of subscribers is obtained for the Martyrs Mirror, we expect to commence on it.

OUR AGENTS. — A number of our friends have gone actively to work and collected quite a number of new subscribers for the "Herald of Truth" and the "Words of Cheer." This shows that persons can be successful in a work of this kind when they make an earnest effort. Persons who would not subscribe for the paper unless solicited, are often ready to give their names and money to a trusty agent, and many times they find in the paper words of instruction and encouragement to lead them to Christ and cheer them on in the way of life. A good religious paper often brings blessings which money could not purchase. In soliciting persons to subscribe you are offering that which, if used, seldom brings regret to the person taking it ; the money he pays for it is applied to a good cause.

The semi-monthly issue requires a much larger outlay both of labor and material, and we consequently need a larger income. So we hope all who feel an interest in the success of our paper as a semi-monthly, will improve every opportunity to gather subscriptions and extend the usefulness of the paper, and aid us in the good work. We are very thankful to all our friends for that which you have already done and trust you may continue to labor with equal success.

A BROTHER from Ohio writes us, "I was pleased to see that the HERALD was to be printed semi-monthly, and therefore feel it my duty to write an article to help the work along. I am afraid, however, that my article is too poor for publication, but I will send it, and if you have plenty of better articles, don't use it. It is hard for me to use the German letters, so I use the English ones."

REMARKS.—We are glad to see the helping spirit manifested by our brother, and trust others may follow his example. It matters not about the letters. We can use German articles written with English letters just as well as one written with German letters.

FACTS are stubborn things. For fifteen centuries or more immersionists have been trying to make the world believe that baptism means immersion, and that nothing but immersion will do for baptism, while at the same time God says that he will *pour out* of his Spirit, and that this *pouring out* is baptism. If then the baptism of the Spirit is a pouring, water baptism, which is the type of the spiritual baptism, must necessarily be a pouring. Whether it is better to follow the teachings of men than the Word of God, let the reader judge. Read Matt. 3 : 11 ; Luke 24 : 49 ; Acts 1 : 4, 5, 8 ; Acts 2 : 3, 4, 16, 17.

CURE FOR SWEARING.—Chrysostom proposes a singular method for the leaving off of customary swearing, or profane language. "Wouldst thou know," says he, "by what means thou mayest be rid of this wicked custom of swearing? I will tell thee a way, which if thou'lt take, will certainly prove successful. Every time when thou shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit and cause a quick amendment ; for the tongue will need no other monitor to make it take heed of swearing another time, if it has been thus punished with hunger and thirst for its former transgression, and knows it shall be punished again if ever it commits the like crime again." Would not such a course of bodily castigation or self-denial be profitable for many other faults to which men and indeed a great many professors are given? Is this not what Paul teaches when he says, "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9 : 27.

CHURCH NEWS.

BRO. SAMUEL GROSS, of Doylestown Church, Bucks county, Pa., preached in the Franconia Church, in Montgomery Co., Pa., on the 25th of December in the forenoon, and in the afternoon of the same day he spoke in the Mennonite Church at Souderton.

PRE. CHRISTIAN K. YODER, of Logan county, Ohio, with his wife, visited their friends in Mifflin county, Pa., about the holidays, spending several weeks in this manner, during which time Bro. Yoder preached a number of times in Kishacoquillas Valley, and once at the River Church.

BRO. J. S. COFFMAN returned from his visit to Pennsylvania, on the 21st of January. He spent about a month among the several churches in western Pennsylvania, and had a pleasant visit with the brethren and sisters there. We trust the gospel seed sown may have fallen deep into many hearts, and produced an abundant harvest unto eternal life, and that by the grace of God many souls may be saved.

CORRECTION.—In Brother Hildebrand's report of his visit published in the Dec. No. of HERALD OF TRUTH, the types made him say that he preached near Broadway, when he had only stated that he was at the house of a preacher near Broadway ; also that fifteen members met for the communion services in Frederic county, when he had stated that there were that number from Rockingham county beside those that resided there.

MANCELONA, MICH.—Last Tuesday, Jan. 3rd, I returned from Mancelona, Antrim Co., Michigan. I was well pleased with my visit there among the brethren and sisters and friends. All whom I met seem to be pleased with the country, only they feel the lack of their meeting very much, and desire to be visited by our ministers. It is my opinion that if one of our ministers would settle there, a good many members would follow, and much good might be accomplished.

Some one might ask, "Why don't you go yourself?" To answer this I would state that I would be pleased to make my home there if I could sell out. I am now offering my land for sale since I came back. Some who examine the land in that section do not speak favorably of it; but I have been there six times, and am convinced that the soil is very productive. I like the soil fully as well as at any place I have been yet. Of course there are some exceptions, there is some land here that I do not like. One advantage is that the air is so pure and the climate so healthy that there is no fever and ague. One evidence that the soil must be good is the improvements on the farms as well as in the villages. Mancelona is growing very fast, and it is expected that next summer a very large building will be put up.

The soil varies ; sand and gravel with limestone gravel. About five miles from Mancelona north west a heavy clay can be found on the surface. Here springs and streams are found in abundance. Bellaire is the county seat. It is a new, enterprising village. It is situated twelve miles from Mancelona, and has splendid water power. They have a saw-mill and bowl factory, and I believe are going to build another saw-mill next summer. They expect to get a railroad before long. It is at present twelve miles from the railroad. There are good chances now to sell timber if one is not too far from the railroad or navigable streams.

I stopped with Bro. Troyer and Bro. Kauffman, both from Indiana. They are near Cross river, a navigable stream. They are putting logs into the water, some maple logs for which they get $4.25 a thousand in the log and have only one and a half miles to haul them. The timber itself will pay for the land. Nice timber land can be found there. Of course some of the land is too hilly to farm well. There is yet much railroad land to be had. They hold it at from four to ten dollars an acre, one fourth to be paid down, the balance on six years time in equal payments with 7 per cent interest.

The streams and lakes abound with fish. This is also a place for hunters. A good many deer and some bears are killed. Troyer told me that he shot four deer and saw some bears.

I might say a good deal more about north Michigan, but I think this will be sufficient to give my opinion, so I will not say any more about it at present.

Above all things let us seek first the kingdom of God and his righteousness, and all these things shall be added unto us. We should be always engaged in seeking a home far better than this world can give us. The poet says,

"Our home is not below."

This we should not forget, as the apostle Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." H. EYMAN.

FROM CHEROKEE CO., KANSAS.

AN APPEAL.

Dear brethren and sisters in the household of God : I herewith inform you that we are enjoying good health, and we feel ourselves under obligations to our kind heavenly Father for his love and care over us. I hope this may find you enjoying the same invaluable blessings. I send herewith two new subscribers for the HERALD and have the promise of one more.

We came here to Cherokee county with twelve members, and after we were here a year, one of our members, Elizabeth Hulley, died. Her death occurred on the 20th of November, 1881, leaving three little children, the youngest only three months old.

During the last year we gained fourteen members, and the Lord help us to gain more during the present year.

We need both a deacon and another minister, and hope some minister may move here. We have a large field of labor before us, and should any one feel a desire to move west, I think Cherokee

Co. would be a good place, especially for a man with little means. We have here plenty of coal and timber, and good chances either to buy or rent farms.

We need a church building or meeting-house. We now hold our services in the school house, but this is occupied by another party for a Sunday School, and those conducting it keep it up until nearly twelve o'clock, so that it does not leave us much time for our meeting in the forenoon.

I will here make an appeal to the churches abroad: if there are any who have means to spare and are willing to aid us in building a meeting-house, it will be received with many thanks. If any should feel to aid us and will let us know, we shall be thankful, and they can have time to pay it until after harvest; and whatever aid they are willing to give they can send to the writer.

S. N. MISHLER.

Columbus, Cherokee Co., Kansas.

MORE CONCERNING MY VISIT TO PENNSYLVANIA.

Notice was already given in the HERALD OF TRUTH of my visit to Pa. Therefore I do not think of writing much more, only to extend it a little further. I visited other places besides those in Montgomery Co., already mentioned. I attended in all nineteen meetings while I was gone, which were all well attended; and it was a great comfort to me to meet with so many beloved brethren and sisters in the Lord. My time was too short to see all I desired to see and visit so many places. But I nevertheless feel that it was a profitable journey to myself, and hope it may prove so also to others. I feel very thankful to all the brethren and sisters, with whom it was my privilege to meet once more, for the love and kindness they manifested toward me, hoping they shall in no wise lose their reward. May the grace of God be with you all.

E. M. SHELLENBERGER.

A HAPPY FAMILY REUNION.

For the first time in twenty-nine years all the children of Joseph and Hannah Shellenberger, deceased, eight in number, four sons and four daughters, met at the residence of Benjamin Shoemaker in Stevenson Co., Ill., two of them having their homes in Ohio, one in Iowa, one in Missouri, and the others in the county and state where the happy meeting took place on the 30th day of December 1881. There were also present three of their husbands and one wife, twenty-four of their children, five grand-children, and a few others, making in all forty-six in number. The afternoon was spent in singing, exhortation and prayer. All expressed the desire that if they should meet no more in this world, which is not expected, that all would so live that they might meet one another in that upper and better world, where parting tears are never shed, and the word Farewell is never heard.

E. M. S.

For the Herald of Truth.

OUR SAVIOR'S SUFFERINGS.

Behold him kneeling in the garden of Gethsemane, and praying most earnestly to his Father; his countenance pale and distressed; his voice tremulous and grief-stricken; his "soul exceeding sorrowful unto death." From his forehead are rolling great drops of blood like sweat. He feels the whole weight of what will shortly come to pass. How greatly he suffers!

Nearing the garden are a band of some two hundred men, with lanterns, and torches, and spears, and clubs, and swords, to arrest Jesus. What a frightful spectacle! Judas and some of the vilest sort of people in Jerusalem are at the head. A token of love—a kiss—is used to betray the Savior. Now he is bound and led away to Annas by this howling and angry mob. On the way he is sneeringly asked to call down his twelve legions of angels; and some pretending to be thirsty and hungry, deridingly ask him to turn water into wine, and to give them some bread by a miracle. What contemptible insult!

When Annas, to whom he is first taken, exhausted his supply of ridicule, He is taken to Caiaphas, the high priest. Here he is falsely accused by his raving accusers. He is blindfolded, smitten in the face with the palms of their hands, and asked to prophesy who smote him. They spit in his face and strike him with their fists. They denounce him—though innocent as a lamb—guilty of death. The Jews having expended much of their mockery, He is now arraigned before Pilate. After being cruelly treated, he is conducted to Herod. The mockery and accusations are shamefully continued, after which he is again brought to Pilate. Now he is mercilessly scourged, which consists of an unlimited number of lashes (according to Roman law) applied to the bare body, death frequently ensuing.

Our Sufferer survives the barbarous punishment, however, and his bleeding and lacerated body is now covered with a purple robe, a crown of thorns is placed upon his head, the spines being so cruelly pressed into his temples that the blood trickles from many wounds, and a reed is placed in his hands. Again they spit upon him and strike him with their hands; they smite him on the head with a reed and bow the knee in mockery before him, hailing him as, "King of the Jews." All this while he has been surrounded by a crowd of maddened, blood-thirsty Jews. They have insulted Him in every way that cruel hatred could devise. They filled the air with shouts of "Away with Him! crucify Him! crucify Him! crucify the false prophet!"

He is now led away to be crucified. Being too weak from loss of blood and want of rest, Jesus is unable to bear the cross. (The condemned must carry their own crosses.) Simon is compelled to take it. Having reached the place called Calvary, the cross is heavily thrown upon the ground. The awful preparation commences. Jesus is unrobed by his brutal crucifiers, laid upon the cross, and bound thereto by the hard cord which is at hand. He makes no resistance, but there is agony in his looks and terror in his eyes. The hammer and spikes are brought, the very ringing of which sends anguish to the heart. His arms are outstretched and a nail is driven through the palm of each hand into the wood. The feet are lapped together and a long spike is driven through both into the timber. And now the cross is raised and let slip into a socket made for the purpose. The schock brings his whole weight upon the nails in his hands and lacerates them fearfully. The joints of his shoulders are almost dislocated. There he hangs, to be tortured unto death, with a malefactor on each side. Could we fully realize his condition, our hearts would bleed from sympathy. Has he not the power to lift himself from the cross, even now? Certainly he has. Why then suffer such cruel abuse and torturing pain?

Ah! reader, here is something worthy to be deeply meditated upon. That precious blood did not stain that cross nor drop therefrom in vain. It was the means by which we may have free access to the Father. That sacrifice was made for you, for me, for all. Let us endeavor to realize fully those sufferings, to grasp fully the importance of that sacrifice, and then from an overflowing heart pour out floods of grateful emotion to our Heavenly Father.

SAMUEL W. GROSS.

For the Herald of Truth.

"WILL YE ALSO GO AWAY."

JOHN 6: 67.

These words were spoken by our Lord at a time when there was a great falling away among his professed disciples. At times great multitudes followed him, no doubt from very different motives. Some may have followed because of the astonishing miracles he performed and the powerful manner in which he taught the people, while others, as he himself states, followed him because they were fed by him, and had their natural hunger satisfied. But Jesus knew his true disciples which followed him in order to obtain eternal life. When he had secretly crossed the lake and the multitudes came to him on the other side, he told them that they followed him not because they saw the miracles he did, but because they had eaten and were satisfied. This reproof should be taken to heart to-day by all who profess to follow Jesus. We should all prove ourselves, and clearly understand why we profess to be followers of Jesus. Is it because we love him above all things else? This we need not answer in words, the truth will manifest itself in our walk, as it did in the worldly minded ones who left Jesus, and his true disciples who continued with him to the end, to whom he said, "Labor for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

The disciples inquired of the Lord what they should do that they might work the works of God. He did not tell them of any particular labor to be performed, but said, "This is the work af God, that you believe on him whom he hath sent." Eternal life is not obtained by merit, it is a gift to them that believe on Christ and the word which he taught. This is that meat which giveth life, and perisheth not when heaven and earth shall pass away. We read that the Word was made flesh, and dwelt among men, and Jesus says, "I am the bread of life" Christ himself is the spiritual bread upon which the believer is nourished spiritually and grows in grace. The unbelieving who reject Christ, the spiritual bread, are not quickened but go back into spiritual poverty, and fall away as did many of those who followed Jesus while he was on earth.

Jesus knew the hearts of those who had followed him across the lake. He had a long discourse with them, nearly the entire 6th chapter of John being given to an account of his conversation with his disciples and the multitude. When he spoke to them of eating his flesh and drinking his blood that they might have life, they became so offended that they murmured against him and said, it was a hard saying. Jesus said to them, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life."

Let us testify to these words of Christ by our walk and conduct, showing that we truly believe. Let us not become offended and deny some of the teachings of Christ, even if many who profess Christ will refuse to accept all his teachings. When we get to doctrines that require us to crucify carnal nature and seem hard sayings, let us not go back as some of the first disciples did. They apostatized and walked no more with him. This gave occasion for the words of our title, which Jesus addressed particularly to his chosen disciples. When he said, "Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." Peter's answer is well worthy the consideration of every disciple at the present day. The falling away of those who were disciples only nominally, and not in truth and sincerity, did not tempt the faithful ones to leave him; they knew not where else to go that they might have more happiness than with Jesus, their Master. They knew that he had the words of eternal life, and this was more to them than any earthly consideration, as it should be to every Christian now. Those who leave Christ never better their condition morally or spiritually, let them go where they will or follow whom they may.

Some who had professed to be disciples of Jesus left him. They had beheld with wonder the miracles he performed. They had eaten of the miraculously given loaves and fishes, and they had heard him preaching delightful words; they showed their devotion to him by following after him, even crossing the sea to be with him again; yet when he showed them that he was the spiritual meat and drink of all the godly, they became offended.

The question of our Savior now comes to us, "Will ye also go away?" Many who have made a start are continually falling away; will we follow their example? I hope not. Let us rather be of the same mind with the apostle Peter, and if such a temptation should come, ask, "To whom shall we go? thou hast the words of eternal life." Surely we will not go back into the ways of the world again. The Word tells us that the whole world lieth in wickedness, so we cannot expect to better our lives there. We can do nothing better than to remain with Christ, and be still more closely united to him. If we go away we show plainly that the profession we made was only formal according to custom. A true saint will not become an apostate. Worldly cares and worldly advantages, earthly pleasures and vain amusements, have a great influence for evil upon the minds of men. These things frequently lead the way to apostasy. The Christian life is spiritual, and if we are led by the Spirit, we will not fulfill the lusts of the flesh, nor walk according to its desires. If we live after the flesh, we perish, but if we through the Spirit do mortify the deeds of the body, we live. If we are His disciples indeed, the world is crucified to us, and we unto the world. Though we are in the world, we are not of it. If the followers of Jesus forget this and become vain, following with the people and the things of the world, they are going away from Jesus. Let us know that we are none of them that fall away, but of those who believe to the saving of the soul.

ADAM BAER.

For the Herald of Truth.

THE NEW BIRTH.

"Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 3.

These words were spoken to Nicodemus, a ruler of the Jews. To be "born again" is a work of God, by the influence of His Holy Spirit. As little as man can comprehend whence the wind cometh or whither it goeth, even so man cannot comprehend the operation of the Spirit of God. But man *need* not comprehend. Though man cannot understand the wind, all that is necessary, is to inhale it. The most illiterate can, and do, as fully enjoy it as the most learned.

Man is born of God, of the incorruptible Seed of the Word of God which liveth and abideth forever. The new birth does not change the body,—it is flesh—its effect is on the heart.

Man receives the Word of God as the *Truth*. He is told he must repent of his sins, and believe in Jesus for remission. He comes to Jesus by faith, he receives Jesus by faith, and the righteousness of Jesus is imputed unto him. He is saved and justified by faith in Jesus. All this is brought about in his heart by the Word of God, which is Spirit and Truth. The water mentioned in this connection, means the Word of God. As water is poured upon the earth to make it fruitful (without water—or rain—all our labor is vain), even so man must receive the Word of God to be "born again." This is a work that must take place in this life.

If man is "born again" he has the promise that he shall see the kingdom of God. This can be taken in different ways. He that is born again by faith in Jesus—the Word of God—will receive the kingdom of God in his heart by the sweet influence of the Spirit of God. God dwelling and ruling in the heart, there will be righteousness and peace and joy. The pure in heart shall *see* God.

Again—If a man is "born again" and remains steadfast, immoveable, faithful, even unto death, he shall be brought home to the Father's House, to the City of God, to the home above. He shall see God, and Jesus, and the angels and saints made perfect, and the innumerable host, and shall see and reign and enjoy the Everlasting Kingdom. Hallelujah.

* *

"EVERY one will get to heaven who can live there." This saying of an old divine was probably suggested by such Scripture truths as these. "There shall in no wise enter into it anything that defileth;" "Without holiness no man shall see the Lord."

Miscellany.

Happy he whose inward ear
Angel comfortings can hear.

WHAT ARE YOU DOING FOR YOUR CHILDREN?

Perhaps the greatest moral power in the world is that of a mother over her child. "She who rocks the cradle, rules the world."—The mother is the first to influence the child, and has most to do in forming its habits, ways and customs.—She is not only the mother of the body, but shapes its education, giving expression to the soul. The head and mind of her child are in her hands. She not only teaches, but nourishes her child also. Nor must she be solely concerned about what her child should know, but what it is to be and do. In a few years that child will be a young man, and the question arises, What will he *be*? Will he be useful, honored and respected, or will he be a terror and a reproach to the people? This boy's mind and heart must be prepared for two worlds; hence it is no light thing to be a parent.

How can a parent bring up children without religious training? We do not see how he can do so and make his children useful in this life, and the world to come. Herod slew the children of others, but he who neglects the training of his own children, is destroying his own offspring.

Do not presume that the first three or four years of your child's life is not important. You cannot too soon begin to *teach* your child the things from heaven. Even before a child can talk, you can impress moral truths upon its heart.—Cultivate affection. Pour into its heart your love, your patience, your kindness from the beginning.

And we have a word for the father. Work with your wife in teaching the child. Permit no outside labor, no other interest in your child. Your acts and words should harmonize with that of the mother towards the child. If she corrects it, you must not overturn the work by objecting. If she is giving good words and noble examples, please do not cause bitterness of heart by lording it over her; but be courteous, kind and cheerful about the house as well as in the field or workshop.

Society now and in the future demands that you bring up no *weeds*. God requires that you leave *men* and *women* in the world when you go out, that are an honor to manhood and helpers in building up truths.—Good children are bright jewels in any family, and children generally, are just what we make them in the family circle.—*Brethren at Work.*

"I WONT."

Only two brief words; but many times have I wished that I had not said them. They were spoken more than half a century ago, when I was but a little boy: but I have never forgotten them. All this time they have been a bitter ingredient in my cup.

I was playing with a boy about my own age in a pond of water, when my mother called to me to come to her. Not so much because I cherished a spirit of disobedience, as to exhibit my smartness to my playmate, I rudely replied "*I won't.*" When I met my mother at night, she gently reproved me, and all was forgiven and forgotten on her part. A year or two later she died of a consumption, prematurely worn out in cares and toils for her eight children. Many times have I visited the dear spot where her mortal remains repose, and shed my tears at the recollection of her; but they have never availed to obliterate the memory of that unkind act. Children should be careful how they treat the mother that bore them; that cared for them during their tender years, and that has spent wakeful nights and weary days in watchings and labors for their good. None ever regret kindnesses done to this best of earthly friends: but many have sorrowed inconsolably for abuse of her.

A QUAKER'S ANSWER.

Years ago, several persons were crossing the Alleghany mountains in a stage. Among them was a Quaker. As considerable time was on their hands, they naturally entered into conversation, which naturally took the direction of temperance and soon became quite animated. One of the company did not join with the rest. He was a large, portly man, well dressed and of gentlemanly bearing. There were sharp thrusts at the liquor business and those engaged in it. Indeed, the whole subject was thoroughly canvassed without gloves. Meanwhile this gentleman stowed himself away in a corner and maintained a stoical silence. After enduring it as long as he could, with pompous and magisterial manner, he said:

"Gentlemen, I wish you to understand that I am a liquor seller; I keep a public house at ——; I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has had enough he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself, he seemed to feel that he had put a quietus on the subject, and that no answer could be given. Not so thought our friend the Quaker, so he answered him thus:

"Friend, that is the most damning part of thy business. If thee would only sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them. But thee sells to the young, the poor, the innocent and unsuspecting, and thee makes drunkards of them, and when their character and money are gone, thee kicks them out and turns them over to the shops to be finished off, and thee ensnares others and sends them on the same road to ruin."

Surely the good Quaker had the best side of the argument, for he had facts on his side.

TOBACCO HARMFUL.

Some religious sects are making the use of Tobacco a bar to entrance into the ministry. No candidate can receive ordination from them who is a slave to the weed. The French military schools are adopting a similar rule of admission, and some of the universities as well. It has been found by careful observation, that those students who use tobacco freely, seldom stand in the front rank of scholars.

A distinguished teacher in a professional school near Boston says that after two weeks acquaintance with his students in the lecture-room, he can mark those who indulge in smoking or chewing. They show a decided inferiority in insight and mental force.

Physicians are beginning to be alarmed at the mischief done to the physical system by excessive smoking. It occasions paralysis, which ends fatally.

When a habit so useless and expensive is also injurious to health, young men ought not to form it. It stints growth, weakens the appetites, disturbs the nerves, and unfits for a long intellectual strain. It is great folly for boys thus to inflict permanent injury on themselves. The use of tobacco is not a sign of manliness.—*Ex.*

THE LION'S TONGUE.

The very peculiar formation of the lion's tongue did not escape the notice of our anatomist, but he does not say much about it. I have now in my hand the dried tongue of a lion; it is covered by a sharp-pointed, horny papillæ, set very thickly upon its surface. The papillæ on the front portion of the tongue are much larger than those in the rear part of the tongue, but the smaller ones are set much closer together than those in front. Each papillæ consists of a horny spine, the point of which is curved and set directly backward, reminding me much of the spines on the tail of the thornback ray. On applying this lion's tongue to the cheek I find that the roughness is so great that with a little pressure a wound might easily be made in the human skin. The use of this is to scrape off the meat from the bones of the animals, for the lion is not a great bone-eater—he leaves the bones for the hyenas to crack, those animals having teeth especially constructed for the cracking of bones. This peculiar roughness of the tongue is also present, but in a less degree, in the common cat, and it can be seen when the cat is lapping milk, but still better if the tongue of a defunct specimen be taken out, put for a while in spirits and then pinned tight on a board. This rough tongue is of great importance to the health of the lion.—*Sel.*

Married.

YODER—PEACHEY.—Dec. 22nd 1881, in Mifflin Co., Pa., by Chr. K. Peachey, Yost Yoder jr. and Barbara Peachey, only daughter of the officiating minister.

BIRKY—GOOD.—January 15th, 1882, in Tazewell Co., Ill., by Chr. Nafziger, Valentine Birky and Bina Good.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

KOPPES.—On Sunday Jan. 15th, in Guilford township, Medina Co., Ohio, of heart disease, John Koppes, aged 62 years, 8 months and 26 days. He died very suddenly. He had been to the barn, getting the horses and buggy ready to go to church. On returning to the house he suggested that as it was too late, it would be best to remain at home. He sat in a chair, read a letter, and in a short time gave indications of being sleepy, became unconscious and soon after died. He was born in Northampton Co., Pa., and came to Ohio in 1841, locating on the farm adjoining the one on which he died. He was a worthy member of the Ev. Luth. church, and highly esteemed by all who knew him. Services were held by Revs. Leiter and E. Hunsberger.

LEHMAN.—At Unionville, Mich., of diphtheria, children of Benj. and Anna Lehman.

Malinda, Dec. 3rd, 1881, aged 10 years and 25 days.

Elizabeth, Dec. 25th, 1881, aged 5 years, 3 months and 5 days.

HOOVER.—Sept. 18th, 1881, in Franklin Co., Pa., near the Maryland line, Pre. John Hoover, aged 65 years, 6 months and 25 days. Buried the 20th at Miller's church, in Washington Co., Md. Funeral services were conducted by Jacob Oberholtzer and Daniel Roth. At the request of the wife and daughter, the 14th chap'er of John was read. Text, Isa. 38: latter part of 1st verse.

SHANK.—October 2nd, 1881, in Ringgold, Washington Co., Md., suddenly, Sister Catharine Shank, aged 60 years and 3 months. She attended church in the forenoon, and before the setting of the sun she was a corpse.

KOSER.—January 10th, near White Oak, Lancaster Co., Pa., of diphtheria, Kate M., only daughter of Daniel and Lizzie Koser, aged 8 years and 4 months. Funeral on the 13th. Text, 1 Thess. 4: 13. Buried at Hernley's meeting-house. A deep affliction unto the parents.

SHIRK.—January 12th, near Newtown, Lancaster Co., Pa., suddenly, Christian Shirk, aged 60 years, 1 month and 6 days. Funeral on the 15th. Text, Matt. 24: 42. Buried in the family grave yard.

LEHMAN.—January 20th, in Spring Garden, Lancaster Co., Pa., of consumption, Mary Alice, only child of Amos and Lizzie Lehman, aged 9 years, 4 months and 3 days. Funeral on the 23rd. Text, Rom. 6: 23. Buried at Kraybill's meeting-house. Sister Lehman, the mother of this dear little girl, is also very sick of consumption.

PEACHEY.—December 30th, 1881, in Mifflin Co., Pa., Jonathan Peachey, aged 52 years, 5 months and 13 days.

EASH.—Nov. 4th, in La Grange Co., Ind., of spasms, infant son of Joseph and Harriet Eash, aged 28 days. Services by J. J. Weaver and H. A. Miller.

HEATWOLE.—Nov. 27th, in Rockingham Co., Va., Bro. Peter G. Heatwole, aged 54 years, 4 months and 18 days. He leaves a bereaved wife and 8 children to mourn their loss. Bro. Heatwole was an affectionate husband, a devoted brother, a good neighbor, and gave evidence that his spirit is at rest. Buried the 29th at the Bank church. The funeral was largely attended, and the services were conducted by D. H. Landes, John Geil and Jacob Hildebrand. Text, Rev. 14: 13.

HESS.—Dec. 28th near Sterling, Whiteside Co., Ill., of five days sickness of fever and cholera morbus, Lydia Hess, aged 27 years and 2 days. She leaves a husband and three children. Funeral the 29th. Services by A. Ebersole and I. Moyer from John 5: 28, 29; Amos 4: 12.

NISSLEY.—December 2nd, in Salunga, Lancaster Co., Pa., Sister Anna Nissley, Widow. Aged 90 years, 9 months and 4 days. Funeral on the 5th. Text, Psalm 31: 6; John 16: 33. Buried at Erisman's Meeting house. Sister Nissly was the last one of a family of eight children.

BURKHOLDER.—December 5th, near New Haven, Lancaster Co., Pa., Chr. Burkholder, aged 75 years, 2 months and 22 days. Funeral on the 8th. Text, Heb. 9: 27, 28. Buried in the family grave-yard.

STRICKLER.—Dec. 6 h, in Boiling Springs Cumberland Co., Pa., Sister Elisabeth Strickler, aged 66 years, 11 months and 29 days. Funeral on the 9th. Text, Matth. 24: 44.

LOOSE.—December 15th, in Warwick, Lancaster Co., Pa., Sister Sarah, wife of John Loose, aged 27 years, 3 months and 9 days. Funeral on the 19th. Text, 2 Tim. 4: 7, 8. Buried at Hess' meeting-house.

OBER.—December 18th, near Mount Hope, Lancaster Co., Pa., of Diphtheria, Isaac Ober, aged 12 years, 5 months and 29 days. Funeral on the 21st. Text, Acts 17: 30, 31. Buried at Hernly's meeting-house.

METZ.—Nov. 27th, 1881, in Clarence, Erie, Co., N. Y., Mary Metz, wife of Abr. Metz, sen., aged 61 years, 4 months and 11 days. Buried at Harris Hill Cemetery. Funeral services by Jacob Hahn and Peter Rhodes. Deceased had several shocks of Palsy about ten years ago, from that time she began to fail both in mind and body till she was relieved of her sufferings by death.

STAUFFER.—December 21st, at the house of her uncle, Bro. Peter H. Stauffer, in Donegal Twp., Lancaster Co., Pa., Sister Fannie E. Stauffer, daughter of Bro. and Sister Benjamin H. Stauffer of Maryland, aged 25 years and 8 months. Funeral on the 24th. Buried at Kreybill's meeting-house. Sister Stauffer was visiting her many friends in this county when she took sick of diphtheria. She wrote to her parents that she intended to start for home on the 24th. But the 24th was her day of burial. The bereft parents have the deepest sympathy of their friends.

OBERHOLZER.—December 23rd, near Farmersville, Lancaster Co., Pa., Bro. Chr. Oberholzer, aged 82 years, 10 months and 12 days. Funeral on the 26th. Text, Luke 2: 29—32. Buried at "Groff Dale" Meeting house. A large congregation assembled to witness the solemn ceremony.

LANDIS.—December 25th, in Mount Joy, Lancaster Co., Pa., Sister Susanna Landis, widow, aged 84 years, 11 months and 11 days. Funeral on the 28th. Text, Phil. 1: 21. Buried at Landis Valley Meeting-house. Sister Landis was a faithful, quiet and peaceable Christian.

LEHMAN.—January 2nd, 1882, near Mount Hope, Lancaster Co., Pa., Lizzie Ella, daughter of Henry and Fannie Lehman, aged 4 years, 10 months and 7 days. Funeral on the 5th. Text, Matt. 18. 3. Buried at Hernly's Meeting-house.

SHIRK.—January 8th, at Sun Hill, Lancaster Co., Pa., Sister Mary Shirk, widow, aged 73 years, 4 months and 23 days. Funeral on the 11th. Text, Ps. 39: 5, 6. Buried at Petersburg Meeting-house. Sister Shirk was for many years a faithful member of the Old Mennonite church.

FINK.—On the 12th of January, in Elkhart Co., Ind., Susan, wife of William Fink, aged 20 years, 7 months and 14 days. She was sick only a few days. Her maiden name was Pletcher and her former home Wood county, Ohio. She was buried at Shaum's Meeting house. Services by J. F. Funk and —— Lambert, from John 5: 24. An aged mother, a sorrowing husband and a large concourse of relatives and friends followed her to the grave. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

WEAVER.—Jan. 1st, in Columbiana Co., Ohio, of diphtheria, Catharine R., daughter of Bro. John D. and Catharine Weaver, aged 3 years, 3 months and 25 days. Buried at Bixler's meeting-house.

DRIVER.—Jan. 1st, in Augusta Co., Va., of diphtheria, John S. F., son of Magadalena, widow of John A driver, aged 5 years and 8 days. Buried the 4th, at Mt. Clinton, Rockingham Co., at which place Samuel Coffman, D. S. Heatwole and Samuel Sanger made appropriate remarks from Isaiah 49: 14, 15.

HERSCHLER.—Jan. 8th, in Miami Co., Ind., Andrew M. Herschler, aged 5 years, 10 months and 30 days. Funeral sermon by Daniel C Miller, from Heb. 9: 27, 28.

KILMER.—On the 13th of January, 1882, near Wakarusa, Elkhart Co., Ind., Catharine, wife of Philip Kilmer, aged 71 years, 2 months and 7 days. Sister Kilmer was born in the state of Pennsylvania: she was the daughter of Christian and Hannah Martin. She was married about 1831 and lived with her husband, who survives her, about 51 years. In 1836 they emigrated to Ohio, and in 1840 to Crawford county, in the same state. In 1853 they moved again from Crawford county, O., to Elkhart Co., Ind., where they resided at the time of the death of sister Kilmer. She was the mother of ten children, four of whom preceded her to the spirit world. Her grand-children numbered 16, of whom 11 are still alive, and her great-grand children were five of whom four are still living.

She united with the Mennonite church when about 18 years of age, being a member of the church some fifty-three years, and *always a devoted Christian to the time of her death.* What a glorious record of her life—*always a devoted Christian.* Let us seek to follow her example, and be devoted Christians to the end. He that is faithful to the end shall obtain the crown of life. She was buried at Shaum's Meeting-house, followed to her last resting place by a large concourse of relatives and friends. Services by Jacob A. Beutler and John F. Funk from the text, Luke 23: 28. "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children."

HULLEY.—On Nov. 20th, 1881, in Cherokee Co., Kansas, Elizabeth Hulley. Buried on the 21st. Services by S. N. Mishler, from 2 Tim. 4: 6, 7.

RUTT.—At Line Lexington, Montgomery Co., Pa., David, son of John Ruth, aged 7 years, 2 months and 1 day. Services by John Walter and Jo iah Clemmer.

MOYER.—On the 10th of January, in Souderton, Montgomery Co., Pa., Augustus Moyer, aged 6 months and 6 days. Buried at Franconia.

MOYER.—On the 26th of December 1881, in Bedminster, Bucks Co., Pa., of cancer, Elizabeth, wife of Pre. Isaac Moyer, aged 66 years and 4 months. Services were held at the house, by Isaac Clemens and Isaac Oberholtzer, and at the meeting-house by Josiah Clemmer and Isaac Rickert. We sincerely sympathize with the brother in his sad affliction. May he comfort himself with the precious words of the poet,

"Not lost, but gone before."

Letters Received.

WITHOUT MONEY.

John Schrag, Noah Stauffer, S Yoder, Henry Goerz, A A Hershberger, E M Shellenberger, D A Weaver, Peter Lohrentz, Henry Hygema.

WITH MONEY.

A—John K Aldarfer, J Amstutz, John Abrahams, Christian Angspurger, John Albrecht, J U Amstutz, J Abersol, Noah S Augsberger, Nicholas Amstutz.

B—Henry Bowman, Noah Brenneman, Christian Bender, Abraham Bekker, Ephraim Basinger, Samuel K Bare, Elizabeth K Bare, Jos C Bowers, Samuel Bricker, Henry Bard, Samuel Burkholder, Tilman Burkholder, John R Buckwalter, Jacob Bixel, Gerhard Bartel, Heinrich Bartel, Solomon S Beachy, Wm Burkholder, Joseph S Bare, Henry Brocksmith, Herman Barth, Sylvia Bates, Aaron Brehn, Samuel Book, John Baer, Daniel Brenneman, Henry Beyer, Jacob S Bentz, Philip Brehm, Chr Bauers, A Boehm Jonas Beachy, Susan Boyer, Henry Breuneman, Chr Baer, Henry Baer, Justus Bare Samuel Brunk, Rebecca Byler, Josiah Baer, Justus Baer, Pre Henry Blough, John Bender, Pre Samuel Blough, David K Berkey, Josiah S Blough, Jacob A Blough, Levi A Blough, Harvey Brenn, Jacob R Bucher, J L Brubaker, Joseph D Byler, Isaac Beery, John Brunk, A Bender, Jacob W Beuner, Wm Bergy, Jacob F Betzner.

C—Barbara Cressman, Samuel & Leanna Carpenter, Andrew Crook, Fred S Crook, Andrew Crook, John D Claasen, J M Christophel, B F Charles, J F Charles, David F Charles, Chr F Charles, C Conrad, Mattie Coffman, A C Claasen, Jos W Coffman.

D—Henry Detmers, R T Deubs, Harry Deubs, Angeline Dubbs, Herman Dyck, P Dueck, J H Deck, John Diller, J K Detweiler, D Z Detweiler, C Deffenbaugh, Annie W Denlinger, John Dittmer.

E—Isaac Eberhard, Peter R Eshleman, Henry R Eberzole, Christian Egly, M C Eberly, E N Eby, Peter Engle, Elias H Eberly, John Engle, Christian Engel.

F—Francis Fleming, John C Fox, Henry Fretz, Jacob Formwald, John Fast, B H Friesen, H Flaming, Paul Freed, Jacob Friesen, C Friesen, C W Fischer & Sons, Samuel Fisher, A Franz, James Fulk.

G—William Gingrich, Jacob Graybill, Benjamin Gerig, Pre John Geil, P Giesbrecht, Jacob Gerig, Rudolph Gingrich, Henry Good, F Gunson, H D Goerz, Solomon Gehman, D Goerz, Samuel J Grove, Chr Good, P H Goerz, Peter Goldsmith, J S Good, Joseph Good, Mrs C Goodale, Lizzie L Groff, Magdalena Gingrich, John Gunden, Joseph J Gingrich, Elizabeth Goldsmith, Pre Jos Gindelsperger, Eli Gashaw, Pre S Gindelsperger, D Goosen, H Goertzen, G Goerz, Abraham Geil, Pre John Geil, D H Good.

H—W Herbert, Elias Hartzler, S W Holdeman, Samuel Hoover, Amos Herr, Wm F Holdeman, Jos Hartzler, Francis Hennig, C Heinrichs, Eliz K Habecker, Wm Hawthorne, Christian H Herr, Jos H Habecker, Samuel Houser, Sarah E Horning, Anna B Hoover, Peter Hofstetler, Gottlieb Hopnlin, Jacob K High, Anna Horst, Peter J Hosstetler, Leonard Hoover, Moses H Hochstetler, Benjamin Hess, David Harsbarger, David S Herr, Abraham Hallman, H Harder, Abm L Herr, Barbara Hershey, Samuel Hunsberger, John G Hunsberger, Isaac Herr, Barbara Houser, Abm L Herr, Isaac Hallman, Catharine Hess, Samuel Hess, William Hubley, Emma L Hunsberger, Chr Henning, C W Heiser, Emanuel Hershberger, Elias H Herr, C J Hochstetler, Leonard Hoffman, Moses Hershey, Adam Hartzler, Pre John Hartzler, D K Hooley, Rev S H Hayden, Chr Hostetler, Levi D Harsbarger, Lizzie B Hess, Abm H Huber, Susan H Huber, Jonas H Hess, Fanny L Hess, John H Hess, P & G Hoffman, Pre G D Heatwole, Pre J F Heatwole, Pre Daniel S Heatwole, P S Hartman, L J Heatwole, Sol D Heatwole, A S wole, Heat L M Hartman, Jacob Hollinger.

I—P Isaac. John Imhoff.

J—F P Jones, J Jantzen, N D Johnson, Jos Johnson, Henry W Jantzen, Samuel Jutzi, D J Johns, J Jantzen.

K—Christian Keim, Isaac Y Kauffman, Emanuel Kauffman, H Kornelson, D K King, David Koch, Abm Kauffman, B Kroeker, Henry Kreybill, Peter N Kreybill, John Kleiver, Jacob M Koblentz, Susanna Kurtz, Wm D Kindig, Gerhard Kornelson, C Kratz, Joseph Kratz, Joseph Kupfer, Magdalena Kinsinger, I J Kauffman, Jacob Kirchofer, Anna A Kreider, Frederick Kunkel, Andrew Kreider, David C King, John Knickrehm, Abraham J Kauffman, John G Kreider, Adam Kornhaus, Joshua Kauffman Chr King, C Kauffman, Jacob P Keim.

L—B Loewen, Fred Leiser, D N Landis, Solomon Lantz, L Z Lantz, Fred Landis, Caroline Lund, Elias Lotshaw, Henry E Longuecker, Benjamin Lehman, Benedict Limoyer, B Loewen, N G Lloyd, Geo H Leaman, Isaac K Lehman, Jacob S Linderman, C P Livengood, W P Livengood, David Lehman, John Lehr, M A Lehman, D H Landes, Henry Leitzel.

M—G Maurer, Dr Samuel Myers, Moses Martin, Ellen Mumma, Jerry D Miller, James McBride, Harvey Moyer, Jos B Moyer, Samuel D Miller, David Miller, Benedict J Miller, Lizzie C Moore, M H Moore, Moses R Miller, C K Miller, Abm Metz, Benj Metz, Jacob Metz, Catharine Moyer, Matty C Miller, Martin Miller, S A Miehler, Abm E Miller, Daniel E Mast, Nancy W Moyer, P Moser, Geo S Mann, M T Miller, John B Miller, Adam Martin, John Martin, Esther Miller, Samuel Meyer, D P Miller, Bernard B Maust, Joseph Musselman, Jacob Martin, John M Musselman, Jacob Minnich, Daniel F Miller, Samuel H Moyer, T W Moyer.

N—John B Nusbaum, A Nickel, A E Nibc, Charles Nold, Christian S Nissley, Elias N Nissley, Jacob K Nissley, Simon K Nissley, Mary Nissley, Jacob K Nissley, J Nickel, Barbara Niswander.

O—Joseph Ohrendorf, Christian Ohrendorf, John Oberholtzer, Wm Overholt.

P—C B Peachy, W K Pool, C Pheil, A Penner, D Peters, A Peuner, Fanny Plank, Philip H Parrett, J Peters, Isaac Peters.

Q—H Quirning.

R—F Rempel, Christian L Roth, H B Reid, Jacob Ratzlaff, Christian Riegseecker, Jacob Ramer, S D Ream, G Rempel, Ramseir & Burgdorff, Wm Rempel, J W Reimer, Susan Reber, D Reber, G Rempel, Jacob Ramer, Gideon A Rhodes, Magdaleue Rhodes, Gabriel D Rhodes, Reiff & Nagle.

S—John Sharp, Elizabeth Shelly, Geo B Schmitt, Nicholas Shertz, J A Sommer, Benjamin Shuh, Milton Stover, Adam Sheffer, Joseph G Schrock, Albert Shupe, W Schaeffer, Andreas Schertz, Peter E Shantz, Jacob K Shantz, Aaron E Shantz, Jacob D Shoemaker, Wendel E Shantz, Isaac C Snyder, Mary N Snyder, John Schrock, Eliza Schifely, John Sprunger, W B Shoaf, A Nele Schmidt, Mary A Shank, Mary A Siever, N Stauffer, Andrew Swoveland, Jos Swoveland Samuel Y Shantz, Jacob K Stamm, Geo Smith, Jacob Schlatter, Jonas Schrock, Peter Schrock, F Swartzentruber, Henry Shank, David Shuh, Samuel Shank, Christian, Schertz, Jos. D Snyder, Sarah C Snyder, Benjamin Shoemaker, S S Swagert, Michael Sonder, Joseph Shank, Tobias Shank, J C Schwartzentruber, Geo Schwartzentruber, Jos. Sherk, Samuel Speigel, Jacob F Speicher, D Schmidt, H Schroeder, Samuel Shreiner, Christian Shank, Henry Showalter, Elizabeth Showalter, Pre Abraham Shank, Pre Samuel Shank, Jefferson Strauderman, David Shank, Maria Showalter, C B Seaman, Albrecht Shiller, Abm F Shenk Daniel Schrag, Jonathan Shellenberger, D J Schmucker, Samuel Seyler, Jacob S Seyler.

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Y—Jacob Yoder, J H Yoder, Jerry D Yoder, Jacob Yoder, Lizzie Yoder, J N Yoder, S J Yoder, John Yoder Jr, Daniel J Yoder C C Yoder, Pre John Yoder, Christian Yoder.

Z—Isaac Zuercher, Joseph Zehr, Jos L Zehr, Andreas Zehr, John K Zook, Henry Zimmerman, Jacob Zook, B F Zimmerman, Jonathan Zook, D H Zook, E A Zook, Pre E Zook, Daniel Zook, Israel Zinzer.

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No. 71, Way Freight,.....	6.10 "
No. 9, Accommodation.....	7.10 "
No. 41, Way Freight	3.35 P. M
No. 7, Special Michigan Express.....	12.45 "
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No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 P. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 4. ELKHART, IND., FEBRUARY 15, 1882. Whole No. 220.

TRIM YOUR LAMPS.

No time to waste in slumber;
A cry we soon shall hear,
Behold, the Bridegroom cometh!
The midnight hour is near.

Then trim your lamps and quickly,
Oh, chosen bride, prepare
To meet our blessed Master
The marriage feast to share.

Awake! for tho' he tarry,
Do not begin to say,
"Our Lord delays his coming,"
And cease to watch and pray.

A moment least expected
May fill us with surprise,
And close the door of mercy
Forever from our eyes.

Then be ye always ready—
A deep, impressive call,
A solemn word of warning,
A voice that speaks to all.

We love, oh, Lord, thy coming,
And whenso'er it be—
At midnight or at morning—
We watch and wait for thee.

THE PRODIGAL RESTORED; OR, PRAYER ANSWERED.

Some years ago there lived in a village a poor widow, one who might truly be called a mother in Israel. She was a bright light in the midst of much darkness, and labored earnestly in prayer for the salvation of all around her. Like many more who work in the vineyard of the Lord, she toiled on without seeing much fruit; but faith in God supported her, believing that what He promised in His Word He could and would perform. As faith is never disappointed, the blessing she sought for came in due season, and she was richly rewarded. Her husband had died, leaving her with two children, a son and daughter, to care for, and bring up in the fear of the Lord. The same Lord over all, who had opened the heart of Lydia, "that she attended unto the things which were spoken of Paul," early in life opened the heart of the daughter to receive Him who is the life of all who put their trust in Him, for it is written, "He that hath the Son hath life," 1 John 5: 12. Her faith in the finished work of Christ grew exceedingly, and she became a joy and comfort to the mother's heart. But whilst the daughter was everything that the mother could desire, the son, alas! was a prodigal in every sense. His bitter feeling against the things of God caused the widow to shed many tears. We could not say that they were tears of unbelief, for she rested firmly upon the faithfulness of her God and Savior; but she grieved that the son of her love, and the one from whom she had expected so much, turned a deaf ear to all her entreaties, and would not listen to the voice of Him whom she loved. He only made light of his mother's words, and despised her prayers.

Home soon became too great a restraint, and was deserted for the company of the ungodly. Night after night passed without the boy's return, but daily he was borne to the throne of grace in earnest prayer by the mother and sister. Absent, he was never forgotten; and though his whereabouts were unknown to them, the ever watchful eye of the good Shepherd was, as we shall see, even now upon him.

Wearisome days and nights were appointed the poor widow, but God was her stay in the midst of it all, according to his promise. At length her health gave way, and she was laid aside.

After crying long and earnestly to him who has said,—"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14: 13), the power of God came down with blessing on the village she resided in, through the instrumentality of one whom God had sent to preach the gospel of his grace. Cries for mercy and pardon were raised by many who until then "knew not their danger, and felt not their load." At the same time the love that is "mighty to save" had touched the heart of the one in the far country feeding on husks.

Immediately yielding to the constraining influence of Him who knows all things from the beginning to the end, he longed for his home; and led of the Spirit by a way that he knew not, he at length arrived at the village, and, remarkable as it may appear, entered the very place where the Gospel services were being held.

The preacher took for his subject "The Prodigal Son," which just met the need of the returning child, who had been so long a slave to sin and a stranger to grace. At the close of the meeting he approached the Lord's servant, and asked to be permitted to speak a few words to the people. Scarcely waiting for a reply, he told them the sad, sad story of his sin and shame. He told also, in the most touching manner, how, like the poor prodigal, he had *there* and then been met by a God of love in the boundless riches of His grace, for through faith in the word preached he had that night received the pardon of all his sins: that night he had been clasped to a Father's heart, and been clothed in the robe of Him who had worked out a perfect righteousness for sinners. Then in tones of deepest feeling he exhorted them to look to Jesus, to come and see for themselves, and as many as looked would be made whole. "Behold the Lamb of God, which taketh away the sin of the world," John 1: 29. At this moment the place was disturbed by a young woman who rose from her seat and sprang across the benches crying as she went,—"Oh, it is my brother! It's my brother! Thank God, he is not *dead*: he *was* lost, but is found."

Throwing her arms around him, she wept aloud in the presence of all. At once she wished him to come home, telling him how glad his poor mother would be to see him again. At first he was very reluctant; but being urged by both the preacher and his sister to return to his home, the three walked together to the cottage where he had spent his early life. The young man wished to hear his mother's voice before seeing her face, therefore he remained downstairs while the other two went to the room where she lay very ill. On entering she asked her daughter—as was her wont—"What sort of a service have you had to-night?"

"The best that I have ever been at, mother," was the reply.

"And what was the subject?" inquired the aged parent.

"'The Prodigal Son,' mother," again replied her happy child.

Turning away her eyes and looking upwards she said, "Oh, that I knew where *my* prodigal boy was; but my heavenly Father knows, and I am satisfied!"

Then addressing the Lord's messenger, who stood by, she said, "Will you pray for my absent child?" not knowing that he was there, even at the door.

Prayer having been offered, the man of God asked if she could forgive her son and receive him back again. Her breast heaved and her lips quivered, so that for a time she was unable to answer. "Don't," said she, "ask *a mother* such a question," and lifting up her feeble hands she exclaimed, "Ah! when he was a little one these arms folded him to my bosom, and I would do so again if I could only see him, and had the strength." The poor fellow upon hearing these words could bear it no longer, and was soon at his mother's side, and throwing himself on her neck, for a time nothing but sobs and sighs were heard. It was truly a scene beyond description, but it caused "joy in the presence of the angels of God," Luke 15 : 10.

After a while he exclaimed, "Thank *God*, I am in time! Thank God, I *am* in time!" Then the mother who had prayed so long, lifting her eyes up to Him who satisfieth every living thing, said in the language of Simeon of old, "Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation."

Two days after this she joyfully and peacefully fell asleep in Jesus, and scarcely a fortnight later the son's body was laid in the same grave until that bright morning when all who "sleep in Jesus" shall be raised, no more to see corruption.

The son's end was peace; and during his short illness the following words fell frequently from his lips :—"Thank *God*, I am in time! Thank God, I *am* in time!"

Thus even at the eleventh hour the mother's prayer was heard—her son came to Jesus and was saved, only just escaping the worm that dieth not, and the fire that never shall be quenched.

Unsaved reader, there is a love in God which far exceeds this mother's love, for he "*so* loved the world, that he gave his *only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life," John 3 : 16. And Christ so loved the Church that He gave *Himself* for it, and the knowledge of this love melted the heart and saved the soul of this young man. Dear reader, let me again impress upon you that "Christ died for the ungodly," and His blood "cleanseth us from all sin." Oh, turn to Him, and trust in His finished work!—*Friendly Visitor.*

BE KIND.—Be kind one to another. You know not how soon you may be called away to give an account of your doings, or how soon your fellow man may be taken away, and then every unkind word or deed will pierce your heart. Husband and wife, help to bear one another's burdens. When once the sacred tie is broken by death, you will feel as though you had not done enough.

For the Herald of Truth.

DUTIES OF THE FOLLOWERS OF JESUS.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3 : 1—3.

If we carefully examine the above text we plainly see that the Apostle Paul is speaking to believers; namely, to the saints and faithful brethren in Christ which were at Colosse at that time. As all things are written for our instruction, we, as believers, are certainly interested in this text.

Unless we be risen with Christ we share no part in the commandment of seeking those things which are above, or, in other words, the apostle is not speaking to such as are not risen with Christ when he says, "Seek those things which are above." Man in his natural state is as the poet says,

Dead already, dead within,
Spiritually dead in sin.

To such the command is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"If ye then be risen with Christ." This is a question that every follower of Christ should be able to answer. Some may ask, How can I know this? The apostle makes this plain when he says, "Seek those things which are above." If our affections are set on things above, if we have put off the old man with his deeds, and are renewed in the spirit of our mind, and have put on the new man, which after God is created in righteousness and true holiness, then we are risen with Christ, then our former walk and conversation is dead, and our life is hid with Christ in God. "When Christ, who is our life, shall appear with him in glory." "Seek those things which are above, where Christ sitteth on the right hand of God."

"Set your affections on things above, not on things on the earth." This seems to be too frequently violated by at least some of the so-called believers in these days. They love the world too much; they forget the words of the apostle, "If any one love this world the love of the Father is not in him."

We, indeed, have a duty to do in our worldly affairs; we must work with the hands the things that are good, that we may have to give to him that is in need. We must not be slothful in business; he that provideth not for his own house, hath denied the faith, and is worse than an infidel. We are to use these worldly goods, but we must not abuse them. It is our duty to sow and to reap, but we must not be covetous. We must work with our hands, but we must love the Lord with all our heart, soul, mind, and strength. If we do this we have no love for the world, but we set our affections on things above. We will learn of the great School Master, Jesus Christ, who has said, "Learn of me, for I am meek and lowly in heart." We will seek those things which are above, where Christ sitteth on the right hand of God. Our conversation will be in heaven, our light will shine wherever we go, not only on the sabbath and in the church, but whatsoever we do, in word or deed, we will do it all in the name of our Lord Jesus Christ.

Unless our affections are set on things above, we are not risen with Christ, for if we are risen with him, we must have died with him. As long as we follow the lust of the flesh, the lust of the eye, and the pride of life, we have not died with Christ, and therefore not risen with him.

My dear Christian friends, who are readers of the HERALD, let us all prove ourselves and see if we are risen with Christ, if we are seeking those things which are above, where Christ sitteth at the right hand of God. If we find ourselves such, let us not be weary of well-doing, but let us go on to perfection. The crown is to him that holds out faithful to the end. Let us provide ourselves bags which wax not old, a treasure in the heavens that faileth not, laying up in store for ourselves against the time to come. Let us lay hold on eternal life.

Above all things, put on charity, which is the bond of perfectness.

ABRAHAM H. KAUFFMAN.
Conlogue, Ill.

For the Herald of Truth.

REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11 : 28.

This text is an old story that we hear again and again, but it is worthy of our serious consideration. Ministers of the gospel frequently express their views on this text in various ways, but I think too often not plainly enough for the understanding of the unconverted.

Coming to Christ for rest requires a whole sacrifice, all that we have and are to be consecrated to God, we must say, Not my will, but thine, O God, be done. Some one might say, I cannot do that, I do not feel so. To such I would say, He that asketh receiveth, he that seeketh findeth, and unto him that knocketh it shall be opened.

Some find it very difficult to make this whole sacrifice, for it includes houses, lands, families, friends, and all one possesses. I have sometimes conversed with persons who claimed to have given up all for Jesus and put away for his sake

all that he does not love, and has forbidden in his word, while they betrayed by the presence of jewelry—breast-pins, etc., ruffles and ornamented hair, a heart fixed upon the vanities of the world, and filled with a desire to please the wicked. Houses, lands, friends, etc., are useful to true Christians, and can be used to the glory of God; they do not interfere with rest in Jesus when they are consecrated to holy uses, and are ready for every good purpose. We are to forsake them only when they are a hindrance to our entire consecration; they are to be used as lent of the Lord. But what can be said of the superfluous articles of dress used alike by sinners and many who profess to have given themselve wholly to Christ? God condemns them in a voice of lamentation through the prophet, and declares them to be an abomination to him, and the holy apostles forbid them to Christians in the plainest possible language. Can these things be used to the glory of God and make the rest Jesus has promised sweeter? If not, we must give them up, and not begin to say this or that makes no difference. It is for us to learn God's will in all things and obey it. Let one say, I have been blessed in gay apparel, and intend to wear it; I have found peace with God and rest to the soul in my present condition, and I don't know that it is necessary to make any change or to unite with any church. Learn God's will, and as you get light, live it. Your rest will then continue to grow sweeter.

The commands are God's will, and if we wish to enter the final rest we must obey them. Moses was not permitted to enter Canaan because he violated the one command. Instead of speaking to the rock as God commanded he smote it according to his own way of thinking. Some might think since Moses had so many troubles in the wilderness, and was faithful in so much, when he had to contend with the murmurings and gainsaying multitude, God might have pardoned this one transgression and permitted him to go into the promised land. But God had his purpose in this, no doubt, to teach us that we are in the hands of a just God to whom we must give account of all that we do. From this some might conclude that none can go to heaven if we must give an account of every failure to do the will of God. Truly we could not be saved by our own merits and good works, but God wants our will subdued to his own will, and all our purposes and desires to be heavenly, even if we should fail through the weakness of the flesh to live all that is most pleasing to him.

All things work together for good to those who have obtained rest in Christ. They are saved from cares concerning the things that pertain to this life. When seasons are unfruitful, when crops are destroyed, when buildings are burned, or when losses occur through unfaithfulness of friends, they have rest in their souls—rest that brings them through all their losses without weariness or murmuring. They no more weary themselves to commit integrity; their feet have rest from taking them to the ballroom, the saloon and billiard table; their hearts have rest from a longing to do evil to enemies, and their arms have rest from fighting to slay them. Instead of bondage to sin, and slavery to the evil nature of unregenerate man, the soul rests with delight in doing good. The feet are turned to the place where God is worshiped, the hands lovingly distribute to the nesessitics of the poor, and the whole life is changed into holiness.

Coming into this rest brings about a change in the affections and the life, yet persons are frequently in doubt as to whether they have received rest. We need no better test than the word of God. In this we read that "We know that we have passed from death unto life because we love the brethren. Paul writes to the Romans that "the Spirit itself beareth witness with our spirit that we are the children of God." To the Colossians he says, Charity is the bond of perfectness. And he says to the Corinthians that charity is greater than faith or hope. Let us prove ourselves, by the Spirit and the Word, and make sure that we have come to Jesus in spirit and in truth, and have found rest to our souls.

HENRY HYGEMA.

For the Herald of Truth.

NOW.

What a world of meaning is contained in this little word of three letters. The person who acts according to the old-time maxim, "Never put off till to-morrow what you can do to-day," has a fair insight of its meaning. But it implies much outside the labor with the hands.

Most persons are always ready to act now in matters pertaining to worldly gains—gains that perish with the using, but seem quite indifferent to those relating to heavenly gains, which endure forever. Many a youth blooming in healthful beauty has deferred giving his heart to Christ until a more opportune moment, and in the meantime Death has snatched away the precious soul and hurled it into eternity. He that lives in Christ will both die and be resurrected in Christ. Without first having done something for his Lord how can any one hope to hear the soul-thrilling plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord?"

All that the best of us do, merits not what is promised us; and the older we get before we accept our Savior the less time we have to labor for him, since our life's journey continually draws to a close. Oh! if it should close before we did *anything* for him, how deeply remorseful the fate! How sadly impressive the thought! Why then should we longer delay yielding to the earnest entreaties of that word, now? "Now is the accepted time; now is the day of salvation." To-morrow is not ours; it may find us asleep to wake no more. Now, "come unto me, all ye that labor and are heavy laden, and I will give you rest." Are you not burdened with sin? Don't you feel wearied by its great weight? You certainly desire rest.

When shall you seek rest? I answer, Now. Perhaps you think your mode of life compares favorably with that of such as profess to lead Christian lives. That may be. To profess is one thing, to be what is professed another. Better examine yourself thoroughly; sift your thoughts well. Possibly you will find some trashy, trivial, unchaste ones. Consider what duties you neglect to do. See whether you study God's word and live up to his requirements; whether you realize the many blessings he has bestowed upon you and feel a heartfelt thankfulness for them; whether you think of Him during the day; whether you do all things to his honor and glory; whether you implore his aid in whatever useful thing you engage; whether you walk as though in His immediate presence, etc. Having enforced a rigid self examination, don't you feel to have fallen far below your estimated goodness?

Then you need some one to lift you out of the slough of sin. When shall that take place? Now. Your Savior does not like the by-and-by plea. "To-day, if you will hear his voice, harden not your hearts." Now "all things are ready, come." Come and partake of these heavenly gifts. Gold and silver are but dross in comparison to them. Work, right now, for a treasure which will aid you in traveling the Valley of Death, and secure to you rich harvests of heavenly glory. "Turn ye, turn ye," now, "for why will ye die?"

"Let him that is athirst come." When? Now. Is it not a species of madness to be disobedient to all these calls, and run the risk of endless misery? By rejecting all these entreaties there is at this moment "a frowning Providence above your head and a burning hell beneath your feet, and nothing but the brittle thread of life prevents you from falling therein." And now, "Turn ye, turn ye, for why will ye die?"

S. W. GROSS.

BE CHARITABLE.—When our hearts are filled with charity, we have no desire to speak evil of our brother in order to cast out his name as evil, but will feel pressed to tell him his fault in a meek and humble spirit for his soul's sake, that the church may be edified: and when evil is spoken of ourselves, being innocent, we will feel to pray, "Father, forgive them."

THE WORD AND VOICE OF GOD.

If you would be a good child you must obey, nay (there is no slavery about it), you *will* obey.

If that be so, you will not be critic over any who obey. The cry of fanaticism has gone out against many of the Lord's dear little ones. But *let me not* add to that cry. I must try the spirits indeed—that is a very simple work where there is real knowledge of God—but I may not judge, condemn, or set aside the Lord's "little ones."

He has many ways for us to go; some to preach, some to testify in private, some with gifts of healing; some to be fools for His name's sake, some to go in strange ways, untrodden before, some very orderly and watchful of their steps, and some very free to go in steps that shine only in the cry of "fanatic." But they are all dear children, if they follow the Lord, as they have been made to understand His voice.

You get the voice of the Lord in His Word. Not always in the letter, but where your spiritual ear is intent to hear what he says in His Word. So you want to be, as John was, "in the Spirit," to see, or hear, or know what he saith, even in the sacred page. The Lord's dear ones have incalculably lost by reading and going, and speaking, and working without the Spirit of God.

And you get the voice of the Lord by Himself. It would be very strange if you did not. What should we think of one that walks, talks, lives, eats, drinks, sleeps with *his best friend* who never hears directly from that friend? Impossible. It is just as impossible to have God indwelling according to His promise, our "*Father*," our "*Lord*," our "*Friend*," our "*Life*," and have Him say nothing to us. You may not hear, or distinguish the sounds He makes, yet it must be true that in one way or another, God has spoken to you; *and you*, though another form of words from those customary to you has been used, *have felt the kind direction of the Lord*, though you have not stopped *to listen to it*.

Some have come nearer. They were willing and listening. To these it is a common thing to know the way he would have them take. They often hear the voice behind them saying, "This is the way, walk ye in it."

It is to be admitted that some mistake. This is through their own holy plans; by their human activity; following their imaginations, and going contrary to the life of God, judging others; and acting from their own strong will and wish rather than from the Lord. Hereby some hesitate, and say, "Well if that be so, I may mistake." "How shall I know?" There will be no difficulty, beloved. The dear Lord is very gentle, and very plain and does not wish you to go uncertainly.

He will make you very gentle, self will be dead to you, and the mention of your preferences or judgments, or *estimation of your own experience* will be unknown. God will be left to judge, manage and control your own spiritual whereabouts, and that of others. All your care will be a UNION WITH HIMSELF.—*Selected.*

LIVING FOR THE FUTURE.

How then ought I on earth to live,
While God prolongs the kind reprieve,
And props the house of clay;
My sole concern, my single care,
To watch and tremble, and prepare
Against that fatal day.

Nothing is worth a thought beneath,
But how I may escape the Death
That never, never dies;
How make my own election sure,
And when I fail on earth, secure
A mansion in the skies.

For the Herald of Truth.

CUSTOMS AT FUNERALS.

As the subject of covering or uncovering the head during divine service has recently been considered in the HERALD, I feel it an opportune time to say something of the custom of the Brethren keeping their hats on or having their heads covered during the funeral services over departed friends.

This custom, if considered, may readily be seen not to have originated from the teachings of the Gospel, since it is the very thing the apostle Paul reproves in 1 Cor. 11: 4-7. May we not safely infer that this custom, with some others, has been thoughtlessly and unobservedly taken from the practices of the world? For with them it is common and customary for the man to sit with his hat on during the entire funeral occasions of near relatives. Those closely connected with the deceased do not even kneel in prayer when the congregation kneels. They of the world mourn and weep as those who have no hope. They cannot easily be consoled, because they love the creature more than the Creator. The clothing of the dead is frequently hid away out of sight to avoid continual grief at beholding them. Bereaved friends sometimes leave the place where their relatives died, seeking comfort in every way but in Christ, the source of all comfort. Of this we need not think strange with the unconverted, but when those who claim to be the children of God take the same course, I believe we should stop to consider.

Paul says to the Thessalonian brethren, concerning them which are asleep, "That ye sorrow not even as others, which have no hope." We are not to sorrow over those who die in the Lord as though we had no hope. If we do, we take to the customs of the world, and do not seek our comfort in Christ as we should, nor say, "Thy will be done." When little children go home to heaven, the hearts of the parents should be drawn nearer to God. The nearer we come to Him the more humble the heart. When one who has been a faithful companion and a servant of the Lord is taken home, the solemn occasion makes the praying relative more prayerful, and why shall custom hinder a Brother or his family or nearest friends from kneeling and humbling their bodies with their hearts when the congregation kneels in prayer? or why shall a brother inconsistently remain seated at such a moment because of custom? or why keep his hat on, virtually showing thereby that he is taking no part in prayer to God? or if he loves to pray, why shall he be compelled with his head covered to do so for the sake of custom, when the Scriptures declare that every man praying with his head uncovered dishonoreth Christ?

I believe with a very little consideration almost every brother will say, The customs of the world at funerals should not be followed by Christians. Let us then abandon these unscriptural customs. First, because they are the customs of the world, and it is written, "Be not conformed to this world." Secondly, because it is in direct opposition to the teachings of the apostle when he gives instructions concerning such customs. Paul says concerning his writings, "If any man think himself spiritual, let him acknowledge that the things which I write are the commandments of the Lord." In the third place, let us see if it is not like offering strange fire unto the Lord, and also showing disrespect to the dead, who have died in the Lord. I think we may gather this inference from Leviticus 10: 1-6, where Aaron's two sons, Nadab and Abihu, offered strange fire before the Lord, which he had commanded them not to do. Then went out fire from the Lord, and devoured them; and they died before the Lord. In the 6th verse, we see that Aaron, the father, and Eleazar and Ithamar, the two living brothers, were not allowed to uncover their heads nor rend their clothing, as was commonly done by the Lord's people, because their dead relatives were not approved of God. So I am led to think that if a brother keeps his head covered he likewise gives expression that the dead for whom he mourns was not approved of God, and thus, instead of showing respect, he shows disrespect toward him, dishonors Christ, and conforms to a worldly custom.

R. J. HEATWOLE.

FORGET NOT.—In buying and selling forget not the golden rule. Beware of covetousness. Remember the words of our Lord Jesus, "It is more blessed to give than to receive."

UNANSWERED PRAYERS.

BY JOSEPH A TORREY.

My friend had put her little boy to bed,
Sat by his side and heard the prayers he said,
Till in soft slumber he was quieted.

Then, ere the evening lamps she did illume,
We went—the door ajar—to the next room,
And talked awhile amid the gathering gloom

But from the chamber where the child did lie,
Anon there came a piercing wail, and I
Did marvel much, she heeded not the cry.

And still we talked, until there came again
The same sharp cry of terror and of pain;
And yet the mother moved not. It was plain

She cared not for the child. And soon the third
Time that same cry—methought the same—I heard.

She, on the instant, swifter than a bird,

Flew to her boy and clasped him to her breast
Soothing with voice and kisses his unrest.
Her practised ear, more keen than mine, had guessed

The meaning of those cries, and could discern
The difference, which fond-hearted mothers learn,

'Twixt dreamful cries and "mother-cries" that yearn

For mother-love, and will not be denied,
Till, in her loving arms or at her side,
His fears are quelled, his longings satisfied.

And so, I thought: My God is kinder far
To me, His child, than any mothers are:
Will He not leave the door of heaven ajar?

And if upon his ear my dreamful cry
May seem to fall unheeded, sure am I
That no good thing will He to me deny.

For though He answers not my vague alarms,
I know that in the Everlasting Arms
I shall be shielded from all *real* harms.

—*Christian Union.*

HEAVEN.

We are told that heaven is a KINGDOM. It is a vast and glorious realm where happy millions live in obedience to one law, and that law the will of him who sits upon the throne.

It has mighty armies, but no war. It has multitudes gathered in countless numbers, but no tumult. It has voices loud as the sea when it breaks on the rocky shore, and yet it has no cry of woe. The enthroned King sends forth messengers swift as the light, and He makes the mightiest of His princes ministers of his glory, and of his good wherever they fly.

Heaven is a Kingdom of righteousness, where countless millions live in the closest intimacy and never do each other wrong. The princes and potentates of the mighty realm are rivals only in good. The greatest are least in self-esteem, and the least are great in the power of love.

Heaven is a Kingdom of truth and knowledge where the night of ignorance and error never casts its shadow, and the blest inhabitants walk in garments of light. Heaven is a vast and glorious realm of perfect order, and boundless riches, and endless activity.

Heaven is a COUNTRY. It has landscapes as various as the hills and dales of earth. There the great Shepherd leads his flock to living fountains of water. The trees bring forth fruit through every month of the year, and their leaves are for the healing of the nations. It has seas clear and placid like glass, and rivers winding through shaded banks, and multitudes walking in the gentle light.

Heaven is a CITY. It has streets and walls and gates. The streets are golden, the gates are pearl, and the walls are of precious stones. The city is lighted with its own indwelling glory, and it shines from afar like the sun, and ransomed millions walk in its light. It is enriched with the glory and honor of nations. It has no need of guardians to keep it safe.

Its gates and towers are structures of beauty, not of defense. There is no sound of violence in the streets, no sign of coming foes is ever seen from its walls. Its shining domes are built by angel hands. Its golden harps are swept by fingers that never felt the touch of pain. Its silver trumpets are blown by immortal breath.

Heaven is a city with everlasting foundations, whose builder and maker is God. The inhabitants can beautify their homes with the genius of archangels, and with the study of ages.

The mightiest of the servants of God, the sainted heroes of all time, may be met in the streets. It receives intelligence from distant worlds swifter than thought travels on the electric wire over the mountains and through the sea and round the world. It thrills with joy over the wandering who re-enter its open gates to regain the lost estate of life. It contains the enthroned and manifested presence of Him whose word all worlds obey. The redeemed of earth are there permitted to look upon the brow that was crowned with thorns for them. They can touch the hand that was nailed to the cross for them.

Heaven is a HOME. It is an abode where the weary come in from a lifetime of toil, where the sorrowing cease from their sighs and the weeping put away their tears, where the noise of conflict never comes, and the voices of the loved fall like music on the ear. Heaven is a home where sympathy shines in every look, and heart answers to heart in the sweet reposes of love, where the feeling of security and repose is disturbed by no jar of discord, no threat of danger, where dear and sacred associations gather around a life that runs through thousands of years. The heavenly house has mansions and there is room enough for all. The heavenly city has many gates and they stand open day and night for all to enter.

And this home, so great, so beautiful, so blessed, is very near, it is only hidden by a veil, not by a wall, or dark sea, or cold river, or a pathless desert, or the distance from world to world. It is only separated from God's children by a thin veil, a curtain so light that it can be blown about by the wind; it can be rent by the hand of a child; it can vanish like vapor into thin air. Heaven is a place prepared by Him who made all worlds. The great Builder has gone on before to make ready for the coming of all who follow him. There will be a great feast when all the dispersed children of God are gathered in. There will be great joy and millions of voices will unite in mighty song, when the Master of the house appears and finds all his children at home.

Selected by LIZZIE B. RESSLER.
Soudersburg, Pa.

CROSSES.

A story is told of an old man who lived long ago. Forcible was the way in which he spoke of the struggle he had to carry on. A friend asked him the cause of his complaints, since in the evening he so often complained of great weariness and pain. "Alas, I have every day so much to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon." "Why, this is only folly," said the friend; "no man has all these things to do at once."

"Yes indeed," he answered, "it is with me as I have said. The two falcons are my two eyes, which I must diligently guard, lest something should please them which may be hurtful to my salvation; the two hares are my two feet, which I must hold back, lest they should run after evil objects and walk in the ways of sin; the two hawks are my two hands, which I must train and keep to work, in order that I may be able to provide for my brethren who are in need; the serpent is my tongue, which I must always keep in with a bridle, lest it should speak any thing unseemly; the lion is my heart, with which I have to maintain a continual fight, in order that vanity and pride may not fill it, but that the grace of God may dwell and work there; the sick man is my own body, which is ever needing my watchfulness and care. All this daily wears out my strength." The friend listened in wonder, and then said, "Dear brother, if all men labored and struggled after this manner, the times would be better, and more according to the will of God."—*Selected.*

ENVY and bigotry are two of the worst passions of the human heart.

For the Herald of Truth.

WAIT FOR THE SPIRIT.

"Until the Spirit be poured upon us from on high." Isa. 32 : 45.

While the old dispensation consisted largely in rituals and outward services, the holy men who lived under it felt the need of the Holy Spirit to make them acceptable before God. While this is true under the old, how much more under the new covenant, which was to be characterized for its spirituality, when God would write his laws into their hearts to change them into new creatures. They were to be no more under a schoolmaster, but rather as a partner whose losses and profits become mutual. We are often fearful lest we fall into some erroneous doctrine, and truly not without some cause, yet our greatest enemy is a cold, formal profession. Let us continually watch ourselves that we lose not the anointing, or if we have not received it, that we rest not from seeking for it; for we can do nothing "until the Spirit be poured out upon us from on high."

We see the need of missionary work, we adopt measures to facilitate the work, raise funds and sacrifice in various ways, but O, how useless without the Spirit and God's anointing! We may send men who are good speakers and very zealous laborers, but how weak they are unless the Spirit be poured upon them!

Let us make this a specialty as it was at Pentecost. Christ made it a specialty, and told his disciples over and over that he had come to introduce the Comforter, the Holy Spirit. Now, lest they should fail to receive him, he told them to tarry at Jerusalem until they were endued with power. As to say, You must not undertake this work before you have the Holy Spirit, rather lie still and wait for it. Yes, we can well afford to wait. Sometimes we get over anxious, like Peter, and begin to do something. We do this at our own expense, and get nothing. If we want to work for the Lord, let it be in his own way. Do not be in a hurry, wait until the Spirit be poured upon you. One day's labor in the Spirit is worth more than a year or a lifetime without it. Do not think because you have zeal that that must be the Spirit. If is true, with the Spirit comes zeal, but there is much zeal without the Spirit. It is to be feared that people mistake one for the other. If you are in doubt, it is pretty good evidence that you lack the one thing needful. Even if you had received Him, to tarry again for a fuller measure would not be amiss, but would do you good. The apostles fasted and prayed much; if they fasted, shall not we?

Ah, why is this lack of power? It may be because we do not fast as much as we should. Brethren, we have nothing to fear as much as having a name to live, yet are dead. J. O. Smith.

For the Herald of Truth.

LIVE TO THE LORD.

Dear readers of the Herald of Truth: Through the mercy of God we have been brought through another year, and it is our duty to return our sincere thanks to our God for all the blessings he has bestowed upon us during the past year.

We should make new efforts with the new year to serve the Lord with all our hearts, if possible with more faithfulness than we have in the past. We must call upon the Lord now, not wait until we have grown old in sin. We have no promise that we shall have any time after to-day.

We can plainly see that it is the desire of all to be happy, but so many seek their happiness in the things of this world. "As it was in the days of Noe, so shall it be in the days of the Son of Man." The antediluvians went on in sin until the day of mercy was past. They cried for mercy when it was too late, when the door was closed. So it will be with us if we seek our happiness in the things of this world; we may continue so till the day of grace is past, and the door of mercy is closed against us.

It is a good thing for every Christian to examine himself daily by the Word that he may see clearly whether he is truly a follower of Jesus. How many thousands of people in the world say they love Jesus, yet go in the way of sinners, following after its vanities in fashionable dress, fashionable living and their greed for gold. Such have a form of godliness but deny the power thereof. Paul says, "From such turn away. Christ gave himself for us, that we might be made the righteousness of God in him, who walk not after the flesh but after the Spirit. The fruits of the Spirit are love, joy, peace," etc.

Let us walk the Christian way in humility, pray for our enemies, and be perfect that we may be the children of our Father in heaven. Let us know that we are not sowing to the flesh to reap corruption, but to the Spirit, that we may of the Spirit reap life everlasting.

Benjamin Legron.

"Temptationed."—Little Herbert had been forbidden to go out of the yard. One day he found the gate open, and after hesitating a few moments, shut and fastened it. At night thinking no one had seen him, he told of it. "Papa, somebody left that gate wide open to-day, and it temptationed me to go out into the lot; but I asked my Heavenly Father to help me, and He did, and I did not go, but just shut the gate so tight I could not open it again."

If other children and old persons who are "temptationed" will ask for help from our Father above, and shut the gate, they will save themselves much trouble.

For the Herald of Truth.

"REASONS WHY" AGAIN.

The *Gospel Banner* of Jan. 1st, 1882, contains an article by the editor, Daniel Brenneman, under the title of "Ye have compelled me," in which he states that I evidently intended the article in the Dec. No. of Herald of Truth to counteract and direct the eye of suspicion against his article "Reasons Why."

Now, Daniel, please don't presume too much, nor be in too great haste to make accusations. There was most certainly a motive and a feeling in my heart that led me to write that article; but if I can remember correctly, and understand myself now, it was not my intention to create "suspicion," a disposition to "provoke controversy," an effort to cast "insinuations," an opening up of my "batteries" against you, nor the beginning of a "siege of contest in a strife of words," all of which you accuse me; but sorrow, real sorrow, which I feel more intensely at this moment than I did even at the time I wrote the other article.

I feel constrained from a sense of justice to the holy cause which I love, and in which I labor to write this article, not to lay any charges or impositions upon you, but simply to defend the truth which I fear you have closed your eyes against, and are leading others to do the same by your indirect justification of things which that Word, which shall be my and your judge at the awful day of the Lord, and the judge of all that are led and influenced by our teachings.

I frankly confess that I felt mortified on reading your last article, notwithstanding the good things in it, not at what you said so much as at your silence on the subject which you had considered in your "Reasons Why," and to which I had replied. I understood you to presume that you were considering the matter in your "Reasons Why" according to the Scriptures, and I considered the article strictly from a Scriptural standpoint; but your last article was nothing more than an excuse, and an attempt to turn the attention of the reader in another direction without touching one word of my argument. I admit that "doubtful disputations" do gender strife, and are not profitable, but do you suppose that you and I are so carnal that we cannot consider the truths of the holy word without getting into doubtful disputations? As I stated in my former article, I wish to know the will of God, and live and defend that. When I read your "Reasons Why" I was convinced that either I was wrong, or you did not understand the teachings of the Word on some points, and I thought no harm could come from an impartial investigation.

You say, I did not attempt to refute your plea "that the Bible does not definitely express the idea that any particular mode

in clothing this mortal body, to the exclusion of everything else must be worn." I never thought so, nor taught it farther than that the Bible prescribes a plain mode of dress to the exclusion of a mode that betrays a heart that loves the world and the vanities thereof, but unless the church, like zealous Menno Simon, pious John Wesley and his co-laborers, and many others, takes the responsibility to say what is plain and becoming apparel for disciples of Jesus, she will soon be led by the gaudy votaries of fashion to her shame and the dishonor of our humble Master.

While I do not, by any means, believe that wearing plain clothes will make any one a Christian, nor that it is the most profitable subject to consider, yet the apostle places it before us in such a light that it cannot be passed over in silence, and since the subject has been opened up by your "Reasons Why," and I have been casually drawn into a consideration of the subject, I consider this an opportune time to look at the matter just as it exists. In order to do this I must necessarily state some facts just as they are, which I had not thought to give notoriety to by publishing; but the present circumstances, in my opinion, call for just such a course.

The putting away of the time honored custom of wearing the cap for a scriptural covering for holy women, might not be such a serious matter, if it were to be followed by some other becoming covering; but when influential ministers of the gospel make excuses for, and justify the wearing of apparel that leads directly to the abominable fashions of the world, which are tolerated in the great majority of churches, it is time that those who honor the teachings of the Bible warn all within their power, that they be not deceived. Your "Reasons Why" were an apology for the departure of your members from this custom, while you confess that you said nothing against the custom. If the custom is right, why make an apology for, and justify that which leads to wrong? Do I assume too much when I say it leads to wrong? Now, with all good feeling to you personally and a wish that God's blessing may rest upon all the good you do, whether I understand it or not, I must say that I am pained by the result of the teachings of your "Reasons Why," and those of a like character. Only a few years ago your members were nearly all of that class that were known as the plainest people in this community. What are they in this respect now, in less than a decade? Numbers of them, though there are many exceptions, have not only abandoned the plain covering, but also the rest of their plain attire, and donned the fashionable hat, decked with flowers and feathers, and dresses ruffled and puckered and fixed after the style the world, so that the professed disciples of Jesus are not known from sinners.

The *Gospel Banner* has many excellent articles on this subject, and has apparently taken a noble stand against the evil of fashionable dressing; but the results among the members of the church it represents are not according to this teaching and it is not difficult to see, that while these articles plainly set forth the unreasonableness and sinfulness of these things, such articles as "Reasons Why" counteract all their influence by indirectly saying, "It is not necessary to be so particular after all in your manner of dress." It is the same with preaching: when powerful sermons are preached against any sin or evil practice, and at the same time an excuse offered for those who engage in that particular sin, and the church fails to carry out in her discipline, measures against these sins, that preaching is worth very little so far as the conduct of church members is concerned. I am afraid this matter of pride in dress is too lightly touched. It is not sufficient merely to state that these things, "to say the least, are very unbecoming." When people desire anything, they care but little whether it is becoming or not. Let us tell them it is forbidden and sinful.

I have written on this subject in the hope that this may be productive of good. I should feel sorry indeed if I should find that some dear humble, God-loving soul should be offended. I have stated plainly what I understand and have made no insinuations. I read with profit the article "Ye have Compelled me," and find especially the criticism on many dear people not having a family altar, very true, and hope to be a helper in laboring for more family devotions. Thanks for calling attention to this subject.

Let us, dear readers, learn the will of God, and labor together in love, learning from one another. Let us be determined to know nothing but Christ and him crucified, never consulting with flesh and blood. Let us be willing to preach the cross and bear it for Jesus' sake.

John S. Coffman.

The following is taken from a volume of Anecdotes connected with the life of John Wesley.

John Wesley often visited Canterbury. He was entertained by a family by the name of Bissaker. Their daughter Ann was a young lady of great personal attractions and had many admirers, some of whom sought for a closer intimacy; but she did not allow her feelings to blind her judgment. She underwent a severe trial. A young minister, of whose character and talents she had formed a high opinion, became her suitor. He was very popular as a preacher and she greatly admired him. Becoming more intimately acquainted with him, she discovered that which deeply disappointed her and led to a separation. His irreverent use of the word God, and the general levity of his spirit, impressed her with the conviction that he had fallen from grace, and she decided, though at the expense of much feeling, to abandon his company. Not long after John Wesley was at her mother's, and knowing of the intimacy that had existed between her and the young minister, he inquired why she had discountenanced his acquaintance. She assigned her reasons. Wesley's striking reply was, "Light-spirited!—I would as soon think he would curse or swear—you have done right." Afterwards she was married to James Parnell, "a man," she says, "truly devoted to God, whom I received as a spiritual helper, and in this was not disappointed."

Some time previous to her marriage she came under deeper religious impressions, and made such alterations in her dress as she deemed right in one professing godliness. Not long after Wesley paid her another visit at her mother's, and called her attention to some remaining article of her dress, which he thought a superfluity, saying, "Would it not do without this, Nancy?" "Yes, sir: but I think it is better with it, and I am not convinced that it is wrong." He rejoined, "Will you leave it off when you are convinced?" "Yes, sir, I will." He replied, "That will do." Not long after this conversation she was convinced of paying too much attention to her outward adorning, and from that time she laid aside whatever she thought inconsistent with lowly, self-denying simplicity, and paid more attention to the inward adorning, "The meek and quiet spirit which is in the sight of God of great price."

The conduct of this exemplary young woman may well be commended, and it may be pressed upon the attention of our young Friends with the more force, as she was in connection with a sect making less profession in some respects than we do. Her case and others such have been recorded, and doubtless there have been many more, where through faithful obedience to the light of Truth, the devoted disciples of Christ have become wiser than their outward teachers.

We may thus learn that the fruits of the Spirit, where the heart is wholly surrendered, are the same among the members of different sects. And where any, disencumbered by the hindrances around them, come to realize in its verity, not only the sanctity of life enjoined by the Gospel, but the safe guiding hand of our Heavenly Leader in the varied movements of life, they come but to the advanced ground that has ever been held by the Society of Friends.—*The Friend.*

A Man is great, just in proportion to his superiority to the condition of life in which he is placed.

HERALD OF TRUTH.

February 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

SUBSCRIBE for the Herald of Truth, published twice a month at $1.00 a year. Twenty-four papers a year, the size of the Herald, is certainly a cheap paper.

OUR FAMILY ALMANAC for 1882.

Price per single copy, post paid	.08
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" " 12 " " "	.60
" " 22 " " "	$1.00
Price by express, charges to be paid by the purchaser,	
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ON the 2nd of February, Bro. J. K. Zook of Neshannock Falls, Lawrence Co., Pa., stopped with us. He had been on a visit to the church in Cass county Mo. He visited the church at Ligonier and Haw patch, Ind., and expected to stop with the churches in Champaign, Logan, and Wayne counties, Ohio.

SMALL POX IN CHICAGO.—During the last several months some eight hundred persons have died of small pox in the city of Chicago. Various other places have also suffered more or less. Elkhart has been remarkably fortunate in this respect. Several persons have had it, but only one case proved fatal. The disease seems entirely wiped out at present.

SNOW IN THE EAST.—From letters that we have received from Pennsylvania and Virginia we learn that there has been a considerable snow-fall in the east. In Virginia the snow fell on the 4th of February to the depth of 12 inches. The high winds drifted the snow very much in Virginia and Pennsylvania. The week following, the people in those sections were enjoying sleighing over the "beautiful snow."

THE WEATHER. — The winter so far has been open and mild. There has been considerable rain, but very little snow. At times the ground was frozen and the roads were good, but the most of the time they were very muddy. The roads were not in a condition for sleighing at any time. About the 25th of January the ice was about eight inches thick, and the ice houses are pretty well filled. At one o'clock A. M., Feb. 13th, we had very heavy thunder, with considerable rain.

THE MARTYRS MIRROR IN ENGLISH.—We suppose the friends of this work are anxious to hear from time to time what the prospects for the publishing of this work are, and therefore we will try and report with each issue of our paper. Some new names have again come in since the last issue, and the number has now reached 733. At this rate it will take a good while yet to reach the 1000, but we still have hope that it will be done. So let the friends of the cause still keep on and send in the names as they secure them.

A GOOD NEW BOOK.— "The story of the Gospel" is the title of a new book by the author of the "Story of the Bible." This book is written in plain simple language, especially adapted for children and young people. It tells the story of our Savior's life in such a manner as to make it interesting and edifying, and at the same time easy to understand. It is abundantly and beautifully illustrated, nicely printed and neatly bound in cloth covers. It is published by Chas. Foster of Philadelphia and will be sent post paid to any adress for 50 cts.

NEW CORRESPONDENTS.—Occasionally we receive letters from persons, stating that there is no one in their vicinity who attends to sending church news, death notices, etc., for publication in the HERALD, at the same time offering their services in this capacity. We are thankful, dear friends, for your kind offer, and your services. We would be much pleased to have correspondents in a number of places where we have none as yet, who would interest themselves in sending such items for publication as will make the HERALD interesting and profitable. Shall we hear from others who are willing to tender their services?

ENCOURAGING.—From many letters that we receive we learn how the semi-month-issue of our paper suits the people. Among many others we quote the following from one of our correspondents: "—— —— says he wrote you to discontinue his paper, and since it has stopped coming he has learned that you are making an effort to publish it twice a month; so he told me to tell you that he has been a reader of it for sixteen years and must have it again," etc.

NEW SUBSCRIBERS.—Our friends have already done a great deal towards sustaining the paper as a semi-monthly during the year, and we return them our sincere thanks, but we have not yet reached the required number by considerable. One half of the time given for the purpose is already gone, and by the time we issue three more numbers, the question must be decided whether the HERALD shall continue as a semi-monthly or whether it shall fall back again to a monthly. But we trust that if all who are interested in this work will put forth their best efforts until that time, we will be able to keep it up. We receive many encouraging letters, and with them quite a goodly number of new names have been added to our list, and we feel that by the kind efforts of our friends the project will be a success.

PRAYING FOR ALL MEN.—We see in an exchange the Pastor of Trinity Church in Brooklyn, New York, has announced since the sentencing of Guiteau, the assassin of President Garfield, to read in connection with his regular church service, the Collect or form of prayer, given in the Episcopal prayer book, for persons under sentence of death. In reading the above the thought occurred to us, while we pray for all in authority, and while we prayed especially for the life and welfare of our murdered president, while he was suffering, during the last three months of his life, do we now, that the poor, miserable wretch, who stained his hands with the blood of his fellow man and caused all this suffering and sorrow, to the afflicted household and the people in general, and has caused an enormous bill of

expense to the nation, do we now, and can we lift up our hearts in prayer to God and ask him to lead this wicked and hard-hearted man (for such he evidently seems to be), to repentance, and save him? According to the teaching and example of Jesus, ought we not to do this? When Paul says that prayers and intercessions should be made for all men, does he not also include such as are under sentence of death for their crimes? Did not Jesus also save a criminal of this order while he himself was hanging on the cross under sentence of death? If Christ could pray for his murderers, if he tells us to love our enemies, and pray for our persecutors, and those that speak evil of us, and despitefully use us, then, surely we, as his followers, should remember our enemies, and those that have done us evil, and those that are doomed so soon to expiate their crimes by their own lives, and appear before his eternal bar in judgment.

We cannot justify capital punishment. As the peaceful, non-resistant people that we profess to be, we cannot, consistently with our profession, justify the taking of human life under any circumstances, and besides we believe that other forms of punishment might be substituted that would be just as effectual to prevent crime as the death penalty, but since the laws are as they are and criminals must die for their crimes, we patiently submit, yet earnestly pray that the glorious kingdom of the Messiah might be so fully established that all shall know the Lord, that crime might cease and all necessity of punishment be done away. We can pray for those in authority, for the suffering criminal and that the kingdom may come in greater fullness.

CHURCH NEWS.

BRO. HENRY WALTER of Moultrie, Columbiana county, Ohio, recently visited the church in Elkhart county, Ind., and during the second week of February preached at Blosser's and Holdeman's churches.

BRO. DANIEL J. MILLER of the Amish church of this county with a neighbor started on the 9th of February on a visit to Iowa, Nebraska, Kansas and Missouri. We trust they may have a pleasant and profitable journey.

FROM ALLEN CO., OHIO.—We were recently favored with a visit from Bro. Eli Stofer, of De Kalb Co., Ind. We were much encouraged through his visit, and we trust his earnest efforts to labor for the good of souls were not in vain. But while we were enjoying the refreshing showers in our meetings, we were made to think of those brethren and sisters, who, as it were, in the parched desert, hungering and thirsting after the bread and water of life. May the Lord provide the means, through his people, whereby his work may be revived in their hearts, and they too may be made to enjoy such refreshing showers. J. S.

FROM BRANCH CO., MICH.—I have just read the first semi-monthly No. of the HERALD through. I hope the good brother's misgivings will prove without foundation, and will serve as a timely warning not to neglect the Bible through the multiplicity of other reading matter. I read the Herald through in one evening—only two evenings out of thirty. Do we spend the rest of our spare time in reading the Bible? Religious reading ought to be Bible thoughts concentrated, or elucidated, the same as preaching. These papers give us a chance to carry the gospel to our neighbors that do not go to meeting; so a smaller form and more of them is more convenient; at least, go farther.

J. O. S.

FROM CANADA.—A sister writes us a very encouraging letter from Canada. She says, "I feel it a duty to write to you and let you know that we have been readers of the HERALD OF TRUTH for eighteen years, and wish to have the paper still. We are glad it comes to us now twice a month. I am glad to say that I have received many a blessing through the HERALD. I think we brothers and sisters should do more to encourage the paper. We ought to write a greater number of articles, and make the paper as nearly original as we can. It seems to me the original articles come nearest to our hearts. Let us encourage one another in our weaknesses, and ever remember that we have a strong helper in Jesus, who has promised to be might in the weak."

FROM EUREKA, ILL.—I have been a reader of the HERALD for three years, and I find it an interesting paper. I feel thankful to the publishers and writers for the encouragement and many words of comfort it has brought to me. I sincerely hope they will continue to make good use of the talents the Lord has given them, and send out many instructive articles through the Herald the coming year.

I think I can safely say, our paper is an instrument through which God will call many souls from darkness to light, and from the power of Satan to the kingdom of Christ.

Let us, dear readers, use all our influence in pulling down the strong-holds of Satan, and establish in greater power the glorious kingdom of our blessed Master. Let us stand boldly up for his truth against all opposing powers. Let us so live that the world may take knowledge that we have been with Jesus.

A. KUHNS.

BOARD OF GUARDIAN NOTES.

Some of the brethren seem to have misapprehended our meaning in regard to the statement of the Board of Guardians in a former number, and have sent their notes to us with the request for us to send them the amount of their notes.

For this reason we desire to make the following additional statement:—

The moneys given during the time of the emigration were used, as it was designed, for the passages of emigrants, and notes were taken and signed by the parties receiving the money. These notes were held by the Board of Guardians for a time, until the emigration had about ceased, and then each church, through their deacon or other representative, received of these notes to cover the amount of money furnished by said church. In some cases also these notes were given directly to individuals who had furnished the money. The notes now passed from the hands of the Board of Guardians into the hands of the church or individuals who were to receive the amount when due.

With the notes the Board sent a circular of instructions, giving the destination of the party, and the name of some one in the vicinity, of whom parties not knowing where the payor or maker of their respective notes were, might make inquiries.

The intention was that the holders of the notes, when said notes were due should by this means make inquiries for the proper parties and present their notes, which the parties as a matter of course would pay as soon as they were able.

But as few have done this, and most of the notes are now past due, the Board issued the statement above referred to, and the request of the Board was, that this demand for payment should be made, and in case the parties could not be found by the holders of the notes, then the Board would assist them in finding out the desired addresses of such persons.

Now, if any who are holding notes, will address the following persons, they may be able to learn of their whereabouts.

For those who have gone to Dakota, address, Andreas Schrag,
Childstown, Dakota.

For those who have gone to Kansas, address, Bish. Jacob Stuckey,
Lake View, McPherson Co., Kansas.
Rev. David Goerz, Halstead, Kansas.
Bish. Jacob Wiebe,
Rissley, Marion Co., Kansas.
Bish. Peter Eckert, Hillsboro, Kansas.

For those who belong to the Canton church address,
David S Holdeman, Newton, Kansas.
Bish. John Ratzlaff, Care of Henry Dalke, Farms, McPherson Co., Kansas.

With the above addresses, the most if not all the names wanted will no doubt be found.

The reason why we desire every note holder to report to the bishop or person in charge of the respective churches in which those who gave notes reside, is that it may be known against whom the notes are held, and then there will be some who have given notes against whom no notes will appear, and those parties may then know that they owe their amounts to the Board of Guardians, whose notes, as stated in the first article, were burned.

We would suggest that each bishop in charge of a church whose members received aid from the Board of Guardians, would take a list of all the members of his church who received aid, and then take an account of the notes that are outstanding against his members. This would then show which of his members and how many of them are owing the Board of Guardians.

Notes against the following persons are either in my possession, or have been reported to me:

Karl Preheim, Joseph Graber, Andreas Albrecht } Dakota.
Joseph Waldner, Tremont, Ill.
John B. Dirricks, Mill Creek, Pa.
Christian Graber, Karl Graber, } Yankton, Dakota.
Wilhelm Hergert, Eckert's church.
Solomon Schwartz, West Liberty, O.
Henry B. Voth, Orrville, O.
Jacob Sutter, Katharina Albrecht, Johann Graber, Andreas Schwarz, } Yankton.
Abn. A. Boese.
Tobias Peter Unruh.
Peter Benjamin Unruh.
Christ. Albrecht.
Jacob PatzKowski.
Benj. H. Schmidt.
Benj. P. Unruh.
Jacob Schmidt.
Peter Koehn.
Benjamin Koehn, Kansas.
Abn. Jacob Boese.
Tobias Martin Boese, Kansas.
Adam Spady.
Johann Jantz, Kansas.
Johann Schmidt, Kansas.
Heinrich Warkentin.
Joseph Schraag, Dakota.
Peter Graber, Dakota.
Conrad Ruebelhahn.
Peter H. Schmidt, Kansas.

J. F. Funk, Treasurer B. of G.

Speak thou the things which become sound doctrine.

THE CHURCH IN WESTERN PENNSYLVANIA.

By the kind Providence of our heavenly Father I was permitted to visit some of the churches in the western part of Pennsylvania during the last week of the old year and the first three weeks of January, 1882. I first stopped with the Masontown church in Fayette county, where with the ministering brethren, Bishop John N. Durr, David Johnson, and Christian Deffenbaugh we held a number of meetings, which were attended with increasing interest and growing numbers to the last. We also held two meetings at Huston's school-housein Greene county. The time was pleasantly and we hope profitably spent in visiting and praying with the brethren and sisters and friends in their homes. Some members who have not manifested that interest and piety in the past that the Scriptures enjoin upon believers were especially admonished, and an effort made to gain them to greater activity in the good cause, and more earnest labor for the Master. It is sincerely to be hoped that the apparent good results of these efforts may prove real and lasting, and that the labors together of these dear brethren and sisters may result in a church, not lukewarm, but hot for the Lord, a church which the Lord loves and blesses. Twelve young souls expressed their willingness to engage in the Master's service, and with tears of penitence, and a manifest sorrow for their past sins, confessed the Lord Jesus. They were baptized on the 8th day of January in the presence of many witnesses. May the Lord make of them faithful young soldiers in the army of the Lord, to contend in the strength of Jehovah for the pure doctrine of the holy Scriptures.

I stopped two days with the little church at Stonerville, in Westmoreland county, but had only one meeting for public worship. I found the family of Bro. Jacob Loucks much afflicted. Bro. Jacob had typhoid fever, and one of his sons had a narrow escape from death of typhoid fever and pneumonia. We have since heard, however, that they are doing well. I also visited Bro. C. Stoner, deacon, and our aged blind sister, widow of Bishop John D. Overholt dec'd, who, while this earth is darkness to her, gives evidence by her patient endurance and heavenly conversation, that she has the light of life in her soul. Sister Elizabeth also manifested a trusting confidence in God, and a true love for humanity in her devotions to her mother and her care for her brother Christian, who is in much mental distress. While with these dear friends we enjoyed together at our evening service, a season of grace in which our heavenly Father was very near to us, and we felt unusually blessed.

I next visited the Elk Lick church, in the southern part of Somerset county, and Garrett county, Maryland. The brethren, Bishop David Keim and H. H. Blough are the ministers here. The appointments for services were, Blough's school-house, Grantsville, Md., Folk's meeting-house two, and the Lower church. The church in this place seems in a prosperous condition; all seem to be laboring together in the spirit of true Christian love. Of late years the church has rapidly increased in numbers, and the work here seems but fairly begun. There is a wide field here, and there are calls from many places around this church that the brethren can not fill. It is in this church that Bro. Daniel Roth of Washington county, Maryland has been preaching, and whose labors with those of the brethren Keim and Blough have been blessed with such good results. Nearly the half of the church members here are young, unmarried persons. Here I was much impressed with the necessity of sending evangelists to labor among those who are crying for the gospel and are denied, simply because the laborers are few, and because conferences and churches that could, do not make arrangements to have the Word preached to those who are so situated as to be deprived of the privilege of attending our meetings. Near Saulsbury I visited our aged brother and sister John Keim and wife, who are aged respectively 90 and 93 years. For 69 years they have walked together the journey of life to enjoy mutually its pleasures, and to comfort one another in its sorrows. It is a rare and beautiful sight to see two persons who have lived with and for each other so long, and passed beyond their four score years, almost to a full century, still apparently enjoying each other's society.

The Conemaugh church is situated in the northern part of Somerset county and the southern part of Cambria county. The members are scattered over considerable territory, but they are faithful to attend the church services. There was meeting twice at each of three houses, namely, Weaver's Thomas' and Blough's. There was good attendance at each of these meetings. Bro. Samuel Blough is the Bishop of this church, and his fellow-laborers are Jonas and Peter A. Blough, Jos. and Samuel Gindlesperger, and Cyrus Harshberger. The church here is in a prosperous condition, and is growing in numbers. There were a number of accessions during the last year. There are quite a number of young people in this church. The members are rapidly pushing forward the work of building another meeting-house. It seemed to me when I was with these dear people that there were many persons yet outside the church that were almost persuaded, and that a little more direct effort with the blessing of God would be the means of bringing them to the Savior and into the church.

One thing that is especially commend-

able to the worshipers in these churches is that when the congregation kneels in prayer, young and old, members and non-members, all kneel, showing reverence to God and respect to fellow-men.

My visit was a pleasant one, and I have many pleasant recollections of the dear friends I saw, and of interesting conversations I had with persons whom I met for the first time; and I have an earnest hope that I may be spared to visit these dear friends again. I was also much pleased to find so many in these churches who see the necessity of laboring more earnestly and more directly to spread the gospel over a wider field, and preaching with more boldness the doctrines of non-resistance and non-conformity to the world, etc. May the Lord bless all the dear brethren and sisters for their kindness to their well-wishing brother.

J. S. Coffman.

For the Herald of Truth.

WINTER THOUGHTS.

Winter is here. It has crept upon us so stealthily that we hardly noticed its approach until the icy arms enfolded, and the chilly breath was upon us. We enjoyed the summer, the birds, the flowers, and the green-robed earth, but it passed away; autumn came on with its hazy days and quiet beauty, but it was the beauty of death.

Now the earth lies shrouded in white; the wind whistles mournfully, as if chanting a dirge for the departed season. But we know it is the plan of our merciful father, who rules in wisdom. He has given us the promise "While the earth remaineth, summer and winter, seed-time and harvest, shall not cease."

By faith we know that the beautiful spring-time will come again, that the earth will awake from her brief sleep, shake off the icy fetters, and again put on her glorious summer beauty.

So in our life. The winter of age will come creeping on. We are passing on to our resting place, hoping through Christ for a glorious resurrection beyond, where "this mortal must put on immortality," and "death is swallowed up in victory."

As the snow comes fluttering down, one flake at a time, until hill-top and valley are enveloped in trackless purity, so the grace of God falls upon the heart moment by moment as it is needed, and causes the scarlet sins to be made whiter than snow. The snow stops falling and soon there are tracks on the pure, unbroken surface. Unlike the snow, the grace of God falls upon us all the time, covering the tracks made by sin on our hearts, and casting around us a mantle of security. As the numberless flakes that fall, clothing our earth in a veil of white, so by scattering in our pathway numerous little acts of Christian love and charity, may brighten the path of some weary traveler.

Barbara Herr.

QUESTIONS.

A brother asks the following questions

1. What Scriptural evidences can be produced that not all ministers have a right to administer the rite of baptism?

In answering this question, it may be necessary to state that the Mennonite church has three orders of ministers. The Bishop, the minister, and deacon. The duties of the bishop are to preach, baptize, give the sacrament, receive members into the church and excommunicate when necessary, and in fact serve in all the duties required of the ministerial office.

The duties of the minister are chiefly, to preach the gospel, and assist the bishop in his various duties as he may have need. His commission is not to baptize, or give sacrament, or receive into, or expel from the church, except in special cases, i. e., when a person desiring to be baptized or have communion is dangerously sick, or in other cases where no bishop is at hand. The minister in such cases, may also perform all the services generally performed under other circumstances, by the bishop; but his work, under the commission given him by the church, is chiefly to preach the word.

Now the question of our correspondent is (if we understand him rightly), why a minister shall not be fully commissioned to perform all the duties of a bishop, or what Scriptural reasons may be given for not giving him a full bishop's commission.

For an answer to this question we would refer the reader to Eph. 4 : 11, "He gave some apostles; and some prophets; and some evangelists; and some pastors; and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Paul also writes to the Corinthians that he baptized only a few, "For," says he, "Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1 : 14—17. Again he says, "I planted and Apollos watered." In whatever way we may understand the word watered, it is plain that Paul here means, that he preached. And from the foregoing it may also readily be understood that there is a difference in the work of different men; and from these declarations of Scripture the church saw fit in the earlier times, already, to ordain this variety of the ministry, and we see no occasion to find fault with it. The present arrangement answers all the necessities of the case. When a bishop is at hand, he attends to these duties; when none is at hand, then the minister has the commission to do it, so that there need be no want of an administrator in any case where a minister can be obtained.

As the body has different members and all have not the same office, so the members of the church, or the members of the body of Christ have not all the same office, but every one should see that he is faithful in the position which he occupies.

2. *Question.* Should not ministers be educated? If so, where should they go?

Ans. Yes, ministers should be educated—should be well educated. We often wished many ministers were better educated than they are; but many of them are so hard to teach; so slow to learn the things in which they should excel. They should understand the Bible; they should be educated in the school of Christ; they should be educated in devotion to the cause of Christ, in the love of God and the love of the church, in earnestness, in feelings of charity and forbearance, in honesty and manliness, in soberness and true Christian piety; in prayerfulness, in purity of heart, in meekness, gentleness, long suffering, patient endurance, and many other such like branches.

To learn these they must go to the school of Christ where the Bible is used for a text book, faith for a prompter, prayer for an assistant, the Holy Spirit for a director, and Jesus himself the great Teacher.

Let us all go to that school, and through the experiences of life we will get an education which will enable us to pass on the great examination day and be promoted to that great class which John saw, who had washed their robes and made them white in the blood of the Lamb.

3. *Question.* When a brother is chosen to the ministry who is very poor, and has not the necessary qualifications and the church refuses to aid him, what should he do?

The first obligation resting upon a man with a family is to provide for his household. Paul says, "He that provideth not for his own household, has denied the faith and is worse than an infidel." This makes it incumbent on every man with a family to provide for his household. Now if a man is chosen to the ministry and is poor, so that he has to work every day to provide for his family, and can spare no time to devote to the reading of the Bible and other good books, and meditation, so that his mind will be in a condition to give instruction to others, then as a matter of course he cannot give the instruction. And if the church has called him to be a teacher and wants him to preach for them, and they are not willing to help him so that he can live and have some time for reading and reflection, then the church must be satisfied with what he is able to give them. A man cannot give what he has not; and when he can get

nothing so give, all he can do is, not to give.

There are some that are naturally gifted and are naturally adapted to teaching, and they can labor six days and preach on the Sabbath without any effort, seemingly; but this especial gift is not possessed by all ministers, and some must have some time to read and think, and when such an one is called to preach the church should see that he has the means to live and support his family, and time to read and prepare himself for the important work which he is to do. It is a rule of our church that poor members shall be provided for; ministers come under this rule as well as others, and every church should see that their ministers do not suffer. Of course there are some ministers who are lazy; and extravagant and poor managers, and all that, just like other men, but there are also some who live carefully and economically, and try to make a good living and get along, who are much from home and sacrifice time, health, comfort and means to the church and the work of God, and oftentimes they do not know which way to turn to make all the ends meet, and yet no one ever comes and says, Brother, let me assist you a little; let me help to bear your burdens. Brethren, think of these things.

THE RELIGIOUS EXAMPLE OF PARENTS.—The awfulness of a parent, at the approach of death, seeing that he had neglected the religious care and restraint of his children, and had, by his own example, led them into the world, instead of bringing them to Christ, came over me in so serious a manner, that I was led to open and press the consideration of it upon some present. The preservation and right training of children often greatly depend on *the religious example* of their parents; and not only their benefit, but the clearness of parents from condemnation, at that awful hour, and the belief that they had done what they could, must be of unspeakable importance.—*William Evans.*

THE WORLD'S POPULATION.

One of our correspondents writes to us among other things the following:—"I notice that the writer of a very good article in the last HERALD, on 'Light the Lamps,' in stating a simile at the beginning of his piece, spoke of the world's population as 800 millions. Those figures are probably at least 300 millions short of what is believed to be the correct aggregate." Just here we will state that this article should have been credited to the *Friendly Visitor.*

A SABBATH well spent brings a week of content,
And strength for the toil of the morrow.
A sabbath profaned, whatever may be gained,
Is a certain forerunner of sorrow.

HORTICULTURAL scientists say there are 50 insects injurious to vegetable gardens, 50 in the vineyards, 75 to apple trees, 100 to shade trees, and more than 50 in our grain fields.

IT IS said that there are over 3,000 steam plowing machines now employed in England and Scotland.

WEATHER TABLE FOR 1881.

	Number of Days			
	Clear	Cloudy	Rain	Snow
January,	11	20	2	8
February,	10	18	7	6
March,	10	21	5	12
April,	12	18	7	4
May,	21	10	8	0
June,	16	14	11	0
July,	25	6	3	0
August,	24	7	3	0
September,	21	9	6	0
October,	14	17	13	0
November,	14	17	6	4
December,	12	19	7	3
	190	176	78	37

Thunder, 21 days. Hottest days from July 6th to July 12th,

DAVID CULP.

Elida, Allen Co., Ohio.

DIARY REPORT

For Nicholson Tp., Fayette Co., Pa., for the Year 1881.

	Rain and Snow.	Cloudy without Rain.	Clear.	Frost.	Fog.	Hail.	Wind.	Thunder.	Lightning.	Sleet.	Smoky.
January,	23	7	1	0	1	0	12	00	0	1	0
February,	15	11	2	0	0	0	20	00	0	3	0
March,	25	5	1	0	1	0	19	2	2	2	0
April,	20	9	1	2	1	0	23	1	2	0	0
May,	13	17	1	1	1	0	16	8	5	0	0
June,	18	12	0	0	4	0	18	11	1	0	0
July,	17	14	0	0	3	1	21	13	11	0	1
August,	4	24	3	0	2	0	9	5	6	0	0
September,	14	14	2	0	3	0	12	8	7	0	1
October,	18	11	2	7	3	0	12	0	11	0	0
November,	15	12	3	4	1	0	20	0	1	2	0
December,	16	14	1	5	2	0	10	0	0	0	0
Totals,	198	150	17	19	22	1	192	48	46	8	2

Rainfall in inches: January, 1; February, 5; Mar., 2; April, 2¾; May, 5; June, 12½; July, 10¼; August, 1¾; September, 1; October 5¼; November, 6¼; December, 10¾; Total, 63¾.

February 2nd was the coldest day of the year, the mercury falling to 16 degrees below zero. The snow that fell on the 13th of November, 1880, remained on the ground until March 19th, 1881. There was a frost on the 1st day of May, and on the 13th the mercury rose to 92 degrees in the shade. On the following dates the mercury rose to 96 degrees in the shade: July 9, 11, 12, 13; August 5, 6, 12, 13, 28; September 9, 10. On the following dates the mercury rose to 98 degrees: July 6, 10; August 29. September 5th the mercury rose to 99 degrees in the shade. Sept. 6th, 100; Sept. 7th, 103 in the shade and 134 in the sun, warmest day. Sept. 8th, 102, Oct. 2nd, 94. On October 5th was the first frost of the season.

This year was the hottest and also the coldest weather since I have been keeping a diary, and that is fifteen years. JUSTUS R. BARE.

Traders Cross Roads, Fayette Co., Pa.

OBITUARIES.

Brother Jacob N. Yoder, near Millersburg, Holmes Co., Ohio, died Dec. 13th, 1881, very suddenly, aged 61 years, 1 month and 9 days. The funeral took place the 15th, attended by a large number of sympathizing friends. Services were held by Levi Miller and David Bitchey in German, and by Amos Sell in English. Texts, 1 Cor. 14: 55; 2 Tim. 4: 7, and Amos 4: part of verse 12, namely, "Prepare to meet thy God." Brother Yoder came to his death in a sad way. He was in good health, except a cold attended with a cough. On the morning of his death he arose washed and combed as usual, and went out on the front porch, where he began to cough. Two of his daughters, Mary and Cassie, were in the kitchen; hearing a noise, they took the light, went out to see what it was, and found their father lying on the ground. They raised him up, but life was gone. It is supposed that he leaned upon the banisters which gave way, and he fell three and a half feet to the ground, and on his face or head, as he lay with his head back. One side of his body was very much bruised, and the doctor thought his neck was broken. When the family realized the fact that he was dead, they were led to exclaim, "O Lord, thy will be done. Thou didst give and thou hast taken away." He leaves a very aged mother, a bereaved wife, three sons, five daughters and two grand-children, besides sisters, and a very large circle of sympathising friends to mourn their loss. Bro. Yoder was the son of Nicholas and Catharine Yoder, who moved from Lancaster Co., Pa., between forty and fifty years ago, and settled on the farm where the deceased lived. As the father, so the son was of a genial and sociable disposition, as many can attest, both acquaintance and strangers, by the hospitable way in which they were received and entertained. In his death the mother loses a kind son, the wife an affectionate husband, the children a loving father, and the community a good citizen. But, best of all, he was a devoted Christian. For thirty-five years he has been a faithful brother in the Amish Mennonite church. He has gone to his reward. He can no more return to the family, but, thank the Lord, the way is open for all to meet in those mansions prepared for the blessed.

Lone is the house, and sad the hours,
Since thy sweet smile is gone;
But Oh! a brighter home than ours
In heaven is now thine own.

Sister Elizabeth Lehman, wife of Amos E. Lehman, of Springville, Lancaster Co., Pa., died of consumption, Jan. 24th, 1882, in the 35th year of her age. This dear sister suffered a long time, yet she bore her afflictions with Christian fortitude and patience. She fully realized her condition, and was conscious that her stay on earth would be of short duration. Her chief concern seemed to be for her husband. She strove with a pious wife's solicitude for his conversion. May her prayers be answered. May he resolve from this time forward to seek the pearl of great price, so that at last he may meet his beloved ones in heaven. He is sadly bereaved, since but a few days prior to his wife's death their only child, a dear little girl aged nine years, died of the same disease. For several weeks they were inmates of the same room, occupying adjoining couches, and thus were witnesses of, as well as comforters in each other's sufferings. Little Alice said that she knew she would die, but she was not afraid, for she was going home to Heaven, and that her dear mother would soon follow. She requested her former schoolmates to sing "The Sweet By and By" at her funeral. It was a touching sight—when the coffin containing her only child, clad in the white burial robe, was carried to the bedside of the dying mother, who fondly kissed her darling child, a sweet smile resting upon the mother's face. She thought, no doubt, how very soon she would rejoin her darling child in the mansions of the glorified. Alice was buried on the 23rd, the mother on the 27th of January. The funeral services of both were conducted by Brothers Ephraim Nissley in the German, and Jacob Brubaker in the English language, at the Mennonite Meeting-house in East Donegal township.

"Gone to the grave are our loved ones
Gone to return never more.
But, 'twill be sweet, dear ones to meet,
On the bright, heavenly shore.
Oft we here mingle together,—
Sometimes in prayer and song,
Now when we meet those we will greet
Never again in our throng.

Sweetly their forms are sleeping.
Under their snowy bed,
Sad though we be, fondly will we
Cherish the names of the dead.
Yes, our dear ones have left us—
Gone to the other shore;
But, with the blessed, fair land of rest,
Weeping will come never more."

On the 20th of January, 1882, of typhoid malarial fever, in Harvey Co., Kansas, Sister Lydia Pletcher, wife of Bro. Thomas Pletcher, and youngest daughter of Bro. Noah Good, of Marion Co., Kansas, died, at the age of 22 years, 10 months and 4 days. She was confined to her bed only a short time. Only six days of suffering and she calmly fell asleep, leaving one child, a husband deeply bereaved, as well as an aged father, mother, brothers, sisters and friends to mourn their loss, which we hope is her eternal gain. In the beginning of her sickness she regretted that she had not been more earnest in Christian duties while in health, wondering also what would become of little Henry, as she did not expect to get well again. Very soon, however, she committed him unto the One who has said of all the dear little ones, "Let them come unto me, and forbid them not," at the same time resigning herself more fully unto the Lord, and eventually passed away in peace with Him and all mankind. Funeral services were conducted by Bro. Daniel Brundage, in the English language, and by Bro. Henry Hornberger, in the German, from 1 Cor. 15: 5; Mark 13: 37—"What I say unto you I say unto all, Watch." This latter text I think was especially suitable on this occasion from the fact that Sister Lydia had always been rugged and stout, so that we were loth to believe even when the fever was raging in her body that it would be as she had said, that she would not get well again. When her father, mother and sister Frances visited them a few weeks before, they thought not when taking their leave that they were giving her the last farewell, but as it is, we have a special lesson once more impressed that even when in the best of health, we should heed the great command as given in this latter text by our Lord and Master, that all should watch. The youngest and healthiest *may* die, but the older and more feeble *must* die.

Married.

HORNING—REAM.—January 14th, at the residence of the bride's parents, by Geo. Brenneman, Brother Jacob R. Horning, of Page Co., Iowa, and Sister Tima Ream, of Hancock Co., Ohio.

HOSTETLER—KING.—In Mifflin Co., Pa., Jan. 19th, 1882, by Samuel Yoder, Christian Hostetler and Nancy King.

SCHMUCKER—DETWEILER.—In Mifflin Co., Pa., Jan. 19th, 1882, by Christian K. Peachy, John Schmucker and Sarah Detweiler.

KAUFFMAN—YODER.—In Mifflin Co., Pa., Feb. 2nd, 1882, by Samuel Yoder, David Kauffman and Selina Yoder.

YODER—KING.—In Mifflin Co., Pa., Jan. 24th, 1882, by Samuel Yoder, Peter Yoder and Lydia King.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

EBERSOLE.—Jan. 30th, in Conoy Twp., Lancaster Co., Pa., of membranous croup, Ida, daughter of Samuel E. and Mary Ebersole, aged 7 years, 4 months and 13 days. Buried at Good's Meeting-house.

BECKER.—On the 1st of Dec., 1881, in Lancaster Co., Pa., John Becker, aged 73 years, 7 months and 18 days. Buried at the Mennonite church at New Providence.

GROFF.—Dec. 9th, 1881, near New Providence, Lancaster Co., Pa., William H. Groff, aged 3 years and 15 days.

HUBER.—Jan. 25th, in Lancaster Co., Pa., Fanny Huber, aged 26 years, 8 months and 29 days. Buried at Mennonite church, New Providence.

HOSTETLER.—Dec. 22nd, 1881, near Middlebury, Elkhart Co., Ind., of typhoid malaria, Isaiah Hostetler, aged 26 years, 5 months and 29 days. He leaves a bereaved widow, two brothers and one sister to mourn his early departure. He was a faithful brother in the Amish Mennonite church. Buried on the 24th, funeral largely attended. Services by Joseph Yoder, of Mich., in German, and by Joseph Hoover in English, from Rom. 5: 15.

FRETZ.—Dec. 29th, 1881, at Blooming Glen, Hilltown twp, Bucks Co., Pa., Elisabeth, widow of Christian Fretz, and daughter of Jacob Nash, dec'd, aged 69 years, 4 months and 13 days. Buried on New Year's day at Perkasie. Services by A. F. and Isaac Myers.

AUKER.—December 20th, 1881, in Foutz Valley, Perry Co., Pa., Sister Elizabeth, wife of Elder Jonas Auker, aged 49 years, 9 months and 1 day. Sister Auker suffered several months with malarial fever. Buried in the family graveyard. Funeral sermon by Jacob and William Graybill. Text, 2 Cor. 5: 1.

WARD.—January 4 th, 1882, in Foutz Valley, Perry Co., Pa., of apoplexy, Sister Barbara Ward, aged 60 years and 7 months. Buried in the Dunker Brethren graveyard in the valley, where funeral services were held by William Graybill. Text, Heb. 9: 27.

BAKER.—Jan. 14th, near New Haven, Lancaster Co., Pa., Joseph Baker, aged 81 years, 10 months and 28 days. Buried the 17th, at New Haven.

HERNER.—Jan. 18th, near Cullom, Livingston Co., Ill., of cancer, Bro. Samuel Herner, aged 72 years, 3 months and 8 days. Bro. Herner was formerly from Waterloo Co., Ont. Eight children are left to mourn their loss. Services were held by B. F. Hamilton on the 19th, to a large assembly. Peace to his ashes.

CHRISTNER.—Jan. 29th, near Middlebury, LaGrange Co., Ind., of diphtheria, David, son of John and Rachel Christner, aged 1 year, 6 months and 7 days. Buried the 31st. Funeral sermon by David S. Kauffman and John E. Borntreger. Text, Mark 10: 13—19.

FUNK.—On the 21st of January, in Springfield, Bucks Co., Pa., of the infirmities of old age, Joseph Funk, Sr., aged 81 years, 2 months and 21 days. He had been growing more feeble during the entire summer and fall, and for about three weeks was confined to his bed. Uncle Joseph was the last brother of twelve children (three sisters are still living). Thus one by one these earthly ties are riven, and our kindred pass from the earth away. But "over there" the family circle is forming anew; and there no parting will ever be known and no farewell spoken. God grant that we may *all* be gathered there.

SHELLY.—At McAllisterville, Juniata Co., Pa., Jan. 22nd, Sadie L., daughter of J. Y. and A. A. Shelly, aged 3 years, 1 month and 26 days. She was a very bright child for her age. The loss is deeply felt by those left behind, a loss which never can be replaced. Her illness was of short duration, only lasting about five days. Services by Thomas and Solomon Graybill and —— Coppenhaver.

"Father! the pearly gates unfold;
The sapphire walls, the streets of gold,
Are bursting on my sight;
The Angel bands come singing down,
And one has got my golden crown,
And one my robe of white.

"Poising above on silvery wing,
They're waiting my freed soul to bring
To its new home above;
There folded to my Saviour's breast,
How sweet, how full will be my rest
Beneath his eye of love.

"Thou wouldst not hold me longer here,
Though well I know that many a tear
For my dear sake will flow.
The morning dawns upon my sight,
How long, how dark has been the night!
Father! I go, I go."

MILLER.—Buried Febr. 3rd., in Upper Leacock Tp. Lancaster Co., Pa., of croup, the only child and daughter of Christian and Barbara Miller, aged 2 years, 4 months and 11 days. Funeral services by B. L. Fisher and John K. Stoltzfus. Text, Matt. 18: 1—5. J. K. Stoltzfus is great-grandfather to the child. There were at the funeral, its two grandfathers and grandmothers, and one great-grandfather. Three great-grandmothers are living, two of whom attended the funeral. All are united with the Amish Mennonite church. There is also a step-great-great-grandmother living, about 87 years old.

SCHERTZ.—Sept. 23rd, 1881, near Morgantown, Berks Co., Pa., Mary Schertz, aged 89 years, 4 months and one day.

SHANK.—Nov. 11th, in Adams Co., Pa., of typhoid fever, Sister Annie Shank, in her 23rd year. Buried in the Mummasburg cemetery.

SHANK.—Dec. 12th, in Adams Co., Pa., very suddenly, Bro. David Shank, father of the above, aged 47 years and 26 days. Buried at Mummasburg.

KLINE.—December 14th, 1881, in Juniata Co., Pa., of heart disease, Catharine Kline, aged 63 years, 7 months and 4 days. Buried the 17th at Niemand's church. Services by Thomas Graybill and Penrose Brown. Text, 1 Sam. 2: 6.

PAGE.—December 19th, in Snyder Co., Pa., suddenly of palsy, Christiana Page, aged 83 years, 3 months and 17 days. Buried at Shelly's Men. church. Services by Elias Landis and Thomas Graybill.

BROSIUS.—December 31st, in Snyder Co., Pa., of consumption, Nicodemus Brosius, aged 42 years, 9 months and 16 days. Buried January 2nd. Services by Thomas Graybill and Penrose Brown.

RAMER.—January 14th, in Snyder Co., Pa., of diphtheria, Ellen, daughter of Jacob and Susanna Ramer, aged 14 years, 6 months and 1 day. Buried the 16th. Services by Thomas Graybill. Text, Ps. 132: 14.

SHELLY.—January 22nd, in Juniata Co., Pa., of measles, Sarah Lydia, daughter of John Y. and Amanda Shelly, aged 3 years, 3 months and 8 days. Buried the 24th. Services by Thomas and Solomon S. Graybill. Text, John 11: 28.

MASTER.—January 25th, in Snyder Co., Pa., of diphtheria, John, son of William and Alice Master, aged 5 years, 1 month and 7 days. Bu-

ried the 27th, in Fremont. Services by Thomas and Solomon S. Graybill. Text, John 16 : 16.

MASTER.—January 30th, in Snyder Co. Pa., of diphtheria, Mary Ellen, daughter of Wi liam and Alice Master, aged 2 years, 5 months and 5 days. Buried February 2nd, in Fremont. Services by Thomas and Solomon S. Graybill. Text, John 16 ; 22.

DRESSLER.—February 1st, in Snyder Co., Pa., of diphtheria, in the same house, James A., son of John and Sarah Dressler, aged 11 years, 1 month and 11 days. These last two children were buried in one grave.

LAUVER.—January 29th, in Snyder Co., Pa., of typhoid fever, Mary Ann, wife of Henry Lauver, aged 20 years, 3 months and 11 days. Buried the 31st. Services by Thomas Graybill. Text, John 5: 24.

PELLMAN.—February 1st, in Snyder Co., Pa., of typhoid fever, Samuel G., son of Charles and Barbara Pellman, aged 13 years, 1 month and 27 days. Buried the 5th, at Graybill's burying-ground. Services by Penrose Brown and Thomas Graybill. Text, Hosea 10; 12.

WISLER.—Jan. 11th, in Adams Co., Pa., of typhoid fever, Sister Lizzie Wisler, daughter of Pre. Martin Wisler, aged 20 years, 10 months and 15 days. Buried at Mummasburg.

RABER.—Nov. 9th, 1881, in Hickory Co., Mo., John Raber, aged 1 year, 2 months and 19 days. Buried the 11th. Services by Jacob Yoder, from Rev. 14 : 1—5.

ADAMS.—On the 30th of January, near Dalton, Wayne Co., Ohio, of the infirmities of age and gravel, Bro. Joseph Adams, at the advanced age of 83 years, 3 months and 17 days. Buried Feb. 2nd, at Martin's Meeting-house. Funeral services by Rev. —— Sheely in English, from 2 Tim. 4 : 6-8, and by Michael Horst in German from 2 Cor. 5 : 1.

CHRISTNER.—Feb. 3rd, in LaGrange Co., Ind., of diphtheria, lasting one week, Eli, son of John and Rachel Christner, aged 12 years and 4 months. A few hours before his death he said, "Eli will go away, Eli cannot stay with you any longer." He was asked where he was going? He said, "To God in heaven." Buried the 4th, beside his little brother who was buried five days before. Services by D. S. Kauffman and J. E. Borntreger. Text, 1 Peter 1 : 4.

Letters Received.

WITHOUT MONEY.

Elam H Huber, Geo N Johnson, J Peters, Abraham Hiebert, A H Kauffman, Jacob Hahn, Elam Huber, S M Burkholder, P P Harmon, W F Holdeman.

WITH MONEY.

From Seward, Nebraska—no letter, no name—Draft, $37.00. Waterloo, Ontario, $1.00 no name.

A—Jn C Amstutz, Mary Ackerman, Jacob Albrecht, J Abersol, John Albrecht.

B—C D Byler, J W Rutterbaugh, Seth Burkholder, John G Burky, Christian Bomberger, G Z Boller, George Baker, A Burkholder, Joseph Blough, Joseph S Becker, Jonas W Bucher, P W Bucher, H Barkman, Jacob Bender, Jacob M Bender, Solomon Bender, John M Bender, J C Borntreger, A Blosser, John Bixel, Henry L Brubaker, Lizzie Baker, Benj U Bowman, Henry S Bean, John Barnhart, Abm Bixel, Menno Bechler, Jacob Becker, David D Bixler, C H Bomberger, Adam Baer, Tobias Brubaker, G Bergeman, Jacob Blosser, Harriet Blosser, Joseph Burcky, Jacob Bleiler, Mary C Bucher, Benj Brackbill, Elam Brackbill, Jacob Baumgartner, Joseph Bishop, Samuel Blough, Christian Blough, D Borntreger.

C—Isaac Canschouser, Barbara Cobough, George Clemence, Noah Christophel, John Culp Sr, Isaiah Christophel, D D Clausen, George Culp Jr, Daniel Coplentz, Mahlon H Cassel.

D—Joshua L Dudley, Henry Dillinger Sr, J Detweiler, David Dotweiler, John Derstine, John B Detweiler.

E—H H Eberly, Annie Eberly, P Eckert, Joseph Eshelman, William M Ehrenman, Mary Eckrich, John Erb, Jacob Ebresman, Katharine Ehrisman, Jacob Eby, A B Eshleman, D Ediger.

F—George Funk, Elizabeth Frantz, Mrs Funk, J Fast, Jacob Friesen, M C Fretz, Jos B Fretz, John F Funk, Henry R Fox, John S Fisher, Adelgunde D Funk, J Friesen, Jacob Friesen, B Fast, Henry B Foster.

G—Isaac Geisbrecht, H K Godshall, Samuel Gsell Joseph Gascho, Abm L Gerber, H C Gerber, C Geisbrecht, Peter Gingrich, John Gerhart, John Gascho, C K Graybill, Goerz & Ewert, John Goosen, Christian Gingrich, Noah Graybill, John M Greider, John Gilliom, David Grose, A S Gehman, Joseph Geehcnaur, Jacob Gell.

H—J C Hostetler, Ulrich Hartzler, B B Hartzler, Christian Hildinger, C B Hoover, Daniel Helmuth, Benj F Hamilton, Peter Haun, Peter Hirstine, Eliz Halderman, Jacob Horst, Francis Horst, Jacob J Hochstetler, R J Heatwole, Hoebner & Sons, Peter Hauenstein, J J Hostetler, Mathias Hebberly, Noah J Hofstetler, Joseph Huber, S S Hochstetler, J S Hallman, John H Hess, Christian Hursh, John Hertzler Sr, John Hertzler Jr, Abm Hertzler, Samuel Hertzler, J M Herr, Abr Harms, Henry Hausel, L S Hartzler, Abraham Houderick, Samuel Huber, J M Hershey, Christ Hershey, Ephraim Hershey, W Hiebert, B F Hamilton, C B Hess, Christian Hallman, Gottlieb Haase, Jacob Haase, Joseph Holdeman, Jacob L Huver, Joseph S Hallman, D M Hochstetler, Peter J Hofstetler.

J—Michael K Jantzi, Joseph Jantzi, Samuel B Jutzi, Jacob John, John Jarvis.

K—Levi Knepf, Isaac Kurtz, Jacob Kauffman, Peter Kinsinger, D S Kauffman, D W Kilmer, Catharine Coruhans, John B Kreider, D H King, M B Coop, Mrs J Kindig, Christian Kropf, C B Krehbiel, Jacob Krehbiel, Sarah K Kulp, John C Keim, Jacob S Krocker.

L—Mrs H Leopard, John Lichty, Peter J Leichty, Mrs John C Livengood, Isaac C Lehman, Peter J Lehman, B Loewen, John F Landis, Christian Litwiller, Nicholas Leichty, E Landes, Wm Luneberg, Jacob C Lichty, P Lohrentz, Leisenring Trexler & Co, Eve Lafe, Levi L Lantz, Chr Long.

M—George Miller, S P Miller, Christian Miller, David Messinger, George Markley, Joseph Miller, David M Martin, Samuel Mast, S R Mast, David Miller, Joni Miller, L C Mast, J M T Miller, Michael Münich, A P Moser, A B Miller, Christian Miller, Eli K Mylin, Moses D Miller, John Miller, Mrs A Miller, C F Martin, Jos K Moner, Milton A Miller, Isaac H Moyer, Christ Metzler, H E Metzler, Abraham Metzler, David Mishler, J E Mellinger, John Meck, H Mohrki, Elizabeth Musselman, Barbara Meili, H M Mayer, Pre Daniel J Miller, P Mishler, Rudolph Moyer, Christian A Moyer.

N—Peter Neff, Frederick Neubauer, J Nickel, Abm Nissley, J J Nafziger, Henry J Neuswanger, Peter Neuswhander, John C Nafziger, John Newcomer, Christina Nahrgang, John Nahrgang.

P—Mary S Pletcher, E Penner, Elizabeth S Price J W Penner, P Pankratz, Gerhard Peters.

Q—P Quirnlus.

R—J Riegseeker, Peter Rediger, William Rouse, Ben S Rosenberger, Fred Reetz, John F Rittenhouse, Jacob Roth, Jacob Rediger, Barbara Rupp, Joseph Ruby, Jacob Roth, Jacob S Rutt, P Regier, Gustave Rupprecht, Daniel Rohrer, P Regehr, H Renton Reed, Jacob S Rohrer, H Reimer, Columbus Rhine, Joseph Rich, Benj Root, C W Raber, Joseph Roth, Frederick Reier, Samuel Reesor.

S—C S Stuckey, John Schnaucker, Rudolph Stauffer, J H Stutzman, John C Schrock, Daniel Shenk, Rachel Stencen, Anna B Stauffer, John Schwarz, Joseph Schlegel, Philip Stauffer, A J Sangree, John U Stoltzfus, Elizabeth Spitler, Peter J Steiner, Christian Sommer, Christian C Sommer, Mary Souder, Amos Sheuk, Wm Sunenburg, D Sherk, Christian Springer, Samuel Saylor, Jacob P Schrock, Jacob M Swartley, Jacob B Schmidt, A B Shank, B H Snavely, Benj Snavely, Wm Schroer, Joseph Schick, C Stukey, David Stoltzfus, Jonas Stoltfus, Joseph Schultz, John Shellenberger, John Stoltzfus, Mary E Shelley, Minnie E Shelley, C Schmidt, J C Schick, Isaac Stahly, C C Schrock, Magdalena Schertz, Joseph Schrock Simon Schantz, Joseph Y Schaetz, Aaron Schantz, Daniel Schantz, A B Steckle, Joseph Stuckey, G G Shearer, David Shantz, Gottfried Steffon, D F Sanger, J J Stavanmus, Magdalena Stauffer, Christian Schwartzentruber, John Schmidt, Geo W Seitz, L G Sacarly.

T—Henry Treber, P Toews, Ludwig Thomas, G Theissen, M Troyer, S D A Troyer, Benjamin Troyer.

U—H C Unruh, Daniel Unziger, John Unziger, Peter T Uuruh, John Unzicker, Uuruh & Buller.

V—P Voth.

W—Fannie E Wingert, Franz Weins, Henry Weibe, Abm Weber, Levi M Weber, John B Wisler, Jacob Westmire, John Wyse, Abraham Willans, Mary Wade, Christian Weity, Peter Wiens, M S Weber, Joseph Wenger, M F Weber, George C Weber, Elias Weber, Daniel Weber, Isaac S Weber, Henry Wahl, Abm B Weber, H P Wedel, I Wall, Jonas Weaver, Aaron Weber, J J Wenger.

Y—Jacob Yoder, Joseph Yoder, Jacob K Yoder, Pre John C Yoder, David D Yoder, Peter Yordy.

Z—Jacob Zimmer, L E Zimmerman, B F Zimmerman, Samuel Zug.

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Vol. 19—No. 5. ELKHART, IND., MARCH 1, 1882. Whole No. 221.

THE OPEN DOOR.

The mistakes of my life are many,
The sins of my heart are more,
And I scarce can see from weeping,
But I come to the open door.

I am lowest of those who love Him,
I am weakest of those who pray,
But I'm coming as He has bidden,
And He will not say me "Nay."

My mistakes His love will cover,
My sins He will wash away,
And the feet that shrink and falter
Shall walk through the gates of day,

If I turn not from His whisper,
If I let not go His hand,
I shall see Him in His beauty,
The King in the far-off land.

The mistakes of my life are many,
And my soul is sick with sin,
And I scarce can see for weeping,
But the Lord will let me in.

For the Herald of Truth.

FREE WILL AGAINST FATALISM.

The doctrine of fatalism teaches that man is governed and controled by an unalterable decree of fate from which he cannot swerve a hair's breadth either for good or evil; that he is not a free moral agent, having neither the privilege nor the power to choose for himself nor to refuse; that he is a creature of fate, acting only as he is acted upon; and that he is born either to be eternally saved or lost. It teaches that whether a man's actions are good or bad they cannot possibly be otherwise. No matter how utterly depraved, or how desperately wicked a man may be, fatalism teaches that it is impossible to be or to have been otherwise, for God has made him thus and he can no more help being wicked than he could help being born. A man once said to me, "You are just what God made you." Of course he claimed the same of himself and everybody else. Viewing the matter from this standpoint, see what this doctrine leads to. It makes God the indirect author of sin. It teaches that all the wickedness, and the abominations that are practiced and carried on in the world are according to God's decree, and hence according to his will.

Fatalism teaches that when Adam and Eve partook of the forbidden fruit they were simply doing what God had decreed they should do. Hence it would follow that God commanded them not to do what he had designed they should do. According to this they were placed in such a position that they were compelled either to break God's decree or his command. This would make them violate God's command that they might do his will. If this were true God would have acted the part of a hypocrite in telling them not to do that which he wanted them to do, and the part of a cruel tyrant in punishing them for doing what he wanted them to do, and what he knew they must do. Would there be any justice or righteousness in this? Certainly not. Is there "unrighteousness with God? God forbid." Then fatalism must be wrong.

Suppose a father should tie his son to a stake and then tell him to do a certain errand. Of course the son could not obey. Then suppose the father would punish his son for disobeying him. Would not reason and common sense teach us that the man is either insane, or that he is acting the part of a tyrant, having neither mercy nor justice? Most certainly.

When the antediluvians had become so desperately wicked as to call down the wrath of a just God, fatalism would tell us that those wicked people were not to blame for their wickedness. It will teach us that God made them wicked, and that they could no more help being so than they could help drowning in the flood when the waters covered the whole earth. We might go on and cite numerous instances of men's wickedness, corruptions and idolatries, and in every instance Fatalism would teach that these men only did what God made them do; that they were creatures of fate, and acted only as they were acted upon; and that God is the indirect, if not the direct, author of sin.

Says one: The Lord says plainly by the prophet, "I create evil." True, but what kind of evil? Not moral evil certainly. If a person steals, or defrauds his neighbor, or kills his fellow-man, that is moral evil, which is sin, because it is against God's will. But the evil which the Lord creates is physical evil, such as he brings upon those who disobey him, as in the case of Nineveh. When God threatened to punish them for their wickedness and they repented, he repented of the *evil* that he had said he would do unto them, and he did it not. Also when the children of Israel had sinned against the Lord in the days of Jehoiakim, king of Judah, and the Lord threatened to punish them, he yet spake by the prophet Jeremiah saying, "Amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the *evil* that he hath pronounced against you." This is undoubtedly the evil which the Lord creates. God has repeatedly and pointedly in his holy word given expressions of his hatred of sin and moral evil. The prophet declares that he is of purer eyes than to behold evil. The Lord himself says unto the children of Israel concerning their idolatry: "Oh do not this abominable thing that I hate." "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood," &c. If sin is the evil which he creates, it follows that he *hates* that which he creates, which would be absurd.

But Fatalism has another argument. A brother was asked not long ago: "What did you let it rain so for?" The answer was given: "We could not help it." "Well," said the other, "If you cannot control natural things, why do you try to control spiritual things?" So Fatalism claims that as we cannot control natural things, neither can we control spiritual things. This, it seems to me, is a somewhat remarkable argument; but let it be considered an argument, and let it be weighed in an even balance. Now it is plainly stated that God sendeth his rain and maketh his sun to rise, and that "he saith to the snow: Be thou on the earth." But unto man this power is not given. God has reserved that power unto himself and man cannot control things in this respect. But God has to a certain extent given it into the power of man to control his own spiritual affairs. It is expressly said unto man, "Work out your own salvation with fear and trembling." Make your calling and election sure." "Save yourselves from this

untoward generation," and many more like expressions.

When Jesus was going with his disciples across a certain lake in a ship they were overtaken by a storm and Jesus was asleep. The disciples were sore afraid, and came and awoke Jesus, saying: "Lord, save us, we perish." Why were they afraid? Simply because they could not control nature. But Jesus did not seem to be alarmed. He "arose and rebuked the wind, and the raging of the water," saying, "Peace, be still," "and there was a great calm." Nature was altogether under his control. He could speak the word and the storm obeyed. But why did he weep over Jerusalem? It was because he would have gathered her children together as a hen doth gather her brood under her wings, and they *would not;* and as he looked forward to the dreadful destruction that awaited them on account of their disobedience, the burden lay so heavily upon his heart that he *wept.* But why did he not bring them into subjection as he did the raging water and compel them to come unto him? It was simply because he had given them the privilege and the power to control their own spiritual affairs,—had given them a *free will,*—had given it to their choice whether to come unto him or not. To compel them to come would be to disannul his agreement with them, it would have been impossible for him to compel them to come unto him, on the same grounds that the Scriptures affirm that it is impossible for God to lie.

It is indeed stated concerning these Jews that "they could not believe." But why could they not? Simply because they *would not.* They were of those whom the Lord had called, and to whom he said, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." "They have *chosen* their own ways, and their soul delighteth in their abominations, saith the Lord." "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake they did not hear; but they did evil before mine eyes, and *chose* that in which I delighted not." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind;" "and hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted." Therefore they could not believe because they *would not.*

It is true, there are quite a number of passages in the Bible, which, when viewed alone, seem to favor Fatalism; but when we compare one passage with another, the Bible throughout favors the doctrine of the free will. Joshua says, "*Choose* you this day whom you will serve." Fatalism says, "You are creatures of fate, and have no choice in the matter." The Lord said by the prophet unto the children of Israel concerning their idolatry, "Wherefore commit ye this great evil against your souls?" Fatalism would have answered, "Because we cannot help it, we are acting in accordance with your unalterable decrees." The Savior said unto the scribes and Pharisees, "Ye will not come to me that ye might have life." Had they believed in Fatalism, they might have answered, "We *cannot* come to thee, we are bound hand and foot, and must go where fate leads us, whether it be to sin unto death or to obedience unto righteousness." Many more passages like the foregoing could be cited, and in every instance Fatalism would squarely contradict them.

But perhaps some who read these remarks may claim that man can of himself work out his salvation; but this is not the teachings of the Bible. We propose, by the way, to give all due honor to the words of our Savior where he says, "No man can come unto me except the Father which hath sent me draw him;" and also where he says, "Without me ye can do nothing." This we believe in the full sense of the words. We believe, too, that the Father draws every one, and "will have all men to be saved, and to come unto the knowledge of the truth;" but we believe also that man has the power to frustrate that will,—that he has the power to choose or to refuse to yield when the Father draws. It is the work of the Holy Spirit to turn sinners to Christ, yet every sinner turns of his own *free will.* The Holy Spirit so works in man that man is induced to work with Him. No one can become a Christian until God changes his heart, yet we become Christians from our own *choice.* Every one who neglects salvation will be lost through his own fault, and because he *will not* come to the Savior.

DANIEL SHENK.

For the Herald of Truth.

"THEY SHALL SEE GOD."

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12 : 14.

The apostle Paul here mentions two things after which we shall follow, and we believe come into possession of, without which we cannot see the Lord. At the present day there is much said concerning sanctification and holiness. The question has been asked me, What, or how I believe concerning sanctification. I answer that all Christians are sanctified more or less. The Christian is approved and blessed of God,—sees the Lord; and to be sanctified is impossible without holiness, without which no man shall see the Lord.

Paul addresses the Corinthians thus: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." The apostle Jude addresses the church general in these words: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." In the prayer of the Savior for his disciples, he said, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17 : 17—19. Paul writes to Timothy, telling him to be a "partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling." 2 Tim. 1 : 8, 9. In 2 : 22 he says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Peter says, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. 1 : 15, 16. The writer of the Acts says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15 : 8, 9. The epistle to the Ephesians says, 5 : 25—27, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Paul says to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." 3 : 5. Our Savior said among the first things in the sermon on the Mount, "Blessed are the pure in heart; for they shall see God," and closed that chapter with these words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The apostle asks, "Shall we continue in sin, that grace may abound?" "How shall we, that are dead to sin, live any longer therein?" Afterward he teaches the Romans after

this order: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Be of the same mind one to another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil."

All these Scriptures show conclusively that the Christian must be pure, holy, sanctified. They show, too, that when persons are sanctified, they are no more of the world nor like the world. The sanctified man or woman is meek and lowly in heart. The heart no longer desires to indulge in the lust of the flesh, the lust of the eye, and the pride of life. There will be no desire in the heart to engage in any unrighteousness, nor to follow the vanities of the world by patterning after them in their fashionable attire and vain amusements. "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Can a man or a woman, who furnishes every evidence by following in the ways of the world, patterning after sinners in appearance and attire, be holy and sanctified? I can not find the Scripture that will sanction such an opinion. We must live according to the Scriptures. Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock." We must keep his word and do his will. "If ye love me, keep my commandments."

When we see ministers in the sacred desk, arrayed in the styles of the world, hair, mustache, and clothing arranged just like the gambler and others of the lowest class of sinners; or when we see a woman come to the table of the Lord in attire over which she has spent much precious time to no other purpose than to be in fashion and appear like sinners and such that it is a shame to name, can we consider them as separate from the world, obeying God, holy, sanctified? Can we conclude that such have come so far in experience that they cannot sin, as some profess? I fear there is great danger in professing so much without furnishing the necessary evidence by a sanctified conversation and a sanctified walk. I fear men and women overreach themselves, and become entangled in the net of Satan by professing sanctification while they are disobeying the plain commands of the holy Scriptures. To be sanctified is to have holiness in the heart, and live a manifest sanctified life. It is not brought about by professing it and then living after our carnal inclinations and in direct opposition to God's word. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness." 2 Peter 3 : 17.

H. S.

For the Herald of Truth.

THE LIGHT OF THE WORLD.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5 : 16.

Dear readers of the HERALD:—The above Scripture has been resting a good deal upon my mind; because it is a command of our Lord himself. I fear if we, as Christian professors, examine ourselves closely and prayerfully, and look back on our walk and conduct in the past, we must all confess that we have sometimes not fulfilled this command as we should. Therefore, I thought with God's blessing to pen a few of my thoughts for the HERALD.

I think this is a subject that should concern us a great deal. Have we ever taken into consideration what an influence our life has upon the young? If we would always prove our profession by our walk and conduct, religion would be respected much more by those who are outside of the church than what it is at the present day. With sorrow we must sometimes hear young people say, that this or that man or woman professes to be a Christian, and leads no better life than I do, and is not any better than I am; he enjoys himself in worldly amusements as much as I do. If we find that we have been careless in the past concerning this command, let us in faith ask God for his Holy Spirit to lead us in the future, that our lights may shine more brightly before men.

Some one might say, I have no influence on others, I am no preacher of the gospel; or, I have not the ability to write articles for the HERALD, and so I cannot do much good in the church; but, my dear friends, we all have some talent given of God, and an influence upon men. We cannot be neutral; our influence is either for good or for evil. Then let us all try to have our influence for good, so that we may not be found among those who scatter Christ's kingdom; for he says, "He that gathereth not with me, scattereth abroad." Matt. 12 : 30. Oh what a pity would it be if we through our influence would keep one soul away from Christ! On the other hand, what joy would it create even in heaven, if we could win one soul to Christ. Christ says, Luke 15 : 7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Let us then try to make good use of our talent. Let us examine the parable recorded in Matt. 25 : 14, where we find that different talents were given, and those who made good use of their talents were called good and faithful servants, and could enter into the joys of their Lord; but the one that hid his Lord's money had to be cast into outer darkness. So, if we are faithful to our calling of God, whether little or much is given unto us, we can once hear the blessed words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It is my wish and prayer that all who may read this article, with myself, may once be so happy as to meet in that heavenly home where pain and sorrow cannot come, and where God will wipe away all tears from our eyes. LEVI A. BLOUGH.

Davidsville, Pa.

For the Herald of Truth.

SLANDER.

"For of every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3 : 7, 8.

It is undoubtedly wholly owing to the alarming extent of human depravity that "the tongue has become a most convenient instrument of iniquity, always ready for use." We all, in our calmer moods, love to speak of gentleness, meekness, temperance and righteousness; besides it is also characteristic of our better nature to search after light and knowledge and to admire and hold within our grasp all that which is pure and holy. Yet painful as it is to relate, how often does man take quite a different course. Of all the failings and imperfections that humanity is heir to, none are more deplorable, more contemptible, and more to be shunned than the habit of speaking meanly and slightingly of others, whether with or without cause. True, there are times when one should boldly and fearlessly speak in defense of the truth. It is from no other motive but alone for the truth's sake that this article is written.

How directly opposite to the life and character of Christ is that shameful and cowardly habit, so common to many of our so-called good people—professors of religion—of circulating a tale of scandal to the discredit of some unfortunate person or persons for the sole purpose of giving vent to some petty jealousy or to magnify their own importance in the estimation of others. Sometimes a brother or sister falls into a grievous sin, which as is generally the case, was committed under a temptation in which many others would have fallen victims, should they

have been in exactly the same circumstances. The backbiter and slanderer make no allowance for this kind, but are always careful to leave the impression on the mind of him to whom he tells the *secret* that the worst has not been told.

Sometimes truly pious, God-fearing Christian people will, under some trying circumstances, break out with impatience by uttering some hasty expression in reference to some friend or brother, whom he in his calmer moments always loves and respects; or if some one thoughtlessly makes use of a witty remark at the expense of some one else, the backbiter hears of it, and, greatly magnifying the story, repeats it to him against whom the words were directed; or should the person live in some remote part of the country, he takes the pains to communicate the fact to him in writing, thus making himself the sole agent of a world of heart-ache and secret indignation, which is often the cause of changing fast friends into cold and heartless enemies.

As a general thing, it is the misfortune of every community in our land to have in it men and women who refuse to cultivate their minds for anything else but to satisfy a miserable, low and sordid desire to gossip only on the skimmings of society. It has been suggested that none by their mode of proceeding approach nearer the likeness of devils than backbiters.

Notwithstanding that the Savior of mankind says, "Resist not evil," the best of us are liable, when not on our guard, to make use of language which we would afterwards give almost anything to recall.

The apostle James has long ago declared that "the tongue is a fire, a world of iniquity." Hence the warning to every Christian man and woman is, "Guard thy speech."

It must be admitted, however, that many a man in part owes his success in life to the calumnies and hisses of his enemies, rather than to the plaudits of his friends. To keep one's passion within proper bounds on all occasions requires greater powers of endurance than the ordinary temptations in life. It is said that the truest bravery on earth is the bravery of endurance. "It is the good man only who can live indifferent to a slander; the bad man must needs chase it and try to head it off." L. J. Heatwole.

Dale Enterprise, Va.

Remember.—Remember that the words of the apostle, "Be not conformed to this world," includes more than dress. "That which is highly esteemed among men is an abomination in the sight of the Lord." Here Christ makes no exceptions.

Keep thy heart with all diligence; for out of it are the issues of life.

For the Herald of Truth.

SOME THOUGHTS ON "CHURCH TROUBLES."

I think we could profitably examine the article "Church Troubles," by J. K. Zook, in the Herald of Jan. 15, by looking up the references. We are too careless, and too apt to let the truth slip. Not that we have a desire to fight against it, but we simply neglect it. What is the use to write and preach if we do not hear and obey? We do not appreciate the truth as we should. We do not seek for wisdom as for hidden treasures of gold. How few seem to be really interested in the truth! Many are zealous in certain truths—some tradition of their fathers, but this is frequently a carnal zeal. We must become "free from all men;" "in Christ dwelleth all the fullness."

True Christians cannot be separated; the chord of love is so strong that no ecclesiastical boundaries will keep them apart. O how the spirit draws them together! If men would but let God work in them, no power on earth could separate them. It is a dishonor to the cause that men will lay hold on the ark of God, build partition walls, and make schisms in the body of Christ. Men do not realize the enormity of this sin. Will men lacerate the body of Christ with impunity and think to be guiltless? We are forbidden to disfigure our own bodies, but men, because of a small personal misunderstanding, will rend the body of Christ to pieces and call a fragment thereof "the body." Another fragment claims to be "the body," and so on. Now, Christ is the head of *the* body, not of various bodies. If division must come, let it be the last resort, and with humiliation and prayer. It should be more painful than the amputation of a hand or foot. Should we not be more zealous for the body of Christ than for our own bodies? Does a man hate his own body, and tear it to pieces, even though a part of it was weak and lame? How much patience and labor do we exercise upon a diseased member of our body before we suffer it to be amputated! We never consent without serious regret, not merely because of the pain, but on account of subsequent inconvenience and weakness. If Christians cannot live together in one church here below, how do they expect to unite in heaven?

Christ has said, "Ye are my witnesses." He expects us in all our walk and conversation to show forth his spirit. He prayed "that they (his disciples) may be one." Christ never sanctions divisions among his children. His nature is union and love, and this is to characterize all his followers. By this they shall prove to the unbelieving world the superiority and grandness of his religion. How mortified His holy, loving nature must feel to look upon strife and division so contrary to his nature, and so greatly hindering the work of redeeming the world! Will he not be ashamed of such in the presence of the Father and the holy angels? Men of the world say, If this is a specimen of the religion of Jesus I want none of it. There is perhaps more harmony in some respects among the world than among Christians. O, does not heaven weep, and demons leap for joy? Yet we are unconcerned. Should not every Christian weep and lament and refuse to be comforted "till the wounds of my people are healed?"

Some may console themselves by saying they had no hand in the divisions that now exist. Perhaps not, but have we done our duty as peacemakers? Have we not imbibed some of this party spirit, and by our actions, say that we love to have it so? If a reformation is needed, shall it be at the price of divisions? Is it not presumable that the evil will overbalance the good? Christians need never separate. Different views of non-essential points need not separate us. Can we not agree to disagree?

When the soldiers entered the ranks of the Union army twenty-one years ago, they were divided in political views, especially on slavery. Now, that they were working together under one influence, they were soon united on their differences. So, if Christians would stand together to fight the powers of darkness, their petty differences would soon vanish out of sight. It seems the church had too much rest and idleness, and so her members began to fight among themselves. If the necessity of the conversion of the world and the love of souls had weighed them down as it should, and persecution had followed every step, how different it might be now! Perhaps nearly all the world converted into "one" glorious body of Christ, love and peace flowing from heart to heart.

John O. Smith.

For the Herald of Truth

THE TRUE GUIDE.

Life is compared to a journey; man to a traveler. Earth is the place of his pilgrimage. Two roads are spoken of, the way to life and the way to destruction; one is narrow, the other is broad. On one or the other of these ways every soul is traveling. Every one who undertakes a journey to an unknown place wants a guide. He wants directions how to proceed; how to find the right way, how to overcome the difficulties he may meet with on the way, how best to obtain the objects of his journey.

There is a time in the life of every man and woman when they reach the parting of the ways, when they must make choice of the road on which to travel. Upon this choice depends the weal or woe of the soul when the journey

is finished; then where or to whom to look for advice or direction is of paramount importance. Man is fallible; the wisdom of the world is foolishness with God; and those who trust in them and travel with you are in the same dilemma with yourself. Where are you to go, then, since there is no salvation in the wisdom of man? *To the written word.* What saith the word? "Enter ye in at the strait gate." Matt. 7; 13. And, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," Isa. 30: 21. "And a highway shall be there, and a way, and it shall be called, The way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls," Jer, 6: 16. Travelers frequently miss the road by thinking of and seeking for things which do not appertain to their journey. Just so with thousands who are seeking the way of life; they are following creeds, confessions, theories and traditions. Some are seeking to find out the secret things which belong to God; others are trusting in their morality, or the teachings of science and philosophy. Let all such go to the true guide, the written word, and see what the commandment of the Lord is; and how they may start aright. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. "I am the door; by me if any man enter in, he shall be saved." John 10: 9. Thus it is written in the Scripture of eternal truth, the true guide, which all can have at hand to show them the way. There is no need of going to man for advice, or to philosophy for light. He that saith, "I am the door," also saith, "I am the light of the world: he that followeth me shall not walk in darkness, but have the light of life." John 8: 12. Why then this groping in darkness that is witnessed among many professed Christians? It is because they have not entered in at the strait gate nor come in through the door.

Another consideration is, how to overcome the difficulties and temptations on the way. Here we must again have recourse to the *written word.* Christ, in his temptation, answered Satan thus, "*It is written;*" though he was himself the Word, yet he appealed to the *written word.* He overcame the tempter, and destroyed his false reasoning. Also in his controversies with his infatuated countrymen, he reproved their ignorance, met their objections, and answered their questions by the *written word.* Here, then, we have the theory and practice, pattern and example, after which to model our lives. Let us in faith follow them.

As the weary traveler must have food and drink on his journey, our heavenly Father has provided for every pilgrim on the way of life. It is written, "and Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." John 6: 35. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die:" verse 50. To the doubting, the weak, the despairing, the faint-hearted, and the weary in well-doing, it is written again, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life:" verse 63. Here, then, is where we are to draw our sustenance from our meat and drink. "If any man thirst, let him come unto me, and drink." John 7: 37.

There are also written instructions how best to obtain the objects of their journey. Here again safety is found alone in the *written word,* If we have entered in at the strait gate, through the door, then we are on the living way. "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Heb. 10: 38. "For we walk by faith, not by sight." 2 Cor. 5: 7. Again, it is written that we should "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 1—3. "Walk as children of light." Eph. 4: 8. "If any shall say unto you, See here; or See there; go not after them, nor follow them." Luke 17: 23. But ever be guided by the written Word. Let its influence control your will, guide your reason, teach your judgment, correct your passions, regulate your feelings, confirm your faith, strengthen your courage, inflame your zeal, cheer your hope, instruct your mind, season your conversation, and quicken your energy. Thus when its influence controls every affection and permeates the soul, it will fit us for the reception of the glorious promises which are to be bestowed upon those who hold out faithful to the end.

The written word is God's revealed will to man. It was given that man should have a full and clear knowledge of him and his attributes; that man might have a just and right notion of his duties which he owed to God as his Creator, and that he should know his dependence upon and his accountability to God. By the fall, man became alienated from God, and subject to eternal death; but God prepared a Savior to redeem and save him. This is all revealed in the written word, and to this we would refer all who wish to know God, what to do, and how to inherit eternal life. Nowhere else can we show you, nowhere else dare we point you Because "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. "In him was life; and the life was the light of men." Jn. 1: 4.

Josiah Brewer.

For the Herald of Truth.

THE OBJECT OF LIFE.

This is certainly a matter of great importance, a matter worthy our strictest attention and reflection. The Christian professor is an object on which many eyes are centered, and the critic is ready at all times to find fault with him and his religion, frequently in order to justify his way of living, and his ungodly conduct. Thus men were when our Savior was on earth; they tried to find every possible fault with him to keep the people from believing him. They heaped abuses on him, ridiculed and persecuted him in almost every conceivable way they could, and he tells us, "If they have done these things in the green tree, what will they do in the dry?" But is it not a blessed thing if we are worthy to suffer such afflictions when we are trying to labor in our Master's cause?

Some time since, while trying to arrange a business matter with a man, he said, "Money is all we live for." A brother standing by said, "It is not all that some live for." Then he said, "Some say they don't live for money, but they do not speak the truth."

This was a man of the world, a man who could survey many broad acres and call them his own. It seems from his general conduct that this world is his all; and of course the man he had referred to as not speaking the truth, is the man who professes to follow his Lord and Master, who had not where to lay his head; No doubt when such persons look over the general mass of Christians as a class, they have reason to form such a conclusion. Great numbers are trying just as hard to accumulate wealth as the unbelieving, probably neglecting, or even oppressing the poor, taking the advantage of the ignorant, or such as are easily persuaded, by the cunning devices of a monied man, not doing to others as they would have them do to them. Are we trading honestly with our fellow-men, or are we inclined to be selfish, working exclusively for our own pockets?

Let us be careful that we are not in too great haste to possess the things of this world. Jesus says, "How hardly shall they that have riches enter into the kingdom of God." Why? Because it is so hard to possess them as though we possessed them not. Christ tells us that "where our treasures are, there will our hearts be also." In all his and the apostles teachings the Christian is warned of having too great a desire to become rich in this world's goods. Paul says to Timothy, "But they that will be rich fall in-

to temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and siver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last day. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of the Sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter." Christ says, "Woe unto you that are rich! for ye have received your consolation."

These are some of the troubles and temptations that come upon the rich. Some become proud, avaricious, covetous, extortioners, because their hearts are apt to be drawn with their wealth. The rich have many cares, their minds are apt to be closely attached to their business, so thus they are drawn by degrees from heavenly things, and after a while the Savior may have no dwelling place in their hearts.

Then, dear readers, if it should be our lot to possess the riches of this world, let us try to make good use of them. Let us be charitable, not puffed up, make no gaudy show, not covetous or drunken. Let us not spend our means in luxury and riotous living, but use them to God's honor and glory. Above all things let us become the possessors of spiritual riches, which cannot pass away. Let us lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. These are riches which we can enjoy when all things else shall pass away, riches that are the source of the greatest enjoyments in the world to come, not conceivable in their fullness by the human mind. Such are the treasures of heaven.

Then there will be enjoyment of the presence of our Savior and Redeemer, who was rich and became poor that we might become rich. Such thoughts as these should enrapture every soul, and cause our hearts to burn within us. Oh, that we might gather new strength every day for the great work before us, that we may obtain that great inheritance which is spread before our spiritual view, and placed within our grasp! In view of such glories as these, can we not turn our backs to the world, and our faces Zionward, and travel that heavenly road which our Savior and leader trod before us?

Now, while we consider the glories which we shall enjoy, if we are faithful, let us not forget our fellow-men. Let us pray for them. Let us pray also for our ministers, and labor together with them, that the glorious gospel of Christ might be spread to the uttermost parts of the earth. When we have done all the good in our power, let us remember that we are still unprofitable servants, and that we are saved by the grace of God through faith; not of ourselves, it is the gift of God. Let us live unto the Lord, that we may die unto the Lord, is my sincere prayer. * * *

THE NOBLEMAN'S OFFER.

Lord Congleton, an English nobleman, was an earnest Christian man, heartily engaged in seeking to do good both to the poor of London, and among the tenants on his own large estates, often preaching in public halls and in chapels. And, like many other Christian workers, he was often deeply grieved to find that so few seemed impressed with the message of God's love and the offers of his grace. Thinking over the matter in his own mind, he fixed upon a plan that he hoped might teach a lesson of faith which would not likely be forgotten, and at the same time impress the importance of now accepting the gracious offer of salvation.

The season of Parliament being over, he started for his country-seat. The morning after his arrival he had the following notice posted up in various places through the village that lay upon his estate, and also on the large gate of his private grounds, so that every one could see it. It fixed on a date some ten days in advance, and read as follows:

NOTICE.

Lord Congleton will be present with his steward, at his office in the village, between the hours of nine and twelve on Tuesday, the 14th inst., and will then and there pay freely all accounts and debts, to whomsoever due, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their accounts in the form of separate bills, containing the exact statement of the amount and nature of the debts owing to each creditor; and they must also give a statement of their own means and whatsoever property they have. CONGLETON.

Very soon crowds began to gather round the various placards through the village and at the office, and curiosity and astonishment possessed them all. Every one was asking, "What does this mean?" But to one and all the steward had but one and the same answer to give: "That is Lord Congleton's signature, and the notice speaks for itself. That is all I know about it." Any further explanation he refused to give, nor would he answer any questions on the subject. He merely said he was ordered to put up the notice, and that was all that he could say.

The day appointed by the notice rapidly drew on, and the excitement of the tenants increased. Some, as they read the last clause of the notice, seemed to think it meant that they must give up all they had if they would claim the promised benefit. And as they were not insolvent, they concluded *they* would not apply. Some gathered up their accounts and made out the required statements, but concluded to wait and see how others might fare, intending, if they succeeded, to present their list of hopeless debts. Some, again, planned to keep back part of their assets; while others, deferred by argument or ridicule, gave up all thought of the matter; and still others thought the idea so strange that they said it was only some unaccountable whim of Lord Congleton, and not worth a moment's thought or notice. "But there's his own signature; he'll never dishonor that," and so the discussion went on to the end.

At last the day came, and the crowd of tenants and lookers-on gathered about the office. All their efforts to gain further information had been in vain, and now they had all come together to see the result. A little before the appointed hour Lord Congleton's carriage drove up, and from it he stepped into the office, and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back, so that any could enter. Men looked at each other and waited, none being willing to go in first, fearing either to confess their poverty and indebtedness, or to meet the ridicule that might follow an unsuccessful application.

"Do you go and try, Jones," said one to his neighbor.

"I'm not so poor as you think for," was the answer.

"Do you go," was said to another.

"I think I'll wait and see what others do," was the reply.

"Why don't you try it?"

"Well," said the one spoken to, "there's plenty of time yet."

And thus the time passed on, while each looked to see what others would do, and so waited and did not go in.

It was nearly eleven o'clock, when an old couple from the poor-house came up to the office.

"Is it true," they asked, "that Lord Congleton has offered to pay all our debts?"

"Well, yes; but he hasn't paid any yet."

"Has any one been in to see if he would do it?"

"No, not yet."

Just then the notice on the office-door caught the old man's eyes. It was faded by exposure to the sun and rain, but still perfectly plain. "Why, wife," said the old man, "that's his lordship's signature. Thank God, we can die free from debt." And they both started for the door of the office.

"That's right, old man, you go in first, and let us know how you fare."

"Don't think yourself out of the poor-house yet."

"Sure he'll find himself fooled, after all."

These were some of the comments that fell on their ears as they entered; but disregarding them all, in they went.

Within the office they found Lord Congleton and his steward. The old man laid his statement on the table, saying, "There, my lord, are my debts. I have no propety, but live in the poorhouse. But it matters little if I can but die free from debt."

"Why should I pay your debts?" asked Lord Congleton.

"I do not know, except that you say you will; and I know your signature, and believe your promise."

"That is enough," said Lord Congleton. And by his direction the steward made up the account of all the old man's debts, and drew a check for the amount, which he handed to Lord Congleton, and he signed it and passed it to the old man, who warmly thanked his benefactor, and then started for the door, saying—"I must go and tell my neighbors."

"No," said Lord Congleton, "you must not tell them; they must trust my word for themselves, as you have done."

And so the old couple were shown into another room to wait till twelve, while Lord Congleton, being satisfied that their poverty was their misfortune and not their fault, ordered the lease of a nice little place to be made out to them for life, and added this to the check he had given them.

Outside the office time wore away, and as the old couple did not come forth, all the people concluded they had failed and there was nothing in the matter. Men looked at each other, but did not go in. At last the hour rang out from the church clock; and with the last stroke from the bell the door opened, and the old man and his wife came out.

"How is it, how is it?" cried the people; "have you got the money?"

The old man showed them his check.

"Good," he said, "as the solid gold."

At the same moment Lord Congleton came out, and as he entered his carriage there was a rush of the crowd to it, each one pressing forward with his statement, and crying "My lord, will you not pay my debts?" "Here is my account." "Will you examine my statement?"

"Friends," was the reply, "it is after 12 o'clock. The hour is past. It is too late!" And the nobleman drove away.

You wonder at the hesitation in availing of the nobleman's proffered kindness. But are you clear that with like opportunity you would have acted differently? Are you yourself no debtor beyond any sum owing by the most impoverished of these tenants? And has there been no offer made that another should undertake to discharge your greater debt?

Your offenses in sinning against God—those sins of yours which are more than the hairs of your head—are the debt you owe. That may trouble you little now, but time will come when, unless you have embraced the gracious offer that another should answer for them, and take upon Him their dire consequences, the uttermost farthing will be demanded of yourself. Christ "was delivered for our offenses," and unto those who consent that He shall be their Surety to pay for them their debt to God it is promised, "Their sins and their iniquities will I remember no more."

DELAY NOT BEYOND THE APPOINTED HOUR. "NOW IS THE ACCEPTED TIME," AND "NOW IS THE DAY OF SALVATION!" "STRIVE TO ENTER IN AT THE STRAIT GATE FOR MANY, I SAY UNTO YOU, SHALL SEEK TO ENTER IN, AND SHALL NOT BE ABLE, WHEN ONCE THE MASTER OF THE HOUSE IS RISEN UP, AND HATH SHUT TO THE DOOR?"—*Words of Life.*

RETURNING GOOD FOR EVIL.

It has been said of Archbishop Leighton, that if any man did him an injury he was ever afterwards most anxious to do that man a good turn. The same has been remarked of Cotton Mather and other eminent Christians. Barkitt beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him. When some of the courtiers of Philip the Good would have persuaded him to punish a person who had used him ill, he declined, saying, "It is a fine thing to have revenge in one's power' but it is a finer thing not to use it."

There is a way, however, of revenging ourselves, which is always in our power, and which we should avail ourselves of: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A missionary once preached upon these words of our Savior, and a Hindoo gentleman who was present was so impressed by them that he said to some of his friends, "What a beautiful doctrine! Love your enemies. Certainly there in nothing in our shasters like that."

The following is a touching illustration of the spirit which Christianity begets, contrasted with that which heathenism inspires: Two men living in the southern part of Africa had a quarrel, and became bitter enemies to each other. Soon after, one of them found a little girl belonging to his enemy in the woods, at some distance from her father's house. He seized her and cut off two of her fingers; and as he sent her home screaming with her bleeding hands, he cried, "I have had my revenge."

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's door a poor, worn out, gray-headed old man, who asked for something to eat. She knew him at once as the cruel man who had cut off her fingers. She went into the hut, and ordered the servant to take him bread and meat as much as he could eat, and sat down and watched him eat it.

When he had finished, she dropped the covering that hid her hands from view, and holding them up before him, she said, "I have had *my* revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was, that in the meantime she had become a Christian, and had learned the meaning of the verse, "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for in so doing thou shalt heap coals of fire upon his head."

How beautiful the conduct of this injured Christian girl appears in contrast with that of her heathen enemy! Let us imitate such conduct, and endeavor by God's grace to follow closely the teaching and example of Him who is the bright pattern of the Christian life. Jesus conquers by kindness and love. When we were enemies, he *died* for us; and in proportion as we have his spirit shall we manifest love and kindness toward any who have injured us or are unfriendly towards us.—*Christian Banner.*

HOW TO ANSWER SKEPTICISM.—Justin Martyr, famous first as a Grecian philosopher, subsequently as one of the "Fathers," stated in a defense of the Christian religion, the reason why he was upholding a faith which he had formerly sought to destroy: "when I saw," said he, "transformations effected by Christianity; how drunkards became sober men; how fathers who were cruel to their wives and children became gentle and loving; how those who were notoriously dishonest, became men of rectitude; and how even the thieves were converted into reputable men, I was compelled to think that a religion which possessed such power to make men better, must be divine."

HERALD OF TRUTH.

March 1, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

SUBSCRIBE for the Herald of Truth, published twice a month at $1.00 a year. Twenty-four papers a year, the size of the Herald, is certainly a cheap paper.

To B. F. H.—Thanks for your kind words of encouragement with reference to the HERALD. We trust many good results may be accomplished by the work.

HIS FIRST SUBSCRIPTION.—A new subscriber from Pennsylvania writes that he has received two papers; that he has been married twenty-six years, is sixty-three years of age, and never had subscribed for any paper. We hope our brother will find his first subscription a good investment, not only to his entertainment, but a helper in his spiritual life and the understanding of the Word.

THE MARTYRS MIRROR.—The work of gathering subscribers for the Martyrs Mirror in English is still progressing slowly. Since our last report we have added 17 names to our list, making the total number now 750. So the friends of the enterprise will see that we have still something to do to obtain the required number of copies. Let those who want the book now come forward without delay and give in their names. The matter must shortly be finally decided.

"GO THOU AND DO LIKEWISE."—A dear Bro. in the east, who has for many years frequently placed us under obligations for his kind assistance in circulating the HERALD, writes us recently as follows:

"In our church District lives an old couple, a beloved brother and a dear sister, who are poor and helpless, and receive their support from the church. Yesterday the idea occurred to me, that I might gather five new subscribers and thus gain one for the aged couple. The Lord blessed my undertaking, and the result was the enclosed list of six new subscribers. * * * All our ministers are now readers of the HERALD, and by the help of the Lord I will no doubt be able to induce others to subscribe, and thus help to secure the continuation of its semi-monthly issue. I will close with the admonition of the apostle Paul to the Galatians: 'And let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.' With sincere greeting, &c. ——"

NEW SUBSCRIBERS FOR THE HERALD.—We feel very thankful to our friends and patrons for their kind efforts in helping us to gain new subscribers for the paper, and we trust they will continue to make vigorous efforts to extend its circulation still further.

There are yet a great many Mennonite families where our paper would be an invaluable blessing, and by presenting the matter to them they might be induced to subscribe for it. No one need have any hesitation to ask others to subscribe, because the paper is worthy of a place in any family, and if the question of cheapness should be raised, it is cheap too. A man gets the value of his money when he pays a dollar for a good religious paper a year.

We should not say so much about this subject, but now that we have commenced to issue it semi-monthly we should feel sorry to return again to the monthly issue; and we find after all that it takes a great deal more labor and material than it did before, and this of course increases our expenses largely. Printing machinery and types wear out rapidly and have to be replaced, and both are expensive articles. So that unless we shall be able to raise our list considerably above our former number, we will not be able at the very low rate we are now furnishing the paper, to hold our own, and continue the semi-monthly issue. But we feel assured that our friends will during the next month, be able to send a sufficient number of new subscribers to secure for themselves a permanently established semi-monthly paper.

FROM A LETTER.—The following extract we make from a personal letter by one of our correspondents. We take the liberty because we feel sure that our brother will have no objections:

"I was made glad to see the HERALD OF TRUTH become a semi-monthly Journal. I feel a great interest for the welfare of the church, and for the souls of those who are perishing for the want of heavenly food, but I must confess that I often come short of the duties that I believe to be devolving upon the professed followers of the ever blessed Jesus. I often fear we are not faithful enough in the discharge of our duties toward the rising generation—toward our own children and those of our neighbors with regard to the literature that comes into their hands. Nine-tenths of the productions of the press (I think I am safe to say nine-tenths) are not edifying, and a large proportion are of such a character that they actually sow the seeds of vice in their young hearts, probably never to be entirely rooted out.

"There is a class of persons that are continually watching us to find fault with our teaching and weak places in our practice in order to justify themselves in their evil career. They say they are as good as professors of religion, or that professors do what they themselves would not do. Then there are persons professing Christianity who are watching us, as the lion watches for his prey, ever ready to attack violently doctrines and practices that are based upon the Scriptures, and, if possible, reason them away, thinking in this way to gather strength into their own churches.

"All these things and many others almost make me fear to write for the press lest I should, through my weakness, make mistakes that might prove a hinderance rather than a help to the cause. But when we see so many things operating against the doctrines of the Bible we should feel all the more the necessity of defending the truth, and contending against the errors with which our country is flooded.

"Do not think I have written this to find fault with the matter in the HERALD; it was simply to let you know how I consider the matter with regard to my own writings."

We are glad our brother is so much interested, and that he sees the wants of the people so plainly, and understands so well the difficulties before us in maintaining our practices and teachings according to the doctrines of the Bible. Those who see and know these things should be zealous in bringing them before the

world. We hope all our correspondents will be diligent to learn the needs of the time, and faithful to warn the people.

A QUESTION.—One of our correspondents asks the question, "Have you ever heard of one person who reformed from the use of intoxicating beverages and remained faithful in his reformation during life, who continued in the habit of using profane language?" This question is certainly one of interest to all Christian people. Our correspondent further says, "Profanity is neither wise nor polite, unsuitable in any good company, and leads many a young man to destruction." We would add, profane language is not fit for any company, and not fit to be used by anybody. It is wicked; an outrage on all decency and a great sin against God. Young men, avoid both profane language and the wine-cup as you would a poisonous serpent. Young men may sometimes be made sport of because they refuse to drink, smoke, swear, dance and play cards and such like things, but if any of my readers should ever be put to such a test, you can better afford to be made sport of than to give up good habits and principles and a pure life. In after years you will appreciate your gains much more than now, and rejoice that God gave you grace sufficient to stand firm against all these things.

FRIENDS.—A writer in *The Friend*, in criticising the practices and principles of a certain class in his own society, closes his article with the following paragraph: "Do the foregoing facts indicate a return to the early day and the early usages and the *fundamental principles?*' How can any honest person believe it? To the mind of the writer it rather confirms an observation recently made in his hearing by a Methodist, resident of Indiana, who has had excellent opportunities of knowing the real state of things among the Friends there. He said: 'These people do not act like Friends, do not worship like Friends, they do not believe the doctrines of Friends, they do not speak the language of Friends, *they are not Friends!*'"

How soon, if departures from principles continue, can as much be said of our own people? Or can observers say, to-day, of some who were once Mennonites, and call themselves Mennonites still, that *they are not Mennonites?*

FILL YOUR PLACE.—Recently there was an appointment for services at one of our meeting-houses for an english minister that had come into the neighborhood. One of our sisters asked one of her neighbors whether she was going to meeting. She replied, "I think not; I don't understand English well, and I think it is not worth while for me to go." Our sister said, "Well, I want to go; I have but little satisfaction of the English myself, but I want to fill my place; if I am well, I am going."

Not every one looks at the matter of attending church in this light, but it is certainly a very reasonable way of considering it. Too many persons do not feel any responsibility resting on themselves concerning their attendance of the church services. They do not consider that they have a "place to fill." All we who believe in heaven, desire a place there, and we desire to fill that place. There is a place there for every one, yet the right to fill it may have been forfeited by an unrighteous life before we are taken there to fill that place. When we have finished filling our place here upon earth, the leading thought and strongest desire will be to fill our place in heaven.

Reader, have you a place in heaven? have you a place to fill here, and are you filling it? "Let us not forsake the assembling of ourselves together, as the manner of some is." Let us faithfully attend to the duties of the house of God, and if we can do no more, let us at least "fill our place." C.

CHURCH NEWS.

F. M. WOLFE, of Fairfield county, O., will remove with his family to Champaign Co., Ohio, about April 1st.

J. J. BONTREGER and D. B. Stutzman, of Fairfield county, Ohio, will move with their families to Logan county, Ohio, about March 10th.

SICKNESS.—Several of the brethren writing to us from Virginia state that the weather has been, for some time past, very changeable, and much of the time very damp; and as a result, there are a good many cases of pneumonia and typhoid fever.

REMOVAL.—Bro. Abm. Yoder of the Amish church in Cass Co., Mo., has been visiting his friends in Penn., Ohio and Indiana, and on the 20th made a brief call at the HERALD office. On the 21st he left for home, in company with the brethren Menno Hooly and Jonas Kauffman, of Clinton township, Elkhart Co., who are moving with their families to Cass county, Mo. May they all have a pleasant and a prosperous journey, and may the blessings of God be with them in their new homes.

NEW MEETING-HOUSE.—The brethren at Mechanic's Grove, Lancaster county, Pa., are building a new meeting-house, which they have nearly finished. The size of the house is 35 by 46 feet. There are several applicants for baptism at this place. This church is about ten miles south of Strasburg, and as yet there are not many members there, but the prospect is good for a prosperous church. The members invite ministers visiting Lancaster to stop with them.

FROM COLUMBIANA, OHIO.—Bro. Jacob Eyman of the Columbiana church has been sick, bedfast, of malarial fever for two weeks, but is getting better. Bro. Eyman states, too, that his thoughts often wander back to Elkhart county, Ind., and that he would like to meet and worship with his dear brethren and sisters and friends, with whom he associated in the years gone by. But since this is denied him, he hopes and prays to be so happy as to meet them in heaven.

FROM BRANCH CO., MICH.—Bro J. J. Weaver and wife, of LaGrange county, Ind., were with us over Sunday. Feb. 5th, We had three very interesting and well attended and interesting meetings for this place. On Sunday evening, that being the last appointment for that time, the house was well nigh filled. We are very thankful for the visit, and ask God to reward our brother and sister for their kindness in coming to us. They promised, if the Lord spare them and grant them the privilege to come again in a few months. HARVEY FRIESNER.

THE Brethren Henry H. Good, of Allen Co., Ohio, and Henry Huber, of Putnam Co., Ohio, recently made a visit to Indiana. They first stopped with the church at Waterloo, DeKalb Co., Ind. and held some meetings. Here Bro. Huber stopped to look at some lands with a view of buying. He did not accompany Bro. Good any farther. Bro. G. came to Elkhart on the 14th of February, and visited in the county, attending some meetings, until the 18th, when he and Bro. J. S. Coffman went to Kent Co., Mich. They filled several appointments at Caledonia, and Bro. Good went to Bowne on the 20th to visit the church there. He expects to visit also in Branch county, Mich., and return home about the 27th.

EVANGELIZING.—In a recent letter to us from a brother living where we have a strong church (our brother will pardon us for publishing this extract) we have the following:—"Concerning evangelizing, I fully believe that there could be

much more accomplished if our ministers would scatter out more, and see after those who are hungering after the bread of life. Here we frequently see a number of ministers at the same appointment, while they might be preaching to as many different congregations. Then when our ministers go from home, as a general thing they go where the church is strong and have no lack of ministers and preaching. To strengthen and encourage one another is profitable, but the weak places ought not to be neglected."

FROM PENNSYLVANIA.—Two Russian ministers visited the churches in Montgomery and Bucks counties, Pa., about the first week in February. On the 5th they preached at Franconia, on the afternoon of the same day at Souderton, on the 6th at Rock Hill, on the 7th at Perkasie, on the 8th at Deep Run, on the 9th at Doylestown, and on 10th at Lexington. From thence they went to Plain to visit their friends and probably had a few meetings. From there they expected to go to Lancaster, and stop a short time at some other points and then return to their homes. May the blessing of God go with them. Their teachings were strictly Scriptural. May they be instrumental in doing much good, both while visiting and in their own churches.

S. G.

FROM MONTGOMERY CO., PA.—On Sunday, January 22nd, Bro, Andrew Mack, of Hereford, Berks Co., Bro. Abel Horning, of Rock Hill church, and Bro. Isaac Clemens, of Salford, preached at Franconia.

On Sunday, Feb. 5th, the Brethren Frederick Shortner and Peter Becker, of Dakota Territory. were present at the meeting in Franconia meeting-house in the forenoon, and in the afternoon attended services at Souderton. The brethren J. B. Hunsberry, of Worcester, and Henry Bower, of Salford, were also present.

The Brethren Shortner and Becker intend to visit all the churches in the eastern District of Pa. They expect to be at Rock Hill Feb. 6th; at Perkesie Feb. 7th; at Deep Run, Feb. 8th; at Doylestown. Feb. 9th; at Line Lexington, Feb 11th; at Plain, Feb. 12th. On Sunday, Feb. 12th, Bro. Shortner will be at Toamencin and Bro. Becker at the Springfield meeting. On Feb. 13th, they will be together again at Salford meeting, the 14th, at Salford meeting; 15th at Worcester; 16th at Providence; 17th at Vincent, in Chester Co.; 18th at Coventry, and on Sunday, the 19th, at Hereford, Berks Co. From there they intend to return to this neighborhood (Franconia) and make some personal visits. May the Lord bless them for their words of cheer and encouragement, and may he also bless the truth in the hearts of all that heard them, that many may henceforth serve the Lord with all their hearts and all their strength. May the brethren also have a prosperous journey and a safe return to their homes.

CORRESPONDENT.

VISIT TO INDIANA.

On the 20th of January I left my home at Moultrie, Ohio, to visit a sick son in St. Joseph county, Indiana. Arriving at Lal'az before day I lay down on a lounge in the hotel till daylight. From this I contracted a severe cold. I walked to the house of my son, one and a half miles, and found the rest of the family well and him in a precarious condition. I staid with him over Sunday, and then went to Marshall county in the vicinity of Walkerton, to visit two other sons, whom I found with their families in good health. I staid with them four or five days, returned to my sick son, and from there I went to the house of Bro. M. W. Shank, near Lakeville, and visited among the friends till the 4th of February. On Sunday, the 5th, there was meeting near Bro. Shank's, where we had an attentive congregation. I hope the meeting was not in vain, but that there was some good accomplished in the name of the Lord. From there I went to my son's house the third time, and found him about the same as before.

On the 6th I went to Nappanee, and from there to Blosser's church, where there was meeting. Here I met the brethren H. Shaum and D. Burkholder, of Elkhart county, and Bro. M. W. Shank of St. Joseph county. The congregation seemed interested, and it is to be hoped that the seed sown fell on good ground, and may bring forth much fruit. Among other brethren in the neighborhood of Wakarusa I visited Bishop Beutler, with whom I staid two nights. We had one meeting at the Holdeman church, and on the 9th we had meeting again at Blosser's meeting-house. The same evening we had meeting at Nappanee. The brethren Shank and Burkholder met with us. I felt as though God's presence was with us in all these meetings.

I feel very thankful to all the brethren and sisters for ministering unto my afflictions, for I suffered much while among them. I had intended to visit more through Elkhart county, but my health was too poor. I had contemplated stopping at New Stark, Hancock Co., O., but on account of poor health and heavy roads I did not stop. I visited my son the fourth time and found him weaker than before. I arrived at home on the 15th, and found all well. H. WALTER.

A TONGUE that delights to give good cheer is an inestimable blessing, but a tongue that tattles is worse than live coals in the hand.

THE MARTYRS' MIRROR.

The earnest appeal made in behalf of the Martyrs' Mirror in the HERALD of Feb. 1st, brought me to consider the matter more fully, with regard to having it put in print again in the English language. I believe that there are many, with myself, that would like to have the book scattered at large, since we find there are some of the brethren and others who have but a slight knowledge of the contents of the book. Now, let those of us who have the book either in German or English, and know the value of the same, make the proper effort by explaining the usefulness of the book at this time, as the non-resistant principles or defenseless Christianity which Jesus and his apostles taught, is therein fully maintained. It shows how these doctrines were practiced from century to century to the year 1660, by those who were believers of the same, which is by so few understood and believed, and by a less number practiced at the present time. Now, let those of us who feel an interest in the work, make the proper effort, and the work will soon be done. I would yet suggest that we subscribe for our children, for I believe we will receive a rich reward for so doing, if we encourage them in reading it and comparing the same with the New Testament, and also showing that we believe the same by our practice in our walk and conversation. JONATHAN KOLB.

Spring City, Pa.

EVERY LADDER HAS TWO ENDS.—When a small boy, I was carrying a not very large ladder when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly:

"Look here, my son, there is one thing I wish you to remember; that is, every ladder has two ends."

I never have forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of the ladder, the one pointed toward pleasure, and that he does not know that the other is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of the ladder, while the end that she does not see is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.

TRUST IN GOD.—If we put all our trust in God we will have none (no trust) left to put in the riches of an insurance company.

VALUATION.

The old 'Squire said, as he stood by his gate,
And his neighbor, the Deacon, went by,
"In spite of my bank stock and real estate,
You are better off, Deacon, than I.

"We're both growing old, and the end's drawing near;
You have less of this world to resign:
But in heaven 's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swop with you even,
The pounds I have lived for and laid up in store
For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

—*Whittier.*

For the Herald of Truth.

PREPARE TO LIVE.

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ez. 18: 32.

Prepare to live! all earthly things
Must surely pass away;
All that the world now holds so dear
Is doomed to swift decay:
And only that which God restores
To Eden's holy state,
Can live for aye in peace and joy
Beyond the heav'nly gate.

Surely the Lord no pleasure hath
That wicked men should be
Left to receive the just reward
Of their iniquity;
But loudly calls to every one,—
O sinner why despise
The day of grace—why will you die
The death that never dies?

The wages of your sin is death,
But O, you may receive
The gift of God—eternal life,
If you will but believe
The word of God, and pardon seek,
While pardon may be found;
While Jesus for you intercedes,
And mercy doth abound.

Why will you die? O sinner, turn
While yet 'tis called to-day,
That you may live when earthly scenes
Forever pass away.
Why follow Satan's wicked ways
Until your closing breath,
To share with him the burning lake,
Which is the second death?

Prepare to live that life beyond
All earthly pain and fear,
By true repentance, followed by
A holy life while here;
For only that which God restores
To Eden's holy state
Can live for aye in peace and joy
Beyond the heav'nly gate.

SIMON P. YODER.

Vistula, Ind.

RELIGION is not only reasonable, but it is one of the necessities of our nature.

SLAVERY IN 1881.

In a review of the present condition of the Slave-trade and Slavery, in the *Anti-Slavery Reporter*, it is stated that the Egyptian government continually gives public expression of its wish to put down slave-trade, and that Tewfik Pasha has more than once announced his intention of abolishing the institution of slavery throughout his dominions. But the Pasha is threatened with revolt by his army, and little can be expected from him at present in great reforms. Traffic in slaves is carried on in the Soudan, and on the shores of the Red Sea, and slaves find their way from Central Africa to the households and harems of the Egyptians and Turks. It would seem that so long as domestic slavery is upheld by the Egyptian government, slaves will be hunted in Central Africa and brought to meet the demand. Still, very much has been done within twenty years to limit the slave hunts of Eastern Central Africa, as is testified by travelers there; and the mission stations have had an effect for good in this direction for a wide extent around them.

The Sultan of Zanzibar has heartily seconded the English in suppressing the slave-trade on the eastern coast, and it is almost extinguished. On the Portuguese west coast of Africa "the present gunboat blockade has been shown to be ineffective," and the plan of trying to stop the trade must be changed.

In Brazil there are still more than a million and a half slaves, although a law went into effect in 1871, that all children of slaves are born free. This would require almost a century from that date for slavery to expire there, but its end is hastened somewhat by the freeing of slaves by many private persons. Agitation for complete emancipation is kept up in Brazil, and it is hoped that her enlightened Emperor may be induced to throw his influence into the cruse of freedom.

In Cuba there are now not less than 200,000 negroes, called "apprentices," who, under the law of Fifth month, 1880, are to be gradually set free, till in 1889 slavery will cease in Cuba.

Only by determined and persistent efforts can the terrible evils of the slave-trade and slavery be rooted out of Africa, and it is cause for thankfulness that a few men of ability, through the British Anti-slavery Society, labor so efficiently to attain this desirable end. The missionaries of the various Protestant societies of Europe have already done much to abate the slave traffic of Eastern Central Africa, and thus prepare the way of the Lord Jesus there, so that Christianity may take deep root in that land.—*Friends' Review.*

HUMBLENESS is peculiar to Christianity.

A TOUCHING INCIDENT.

Governor St. John, the temperance governor of Kansas, in a speech in an Eastern city, recently related the following touching story:

A heart-broken woman came into his office with a baby in her arms, to beg the pardon of her husband, who was under sentence of ten years' imprisonment in the penitentiary for murder. She showed papers recommending the pardon from the judge who tried the man, and the prosecuting attorney, and other prominent men. After closely examining the papers he said, "If I were to consult my personal feelings, I should gladly let your husband go, but I am bound by my official duty, and that forbids it." The woman fell at his feet in a paroxysm of weeping. "Then hear me," she sried, "till I tell you how he came to be where he is. We were married seven years ago; we went to a town (mentioning the place), and there in our little cottage we were happy. My husband was sober, industrious and thrifty. By great exertion and self-denial we finally got our home paid for. But in an evil day the State licensed a saloon, and let it plant itself right between my husband's shop and our house. He was prospering so well that he could leave his business in other hands and lose an hour or two without feeling it. He was solicited to enter this saloon, and weakly yielded. Hour after hour he spent there, playing cards. One day he became embroiled in a drunken quarrel, and, fired by drink, struck a man and killed him. He was tried and sent to the penitentiary for ten years. I had nothing to live on. By and by the sheriff turned us out of our comfortable home into a rough shanty, neither lathed nor plastered. The cold wind came in through the walls and ceiling. My oldest boy took sick and died. Then little Tommy, my next, fell sick and died. Now this baby in my arms is sick, and I have nowhere to take it. The State licensed that saloon; the State murdered my children; and now in God's name I want you to set my husband free." I said I would—and I *did.*

O, HEAVEN! for one generation of clean and unpollnted men — men whose veins are not fed with fire; men fit to be companions of pure women; men worthy to be the fathers of children; men who do not stumble upon the rock of apoplexy at mid-age or go blindly groping and staggering down into a drunkard's grave, but who sit and look upon the faces of their grand-children with eyes undimmed and heart uncankered. Such a generation as this is possible in America; and to produce such a generation as this, the persistent, conscientious work of the public press is entirely competent as an instrumentality.—*Dr. J. G. Holland.*

DON'T BE SELFISH.

Do you know what this requires of you? How do you succeed in life, and what is your motto? Do you rejoice at the success of your neighbors and those engaged in the same line of business with you, the same as you do when good fortune falls to your lot, or do you feel envious when this is the case, and inwardly rejoice when ruin threatens your rivals? If the former, then you are the right kind of a man: if the latter, you are at heart a selfish person. The ambition of a great majority of people seems to be to rise, not by their own earned merits, but rather by the apparent rising which they fancy they experience when a competitor begins to fall. Ambition is laudable when it is the offspring of pure motives. But when it can harbor a thought of rejoicing at the misfortune of another, it betokens ingratitude, and often an ignoble, selfish heart. Such characters may have a place to fill, but it is beyond question that they could do a far greater amount of good by pursuing the course that regards all mankind as brothers. How much nobler the man who extends a helping hand to one of his kind when it is found that he is sinking! It is praiseworthy when a man can rise in the world: it wins for him respect, and gives him prominence in the affairs of the world, all of which is right when secured by honorable means. But let no one take advantage of his position or his fellowmen, in thought, word or deed, and his peace with the world is assured not only, but his example will be a more powerful factor in reform than all the lectures delivered from the platform and all the sermons spoken from the pulpit combined.—*Home Mirror.*

IT DON'T PAY.

It don't pay to have fifty working-men poor and ragged, in order to have one saloon-keeper dressed in broadcloth and flush of money.

It don't pay to have those fifty working-men live on bone soup and half rations, in order that one saloon keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rags, starved into the semblance of emaciated scarecrows, and live in hovels, in order that the saloon keeper's wife may dress in satin and her children grow fat and hearty and live in a bay window parlor.

It don't pay to have one citizen in the county jail because another citizen sells him liquor.

It don't pay to hang one citizen because another citizen sold him liquor.

It don't pay to have ten smart, active, and intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man, for $15 a quarter, a license to sell liquor, and then spend $20.00 on the trial of another man for buying that liquor and committing murder under its influence.

It don't pay to have one thousand homes blasted, ruined, defiled, and turned into hells, discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to keep men in the penitentiaries and prisons and hospitals, and in the lunatic asylum, at the expense of the honest, industrious taxpayers, in order that a few capitalists may grow richer by the manufacture of whiskey, and by swindling the government out of three-fourths of the revenue tax on the liquor that they make.

It don't pay to permit the existence of a traffic which only results in crime, poverty, misery and death, and which never did, never does, never can, and never will do any good.

It never pays to do wrong; your sin will find you out, whether others find it out or not; the sin knows where you are, and will always keep you posted of that fact.

THE PREACHER NEEDS SOUND JUDGMENT.

The preacher meets sorrows and joys, adversity and prosperity in the community to which he ministers. He finds prejudice at work, arising from envy or an unwise zeal. He has before him wealth, that blinds the moral sense and covers irregularities of conduct; or frivolity, that would laugh away the power of the truth; or religious order that uses questionable methods of operation; or apathy that is most moral and self-satisfied. Before these various forms of mind he is to present the gospel in its varied applications. Unchanging in his doctrine, he is, nevertheless, to assume the apostolic position of being all things to all men. For this he must enter into their situation, as well as understand his own. He must sympathize with them in their temptations, that he may rightly choose his argument and counsel. The examples, the precepts, the promises, the threatenings of the word, are adapted to every form of human experience, and the wise master of assemblies fastens his nails in the right places.

In order to accomplish the end here designated the preacher must have a healthy judgment. Out of an abundant knowledge he must, with his quick penetration, compare, select, and combine for the occasion with an impartial mind. A hobby is utterly destructive of a preacher's power for good. It is soon detected as a hobby, and so reveals a biased, one-sided mind, unfit to be the guide and teacher of others. The very truth, if truth it be, that is so dwelt on, to the exclusion of all else, is made distasteful to the hearer, and thus the very opposite effect is produced from that intended by the preacher. The preacher who is a hobby-rider is on the same level as the physician who prescribes one medicine for all diseases.

The experience which he (the preacher) meets from house to house will fill him to running over with material for counsel and instruction from the Scriptures. Every text will have a new force and give him a new inspiration. A preacher who does not visit his people, not only draws a bow at a venture when he preaches, but also suffers from a destitution of scriptural and spiritual ideas, which tempts him to a literary miscellany. What a congregation needs is not merely good thoughts, but good thoughts welling up fresh from a living soul.—*Excerpted from Crosby's Lectures on Preaching.*

Dealing with Offenders.—Oh! how do I wish there may never be any labors bestowed upon offenders in any other disposition [than that of tenderness, meekness, love and forbearance]; for offenders are not generally in a condition to bear harsh dealing. Although plain dealing, in tenderness, is ever commendable; yet to fall censoriously upon the poor creature, who is overtaken with, or in a fault, and rashly to reprove or condemn, and reprehend him, tends directly to beget obstinacy and resentment in him; and perhaps will induce him to throw out unguarded expressions or scornful language, and to wish himself disowned or separated from such hard-hearted people. Here the wound is aggravated and the zealous laborers take advantage of that obstinacy which themselves have kindled, and hastily judge the poor offender unworthy of longer forbearance, and so forthwith cut him off. Thus, instead of leaving a witness in his heart, that he has been tenderly dealt with, in the spirit of meekness and love, he becomes hardened, and very probably will imbibe an opinion, that there is nothing in our profession of an inward leader and guide; or that it is a deceptious and arbitrary spirit of cruelty; and so, in a day of renewed visitation, he may feel strong rising of opposition against the workings of truth itself; and remembering the severity of Friends against him, he may be induced to feed on others' faults, and suffer prejudice to determine him never to have any communion with them again, nor ever be like them again, nor ever be like them in any thing, however commendable; and so go on growing harder and harder, to utter destruction.—*J Scott.*

Putting Off.—An anecdote is related of one who was meditating on the text, "Now is the accepted time; now is the day of salvation." While he was thinking he fell asleep, and dreamed he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise means to get at

the souls of men. One arose and said, "I will go to the earth and tell men that the Bible is all a fable." "No, that will not do," said another; "let me go; I will tell men that there is no God, no Savior, no heaven, no hell." "No, that will not do; we cannot make men believe that." Suddenly one arose and with a wise mien, like the serpent of old, suggested, "No, I will journey to the world of men, and tell them that there is a God, that there is a Saviour, that there is a heaven—yes, and a hell, too—but I will tell them that there is no hurry; to-morrow will do, it will be even as to-day," and they sent him.

VENTILATION.

It is to the exhalations from the skin and lungs that the heavy, sickening smell noticed on first entering a crowded room is due. Odors being volatile and exceedingly light, these exhalations rise to the highest portions of the room; and, if not allowed to escape, accumulate there, saturating the air from above downward, and finally reaching the floor. Of all the noxious matters in the fouled air of a poorly ventilated school or public building, these are at once the most perceptible, the most offensive, and the most rapidly prostrating. A distinguished physician, writing of an infant nursery under his charge where the children did not thrive, and many died of diseases of the digestive organs, says; "One remarkable circumstance observed was that there was a faint odor always present in the room. Yet it was a large room, about fifty feet in length. One side of the room was made up of windows which went up ten feet where the roof or ceiling bevelled up in an inverted A shape, which raised the room seven or eight feet more. Do what I would, I could not get rid of this smell. One day, being much annoyed thereat, I procured some long steps which extended about three or four feet above the upper ledge of the windows. On walking up, no sooner had I got my head one foot above their level, than I found a terrible odor that made me feel giddy and sick, and I was glad enough to come down. I instantly sent for a workman, and desired him to remove three or four tiles at each end of the room, on a level with the highest point of the roof. He did so. In ten minutes all odor had disappeared; but his work was no sooner ended than he was taken very giddy and practically sick, so completely had he been overcome by the pestilential atmosphere." E. H.

Do you think a small waist beautiful? Look at the Greek statues. We have no more perfect standard for beauty. Imagine what they would be had they worn a tight corset. Why, we should turn away our eyes, shocked at the painful angular lines that would replace the graceful majesty of those flowing curves. Avoid tight lacing, therefore. Stupid as is the mistake of the tight shoe, it is wisdom compared with tight lacing, which, less painful, is more unrelentingly indulged, and, like a painless poison, saps the beauty, the grace, the life, from its unfortunate victim. For, beside ruining the figure, it destroys the complexion likewise.

The exports of wheat, and flour reduced to wheat have increased from 75,000,000 bushels in1874 to 185,000,000 in 1881, and in value from $93,000,000 to $211,000,000; and in corn from 40,000,000 bushels in 1876 to 91,000,000 in 1881, and in value from $33,000,000 to $50,000,000.

Married.

Zook—Smoker.—January the 25th, 1882, on the Haw Patch, at the house of the bride's father (Joseph Smoker), by Levi Weaver, John H. Zook and Emma Smoker, both of Haw Patch, LaGrange Co., Indiana.

Ringenberg—Sutter.—On the 16th of February, by Christian Nafziger, Jacob Ringenberg, of Bureau county, Ill., and Jacobina Sutter, of Little Mackinaw Twp., Tazewell Co., Illinois.

Yoder—Yoder.—February 2nd, 1882, by Jonas Yoder, Jno. M. Yoder, of Champaign Co., O., and Lizzie Yoder, of Logan Co., O.

Yoder—Zook.—Feb. 2nd, 1882, by John P. King, Manasseh Yoder, of Logan Co., Ohio, and Fanny Zook, of Champaign Co., Ohio.

Yoder—Plank.—Feb. 19th, on Pretty Prairie, LaGrange Co., Ind., by Jonathan Smucker, of Nappanee, Ind., Menno S. Yoder and Susanna Plank.

Jausi—Koenig.—Feb. 19th, in Miami Co., Ind., by Andrew Troyer, William Jausi and Elisabeth Koenig.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

Ditman.—January 25th, on the Haw Patch, LaGrange Co., Ind., at the home of his mother, of two weeks sickness of dysentery, Luther Ditman, aged 29 years, 2 months and 20 days. He leaves an aged mother, two brothers and three sisters to mourn his early departure. He was beloved of all, far and near, and died in the hope of eternal life through a crucified Savior.

Kulp.—On the 2nd of February, in Bedminster township, Bucks county, Pa., of heart disease, Anna Kulp, wife of Abraham Kulp, aged 55 years, 11 months and 25 days. On the following Sunday she was buried in the presence of many mourning friends and acquaintances, at Deep Run Meeting-house, on which occasion Isaac Moyer preached comforting words at the house of the deceased, and Samuel Godschall at the burying place. The deceased was respected and beloved by all who knew her. Blessing to her soul! peace to her ashes!—*Morning Star.*

Berkheiser.—January 29th, in Manheim, Lancaster Co., Pa., John Berkheiser, aged 78 years, 1 month and 18 days. Funeral on Feb. 1st. Text, Heb. 9: 27. Buried at Hernly's meeting-house.

Sherrick.—January 27th, 1882, in Elida, Allen Co., O., of bronchial consumption, Christian S. Sherriok, aged 27 years and 4 months. Buried the 29th at Sherrick's meeting-house. The deceased was a consistent member of the United Brethren church, and gave evidence of a living faith in his Redeemer. Services by P. B. Williams.

Hagy.—February 6th, in Schoeneck, Lancaster county, Pa., Susan Hagy, aged 78 years, 7 months and 19 days. Funeral on the 9th. Text, Isaiah 38: 1. Buried at Schoeneck meeting-house.

Reiff.—January 20th, in Manheim, Lancaster Co., Pa., Jacob Reiff, aged 83 years, 11 months and 27 days. Funeral on the 24th. Text, 2 Tim. 4: 7, 8. Buried at Hernly's meeting house.

Lehman.—January 24th, in Spring Garden, Lancaster Co., Pa., of consumption, Sister Lizzie S. Lehman, wife of Amos Lehman, aged 34 years, 11 months and 9 days. Funeral on the 27th. Text, Rev. 22: 14. Buried at Krebill's meeting-house. Her earnest desire that her only child might die before her was gratified. The child died on the 20th of January.

Wade.—December 9th, 1881, at the home of her sister-in-law, near Dakota, Stephenson Co. Ill., of nervousness, Ann Wade, aged 62 years, 8 months and 30 days. Services by C. Snavely, D. Kornhaus and A. Myers.

Yoder.—Feb. 1st, at Arcola, Douglas Co., Ill., of typhoid fever, Joseph M. Yoder, aged 35 years, 6 months and 7 days Brother Yoder was ordained to the ministry in November, 1878.

High.—Jan. 18th, at South Cayuga, Ontario, Mary High, aged 26 years, 4 months and 18 days. Sister High was married less than a year, and leaves a husband and a child to mourn their loss. But they need not mourn as those who have no hope; for she could say,

"A little time on earth I spent,
Till God for me his angels sent."

A few days before she died she requested to be buried in South Cayuga. Services by C. Gayman and B. Warner. Text, Heb. 4: 9, 10.

Hershey.—On the 9th of February, 1882, in Lancaster Co., Pa, quite suddenly, of heart disease, Anna Hershey, of Gordonville, widow of Benjamin Hershey, dec'd, of Paradise township, aged 69 years, 6 months and 30 days. She was a member of the Mennonite church for many years, and we hope our loss is her eternal gain. Services at the house by Jacob Brubaker, and at the meeting-house by Isaac Eby. Text Heb 9: 27, 28.

Farewell, farewell, my children dear,
My voice on earth you'll no more hear;
But if you serve the Lord indeed,
In glory then again we'll meet

Overholtzer.—On the 14th of February, near Mifflintown, Juniata Co., Pa., Mary, wife of John Oberholtzer, dec'd, aged 88 years, 9 months and 23 days. She was in reasonable health until within six days of her death. She was a daughter of John Nicholas and Anna Barbara Walter, whose maiden name was Baub. She was the mother of six children, four sons and two daughters, who are all living. She has twenty-five grand-children, of whom twenty three are living, and three great-grand-children. She was a sister in the River Brethren church for many years, and respected as a Christian by all who knew her. She was buried on the 16th at the Lost Creek Mennonite grave-yard. Services by Jacob Shirk and Henry Yoder, from text Rev. 2: 17: "He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

GLICK.—Jan. 20th, near Leacock, Lancaster Co., Pa., Sister Barbara Glick, maiden name Hartzler, wife of Samuel F. Glick, aged 37 years, 11 months and 9 days. She suffered over two years of a lingering disease of the lungs. She manifested much patience, hoping and praying for the time when God according to his own will should call her to the final rest. She leaves a sadly bereaved husband and two children to mourn her departure. She was a faithful sister in the Amish Mennonite church. Funeral services by Henry and John F. Stoltzfus. Text, 2 Cor. 4 : 16–18.

HOCHSTETLER.—Feb. 15th, in Marshall county, Ind., Jesse Hochstetler, son of widow Elizabeth Hochstetler, aged 21 years, 6 months and 25 days. He was buried on the 17th, and his funeral was largely attended. Jesse took sick of lung fever on the 10th of February. According to his request he was baptized, but he lived only one day after his baptism. Funeral services by Jonathan Smucker, of Nappanee, Ind Text, 1 Peter 1 : 24, 25.

BURKHOLDER.—December 21st, 1881, in Ridgeville township, Henry Co., Ohio, of typhoid fever, Bro. Moses Burkholder, aged 44 years, 1 month and 25 days. He leaves a deeply bereaved widow and three children to mourn for him, but not as those who have no hope. Bro. Burkholder fully surrendered himself into the hands of God, and desired to depart and be with Jesus.

KAUFFMAN.—February 8th, 1882, in Morrison's Cove, Blair Co., Pa., of the infirmities of old age, Preacher Henry Kauffman, aged 82 years, 11 months and 19 days. His sufferings, during the last few weeks of his life, were severe, but he bore them with patience and resignation. His joy and delight was to be in the presence of God's children, and listen to the conversation of heavenly things, as well as speak of them himself. He had a strong and abiding hope in Christ, and was willing to depart and be with Him, which is far better. He was buried on the 10th, in the family grave-yard in the presence of many friends, relatives and neighbors. Funeral services by Jacob and Herman Snyder. Text, 2 Tim. 4 : 7. Brother Kauffman moved from Lancaster Co., Pa., to Morrison's Cove, Blair Co., Pa., forty years ago, where he united with the church. Some time afterwards he was ordained to the ministry. I do not know precisely how long he labored in the ministry, but I know it to be over thirty years. The last few years he took very little part in the services, but was regular in attendance when the weather was favorable, gave good counsel and assisted in keeping the church in order. His last meeting with the church was on the 6th of November, when he enjoyed his usual good health.

MINNICH.—Jan. 22nd, in Landisville, Lancaster Co., Pa., of membranous croup, Lizzie W., youngest child of Brother and Sister Simon B. Minnich, aged 1 year, 7 months and 24 days. Funeral on the 25th. Text, 1 Thess. 4 : 13. Buried at Landisville meeting-house.

Letters Received.

WITHOUT MONEY.

Josiah Brewer, Levi King, A E Karr, Magdalena Bender, F Schwartzentruber, John Barr, Susan M Hershey, Elias R Miller, J K Zook, Jos Detweiler, H Walter, Levi A Blough, Benjamin M Rutt, B R Witmer, D R Witmer, Jacob Homsher,

WITH MONEY.

A—C br Augsburger, Abraham Alwine, Jos Augspurger, John Augspurger, H F Andrews, Mary Andrews,

B—John J Berkolder, J J Berntreger, John Beins, John Bean, D S Beesby, Jacob N Brubacher, Henry Bachman, Peter Bachman, G Bergen, I J Black, Joseph H Birky, Benj Buckwalter, Sarah B Burkholder, Peter F Burkholder, Burky & Troyer, Menno Beehtel, Henry Buehholz, Daniel Beiler, Joseph Birky, Esther Brown, Daniel Book, Betsy Beiler, Mrs Eliza Brenneman, Moses Bowman, Henry G Bean, Jonathan Byler, B L Brackbill, W H Beidler, Jacob Betzner, Jacob S Betzner.

C—Henry B Cassel, John B Cassel, Daniel Cressman, Amos Cressman, Menno Cressman, Abraham Cressman, J S Correll, Joseph Cressman,

D—David Diller, Christ Detweiler, John Detweiler, A Dirksen, A A Durksen.

E—Mary Esch, Peter Eshleman, Catharine Espenshade, John H Eby, Jacob B Eyman, John B Engle, Joseph Echman, David B Eshleman, Rudolph Ellenberger, Leah Esh, Elias Eby.

F—C Friesen, Henry Fly, D Franz, A Franz, A C Friessen, Abm Friessen, A C Fishback, Andrew Fretz, John C Funk, A M Friessen, A E Funk, Bernhard Friesen.

G—John L Gross, Daniel Grieser, Reynold Garver, Mrs Lizzie H Graybill, C Geisbrecht, Samuel Guingerich, Noah Graybill, N B Grubb, Aaron Groff, Abm Groff, J P Guingerich, John E Good.

H—C R Herr, J H Hackman, B F Herr, Jeremiah Herr, Andrew Herr, Elam Huber, Daniel Herr, John Huber, B F Herr, Jacob P Hostetter, Paul J Hostetler, J J Hostetler, Jacob Hooley, Enos Hooley, Jacob Hauck, Benjamin Herr, Annie S Hershey, Jacob Hildebrand, Martha Harshbarger, Christopher Hoover, Magdalena M Hershey, Pre D Habecker, D J Hochstetler, Henry S Huffman, E W Horst, John Heckman, CM Horst, Henry Hartman, Michael Host, R J Heatwole, Catharine Harshbarger, Abm Hertzler, John Harms, Christian Heckadon, Joseph Heckman, David Hostetler, Daniel B Hoover, Jacob Heer, Daniel Helmuth, Abm Huber, Martin Huber, Benj M Herr, Jacob R Herr, Amos R Harnish, Peter J Hofstetler, John H Hess, Rachael C Homsher, Elias Herr.

J—Peter Janzen.

K—John King, John G Kreider, Daniel W Kreider, Anna King, Jacob King, Joseph Krob, Jos Klopfenstein, Peter Kennel, Wm D Kindig, John I Koppes, Mary S Kilder, John M Kennel, Wm Krapp, F Kroeker, Noah Kauffman, Moses Kempf, Lewis B Kulp, Benjamin Kieser, Frank Kauffman, Jacob King, Geo B Kroft, A Kohfelt, A K Kurtz, Michael Kurtz, Jacob Y Kurtz, George J Keppen, Catharine Krabehl, Klaas Krocker, Henry Koppes.

L—J Leewen, Josiah W Leeds, John B Landis, Henry Leaman, Tobias Lehman, John H Lehman, C Long, Sarah Lantz, Jacob Lubold, Leisenring Trexler & Co, F Lisser, Chr Lehr, Moses Livingston, Jacob H Landis, Joseph Littwiller.

M—Christian Mosiman, John C Miller, Christian Miller, S A Mishler, Philip Meck, B Maust, Jos R Miller, Joseph Moser, John Moser, Ida R Miller, Amos B Miller, Samuel I Moyer, Teraz Miller, A M Moyer, Christian D Moyer, Jacob Mast, Levi D Miller, Henry Metzgar, David B Miller, Jonas Mummaw, Jacob Miller, Fanny Miller, David Murry, Isaac Murry, C H Miller, Jos L Moyer.

N—John Nickel, Jos Nahrgang, Chr Naffziger, John Nickel, Peter Naffziger, C C Naffziger, Jacob M Neff, Samuel L Nissley, Phares H Nissley, A Nickel, John Nusbaum, Eli Neuschwander, Jacob K Nissley, Chr Nusbaum.

O—Joseph Overholt, John Overdorf.

P—George Pierce, Jacob Penner, C Penner, J M Peters, C J Plank, A Penner, Isaac Peters.

R—Jacob Risser, John Roth, Abm F Root, Philip Reisliich, Joseph Roth, I Roth, J Regeir, Barbara Risser, M F Rittenhouse, Catharine Reesor, John Reesor Sr, Plank Reesor, Abraham Ratzlaff, M E Reist, Sarah A Reitzel, Benj Roth, Nicholas Roth, Jos Roth, Jacob Rauck, W Rempel, Sarah Rosenberger, S H Reist, John Rinehart, Henry Roggensack, Wiebe A Rust.

S—Christian Steckly, Christian Stoltzfus, M Somerville, Jonathan Shantz, Joshua Shantz, George Showalter, Daniel Shenk, C Sporling, Abraham Schellenberg, P H Schmidt, J B Schnetzler & Co, Eli Schrock, Mary Snyder, H Schrock, Anna Snavely, Nobertes Sproll, Benjamin Snyder, C B Swartzentruber, John Strickler, Henry Schlabaugh, Jacob Stauffer, J M Strohm, Mrs Veronica Snyder, S S Snyder Jr, Moses Shantz, Peter Schantz, C B Snider, Jos S Shantz, Jn Sherk, Elias Snider, Jacob Schlegel, E B Sherk.

S—J H Theissen, Jacob Thomas, Levi Troyer, Abm Troyer, Abm Tyson, Manassas Troyer, John B Tyson.

V—A Voegler & Co, Michael Veh.

W—P Warkentin, John Wagler, Jacob Weldy, B Warkentin, John Wiedrich, Gideon Weaver, Jacob Wipf, Peter Wiens, Michael Weiler, John Wismer, Jacob Wanner, G Wall, Jacob Wagler, J E Wenger, Israel White, J K Welty, Fred Welty, I Wenger, George B Welsz, N Witmer Samuel Weber, P Wiens, T L Weiler, E Wyse, Andrew Weber.

Y—Elias Yoder, Joseph M Yoder, Jacob Yoder, Simon Yoder, Samuel Yoder, Cornelius H Yoder, David Yoder, Abm Yoder, A J Yoder.

Z—Christian Zehr, Jonathan Zook, Andrew B Zehr.

A MEDDLING hand and busy tongue,
Are always doing others wrong;
Those who think or tell a lie,
God will punish when they die.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 6. ELKHART, IND., MARCH 15, 1882. Whole No. 222.

A BETTER HOME.

I sigh for a better home
Than this poor world can give,
Where troubles never come,
Where sorrow cannot live.
Here grief, and toil, and pain,
And wild destracting care,
And many an earthly bane,
Mixed with our comforts.

Oh for a resting place,
Of tranquil, calm repose,
Far from this dizzy maze,
This weary world of woes.
To search from pole to pole,
And rest you cannot find,
Rest for the weary soul,
The troubled, burdened mind.

I shall not always stay
On this cold dreary shore;
The hope of a better day,
Bids me sigh and grieve no more.
It bids me potiently endure
The ills of this short life,
And then I shall a rest secure
From it's turmoil and strife.

It points me to a land
Where all are pure and blest
Where the wicked cannot stand,
And the weary are at rest;
No tears are there, or sighs,
'Tis the spirits blest abode,
A mansion in the skies,
The paradise of God.

Selected by ELISABETH RAMER.

CHRISTIAN'S MISSION.

Brother, you may live for Jesus,
Him who died that you might live;
Oh then all your randsomed powers
Cheerful to His service give.

For the Herald of Truth.

JOHN D. KAUFFMAN, THE SLEEPING PREACHER.

In a former number of our paper we referred to Bro. J. D. Kauffman, who speaks on religious topics each Wednesday night, in a manner similar to that of Noah Troyer, of Amish, Johnson county, Iowa, whose name and preaching is a well known fact to most of our readers.*

We had for some time contemplated a visit to Kauffman's residence, for the purpose of seeing and hearing him speak for ourselves in this unconscious condition.

He lives about four miles and a half east of Goshen with his father-in-law, Bro. —— Stutzman. We arrived at the place about half past six o'clock on Wednesday evening, March 2nd, and found him already under the power of the spasm, as it must properly be designated.

He is a man about 35 years of age, a member of the Amish Mennonite church, and is highly respected both as a Christian and as a man.

He commenced with the spasms a little less than two years ago. They come upon him every Wednesday evening regularly. At first he did not always speak when the spasms came upon him, but the spasms came regularly every Wednesday evening. Sometimes when he has been away from home, he has been taken with the spasms and spoken also on other evenings.

When we entered the room where Kauffman was, a number of persons, probably twenty, had already assembled. He was lying on a quilt with his head supported on two pillows. His arms were extended and his hands clasped and rigid as pieces of wood; his body was warm and his pulse beat full and regular. At short intervals he would twitch his limbs, and his whole body quivered and trembled as if operated on by a strong current of electricity. Several times he threw himself over instantaneously, striking his clasped hands on the floor with such force that it sounded as if the floor had been struck with an axe or some other heavy instrument. At one time when he had thrown himself over off his pillow, two attendants took him up and laid him back to his place, and his entire body appeared as rigid as a log.

After we had been there some fifteen minutes, a hymn was given out to sing. When the singing commenced he raised up his clasped hands toward heaven, and in a little while the fingers relaxed somewhat from their firm clasp and the hands gradually separated until each hand was held up separate from the other. In this position with the hands spread and the arms extending upward, he lay three quarters of an hour. It seems as though a strong, healthy man in his normal condition would not be able to hold up his hands and arms so immovable and motionless (except an accasional quiver or tremor) for such a length of time.

During this time three hymns were sung. He then turned on his face and in a low and not very distinct tone spoke a short prayer, closing with the Lord's prayer, and soon after made an effort to raise himself up on his feet. His attendants aided him, and supported him for some seconds, after which he was able to stand alone, when he commenced speaking very rapidly in the German language, and his first exclamation was, "Peace be with you."

He spoke of the great love and mercy of God, and the kind care he continually has over us. He said he came before the people in great weakness; he acknowledged himself a great sinner, did not know how long he should remain before his hearers, but if he should remain before them till sunrise, it would be through the mercy of God. He admonished his hearers to examine their hearts and see if they lived near to God. If they did not live near to God and should be called away, they would have no promise. He admonished them to examine themselves and see if they were not too dull and careless.

He referred to the creation of man, how he was created in the image of God, and placed in the beautiful garden of Eden; how God gave him a command which he was to obey, and how, in like manner he gave us a command, and how we should see to it that we obeyed. He spoke of the great love of God, in giving his Son to die on the cross and suffer death for us. He said that God stooped down and took a clod of earth and formed man and gave him a living soul; this soul we are to bring back pure and good; we might die in a moment, but God was not willing that a single soul should perish; he prepared a beautiful home in heaven; Jesus was willing to go and prepare the heavenly mansions for us, but he did not need to; they had been already prepared for us of God. He spoke of the angels in heaven; how Satan exalted himself and was cast out, and how he now went about like a roaring lion, seeking whom he might devour; how he was cast out

* A number of Troyer's sermons have been reported and printed under the title of "*Sermons by Noah Troyer*," and are for sale at the office of the HERALD OF TRUTH at 20 cents a copy.

because he exalted himself, and how that which is "highly esteemed among men is abomination in the sight of God." He also said that we should prepare ourselves for those blessed mansions, and that if we do not love him, we shall be cast into hell, but his mercy is for all.

Here he suddenly stopped speaking and standing still, with outstretched arms and hands uttered a low prayer. After standing in this position for a minute or two, he commenced to speak in English.*

In his remarks in English he repeated largely what he had said thus far in the German language. He further said, It was the kindness of God that Jesus came into the world. Two or three meeting together have the promise. If we come together in his name he will be with us and bless us; if we have not met in his name we must have met in the name of the devil.

He then again admonished to self-examination, referring to the uncertainty of life. Then he spoke of a body having been committed to the keeping of mother earth that day, and that we were still spared. He said, "I do not know how many are before me; there is a minister before me—God has written it before me—he can teach you—" [here he stopped and uttered a sound which I could not understand, but which his attendants knew to mean water].

After drinking he stood again a minute or two, with outstretched arms, and then went on, referring to the fact that a living soul can never be brought to nothing; that God had prepared for us beautiful mansions above, and that we have the choice of that good place or the evil one: that we must remain true and faithful unto the end. Here he again referred briefly to the fall of our first parents, and especially their deception by Satan, and the consequences of the transgression. He also referred to the woman who was brought to Jesus, being accused of a bad crime; and as he told her to go and sin no more, so we must go on in the service of the Lord and not commit any more sin. Jesus spread out his hands upon the cross for us, but are there not too many, who, like the Jews, desire the transgressors to be stoned to death. If we will not go to Jesus, hell must be our home, but God does not want a soul to be lost.

He spoke of Moses when he was on the mountain and saw the burning bush, and the Lord commanded him to take off his shoes, because the ground whereon he stood, was holy ground. In like manner must we take off our sinful shoes. He sent Moses to lead Israel out of Egypt. Moses was not willing to go, because they would not believe him. So to-day people are not willing to hear and believe. In the days of the flood, God gave them 120 years, but the people would not believe. He gave Moses signs to show the children of Israel, and by these signs he led them to believe. So he gives us a sign—why don't we believe? It is the kind heavenly Father's will that this body (signifying himself) is before you—why don't men believe? Jesus is at the right hand of the Father and intercedes for us, for me and for you.

Here he again referred to the sufferings of Jesus and the shedding of his blood on the cross to take away all our sins. Why then are the people so selfish and so self-righteous. The best advice he could give was, to "go and sin no more," and pray for the forgiveness of past sins.

Do we observe the communion? Let us see whether we are in the Heavenly Father's Church. If we are not in his church we must be in the devil's church; he has the largest church, because so many walk on the broad road. I ask you to come to Jesus and keep all his commandments.

[Here he again stopped a few minutes and gave to understand that he wanted water, after which he proceeded.]

Let us keep a straight forward course. God gave an hundred and twenty years in the days of Noah but they would not come. The narrow road is such an easy road if we are only willing to travel on it, and if we are willing to be branches of the true vine we will bear fruit. Let us see whether we are willing to come down to the Savior and be baptized and keep all his commandments. I ask you in the name of Jesus to get prepared and be baptized.

All sinners, and the devil are working against you. Satan is getting into the churches. See the strife, fuss and confusion that is found in the churches.

He referred to the reason that so many stand outside of the church. So many, said he, are baptized and do not observe all the commandments—fall back—do not keep a straight-forward course—take their own way, and are not obedient. If we do not go in by the door we are thieves and robbers. He admonished earnestly that men should get out of the hands of the devil and give themselves into the hands of Jesus.

He referred to the accusations that were brought against him, that he was a spiritualist. He said, "So many say that this body is a false body; that this body is a spiritualist. All that think this are doing the work of the devil. Spiritualism ir the work of the devil. If this body were a spiritualist body, God would not be with him, but the devil would be with him."

Here he again commenced to speak in German, referring to the conversation between Christ and his disciples when he said to Peter, "Upon this rock," &c., so also the doctors cannot overcome this body. He then spoke of Israel's forty years in the wilderness when forty days would have been long enough if they would not have disobeyed. He referred to the teaching of the Savior where he tells us that after having done all that is commanded us we should call ourselves unprofitable servants. He quoted the passage, "If the righteous scarcely be saved where shall the ungodly and sinner appear," and spoke of the punishment of the wicked. He referred also to many false doctrines that were held forth, even by ministers of the gospel—some would repudiate the teachings of the apostles, some are self-righteous and will not believe, and some are willing to observe only a part of what the gospel teaches, and this is not of God. He spoke of a young soul having been called away that day by death, to inherit the beautiful mansions. Had we died as children, we would not stand in the dangerous positions we stand to-day. He spoke of the blessed condition of the redeemed, and that children too, are entitled to the glory of their redemption, yet all had to suffer even little children had to suffer, but Jesus says "Let them come unto me." &c. We too must become as children, and must suffer for His sake, and then in these days of suffering and persecution shall the love of many grow cold. But we must bear all our sufferings with meekness, and not leave or depart from Jesus, and God will be with us, and if God be for us, who shall be against us?

He bore strong testimony against boasting of our religion or piety, and exalting ourselves above others; dwelt at considerable length on the ascension of Elijah, and the giving of his mantle to Elisha, and the circumstances connected with these incidents, as showing forth God's care over his people. He spoke of three petitions of Elijah; the three answers of Elisha; three signs given to Moses, and three to Noah; and the three witnesses of Christ, and how we ought to be willing to do what Christ bids us, and not to do what he forbids us. We must strive with power to do the work of Christ. Jesus and his twelve apostles taught us what to do, and the minister must build up the building of God—the church—not with force or by compulsion, but with the pure word of God. [Here he again made a pause and water was given him.]

He spoke of the sin of mockery, referring to the forty-two children who were devoured because they mocked at the prophet of the Lord—also of the sin of unbelief. The mocker has no promise; cannot go to heaven; when the last trumpet sounds, the bears will go out again, and the mockers will be cast into the lake of fire.

After some further remarks he said, "Now has this body done its work; let us pray for those who falsely accuse us; let us pray that we may be more of one mind; let us come to Jesus and be more like-minded; let us pray more that we may not turn away from the faith."

He also spoke of *this body* (meaning himself) going to a distant land to tell the people of Jesus and his love—of hell and its horrors, and then repeated the Lord's prayer.

After repeating the Lord's prayer, he said, "This body will now rest," and requested that the ministers present should give testimony to his remarks. He further remarked that there were not such great sinners present that evening as had been on some other occasions. He then referred to each of the three hymns that had been sung, repeating the first line of each correctly, and requested that the German hymn, "Wo ist Jesus mein Verlangen," should be sung.

After a few more remarks he was ready to kneel, being assisted by his attendants, and he prayed according to the injunction of the apostle, "for all men," closing with the Lord's Prayer. He was then laid upon his pillows and blanket, entirely unconscious of all that had taken place, or what he had said. According to his request remarks were made by several of those present, and the hymn which he had named, with an additional one, were sung, and the meeting closed.

After preaching his body remains rigid for some little time, but afterwards relaxes, and his attendants carry him to his bed, where he sleeps quietly until morning, when he rises refreshed and apparently feels better than on other mornings. He is cheerful and contented, but knows nothing of what he did or said.

There are a great many singular things that men do while in a somnambulistic condition, but for a man to have a recurrence of such spasms regularly each week, upon a certain night, and under its influence to preach the word of God, and warn sinners to flee from the wrath to come, and to keep himself within the range of propriety and a certain creed or doctrine, is certainly one of the remarkable things of the age.

P. S. In the report here given, we have simply given the outline of his remarks. We have at times followed his own words, but have not attempted to adhere to them in general, as probably half of the discourse was in German, and our notes were made in the English language. He speaks also quite fast, so that in ordinary writing it is impossible to catch more than a mere sketch. But we have given sufficient to let our readers see the style and tenor of his discourses.

J. F. Funk.

* While he is speaking he has his eyes closed, but walks about the room continually, keeping his hands and arms in motion. He has to be guarded from a hot stove, and lamps must carefully be kept out of his reach. Sometimes also while standing and speaking the trembling or quivering is noticed. At one time while standing on the floor he quivered so that the whole floor trembled.

GOD'S ARITHMETIC.

(Intended chiefly for the young members of the family.)

CHAPTER I.

"TO THEM THAT HAVE OBTAINED . . PRECIOUS FAITH" (2 Peter 1: 1—8.)

"The figures will not add up at all, and I don't know what to do."

The speaker was a young boy who was standing with a very disconsolate face, looking at several rows of figures on an old-fashioned slate which he held in his hand.

"What is the matter, Benson?" asked the master, noticing the troubled face.

"This addition sum, sir; it will not come right at all. I have added it up over and over again, and it is always wrong."

For a moment there was almost an amused look on the master's face, quickly followed by other thoughts, as he said kindly, "Bring your slate to me, and let us try to find out where the fault lies."

A little patience on the part of master and pupil, the rules clearly read and explained, the sum carefully gone through, and Benson's brow cleared.

"Thank you, sir," he said, gratefully, as he went back to his seat. And in a few minutes more the lad brought up his sums all right.

"Yes, you have learnt your lessons and added up your sum rightly: the result is as it should be. You have had to use one of the figures in God's addition sum to do this."

The boy looked puzzled.

"Do you not understand me?"

"No, sir."

"God gives us an addition sum to do, and one of the items in the sum is 'patience.' You have had to use that this afternoon, have you not?"

Benson smiled. "Yes, Mr. Forrester; and so have you, I fear."

"Never mind, my boy. I am willing to teach, so long as you are willing to learn carefully, and I hope there will always be a good result to our sum."

There was no opportunity for saying more then, but Benson was a thoughtful boy, and he much wished to know what Mr. Forrester meant by "God's addition sum," yet he hardly liked to ask him.

An opportunity soon came. One afternoon Mr. Forrester had gone down with the boys to the river, that they might have a swim. Benson had badly twisted his arm at cricket the day before, and did not venture into the water. He sat on the bank and watched the others. Presently Mr. Forrester came and inquired after the arm. They talked together awhile, and then Benson asked half timidly—

"Where is that sum you spoke about, Mr. Forrester? 'God's addition sum,' I think you called it."

"You will find it in the first chapter of the second Epistle of Peter, and a grand sum it is. I should like to see all God's children adding it up, and winning the rich result for themselves. If you like we will take that subject up at the next few Bible-classes we have: it is a subject full of interest."

Sunday afternoon came round, and Mr. Forrester opened his subject by reading the passage: "Add to your faith, virtue; and to virtue, knowledge: and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "Here is a grand list of things to be added up: but the question is, have you got the first figure? We cannot 'add' anything unless we have first got something in hand. So the Apostle says, 'Add to your *faith* virtue.' Then we must have faith first. 'Without faith it is impossible to please God.' And the Apostle says earlier in this chapter, that he is writing to those who have obtained 'precious faith.' The Savior deserves to be trusted. He has done everything to win our confidence and love. Faith is saying 'Yes' to Him. A ship's crew have faith in their captain; a traveler has confidence in his guide; a sick one has confidence in his doctor; but who is to be trusted like Christ? You who have obtained precious faith, thank God for it, for it is His gift.

"When Paul was driven about during that wild, stormy fortnight on the Mediterranean, not knowing but what his ship might go to pieces any time, his firm faith never failed. 'Wherefore, sirs, ... I believe God,' was his grand confession. And his whole life proved that his faith was a reality.

"A much weaker member of the church of God, but who had yet obtained like 'precious faith,' was one who, though unknown on earth, was well known in heaven. Her sufferings were great, she was seldom out of pain, and she was in deep poverty; but her bright faith never failed.

"'My heavenly Father knows what is best for me. His love can never fail. He will provide.'

"And He did provide and care for her, till He took her into His own keeping in heaven for ever.

"Boys, see that you have the first figure, or your sum will come to nothing."

CHAPTER II.

"ADD TO YOUR FAITH, VIRTUE."

The boys met again on the following Sunday afternoon to hear Mr. Forrester's exposition, and to learn how to add up God's sum.

"We have a grand item to-day," he said, "and one that you will need all your life through. 'Add to your faith, virtue,' or, as the word may be rendered, 'courage.' It is a good thing to have faith;

but faith is a living thing, a growing thing, a strong thing, and in that faith you have this virtue enfolded. See to it that your faith is not a feeble, complaining thing: let there be fortitude and valor.

"This virtue is not a boastful courage: it is one ready to make any sacrifice, or bear misapprehension or unkindness in a quiet, brave, calm way; like the Savior, never boastful, yet ever brave and true. And it sometimes needs greater courage to let others think you a coward by your obedience to God's commands than it does to face a great danger in a spirited way.

"The martyrs of old knew the need of courage, and they went to God for this gift, and added to their faith fortitude.

"William Hunter, a youth of only nineteen years of age, had been brought up by his parents earnestly to love and serve God in sincerity and truth. It was the time when Queen Mary was reigning over England, and when Popery was in full force.

"A law was issued that every one was to receive the communion of the mass at Easter. But Hunter, believing that to conform to Popery was wrong in the sight of God, refused to obey this law, and for this he was threatened to be brought before the bishops.

"The next day he was threatened again; but as he refused to comply with the Queen's orders, he was taken and kept in the stocks for four-and-twenty hours, and then brought before the justice for examination. The young man fearlessly witnessed for God's truth, and was at once set down as a heretic, and sent to the wicked and cruel Bonner, Bishop of London. Bonner examined Hunter, and in every wily way he could thought to make him deny his Lord. But William stood firm, adding to his faith courage, and boldly testifying for the Savior.

"Then the bishop gave orders to put William in the stocks again, where he was left for two days and nights with only a crust of bread and a cup of water. At the end of the time he was again brought before the bishop, who sought to make him recant, but failing, he ordered him to be taken to the convict prison and heavily loaded with irons.

"The bishop asked him how old he was, and when William replied that he was nineteen, the bishop answered' 'Well you will be burnt before you are twenty if you do not do as I tell you.'

"William answered, 'God strengthen me in His truth.'

"Nine months longer was this noble youth kept in prison, being brought before the bishop several times, and at last condemned to death. His father and mother came to see him, and sought to strengthen their son to be faithful to the end. William replied, 'For the little pain I shall suffer, which will soon be at an end, Christ hath promised me a crown of joy: should I not be glad of that, mother?'

"And when the morning—his last morning on earth—came, and one kindly soul urged him not to fear, he courageously replied, 'I thank God, I am not afraid.'

"Arrived at the spot where he was to suffer, William knelt down and prayed, and then again testified that he was dying for his faith in Christ. Standing there by the stake, he pleaded, 'Son of God, shine on me.' And immediately the sun shone out of a dark cloud so full in his face that he could hardly keep his eyes open. The people greatly wondered at this, for it had been a dull, cloudy day before.

"The fire was then lighted, and once more the noble young martyr looked up to heaven and cried, 'Lord, Lord, Lord, receive my spirit." His head then sank in the smothering smoke, and his ransomed spirit ascended to Him for whom he had laid down his life.

"Life is sweet and pleasant," continued Mr. Forrester, looking around on his pupils, "specially so to the young; but to those who have obtained precious faith in the Savior, there is one thing sweeter, and that is faithfulness to Him. And those who have added to their faith courage, can, like William Hunter, in the very height of youthful health and strength, joyfully lay down that life, without fear, for the sake of Him who died for them.

"But this virtue of courage is not only needed in face of a cruel death: it is equally needed in life. Many a one knows what courage it needs to testify for their Lord in their homes, in their schools, at college, at business, in daily life everywhere. The petty persecutions, the laugh, the sneer, are not easy to bear; but those who have firmest faith in their Redeemer have the greatest courage to stand up for Him, and His grace is always sufficient for every one of His children in whatever position they may be placed.

"At a large dinner-party a gentleman was asked to take wine, but declined, when one of the guests said, loud enough for all the table to hear, 'Mr. Colfax dares not drink wine.' 'You are right,' was the answer. And a braver reply could not have been uttered."

CHAPTER III.

"AND TO VIRTUE, KNOWLEDGE"

The boys were greatly interested with the account of the brave young martyr, and his fearlessness in standing up for his Lord.

"But God's addition sum is not an easy one to add up," said Benson. "I have not the courage that would enable me to go to the stake."

"God has not called you to go there just now, my boy," replied Mr. Forrester; "but see to it that you add the courage that will enable you to stand up for Jesus among your schoolfellows and companions. It needs strength and grace to do that."

"I know it does, sir," said the boy, looking up wistfully.

"There is only one place where that strength can be obtained, Benson, and that is at the Savior's feet. Our courage or our knowledge will be of no avail; it must be the courage that comes from communion with the Strong One that alone can enable poor weak ones such as we are to testify for Him. Now let us go on to the next figure, which is knowledge.

"Strength and courage need guidance. We want knowledge to control our energy. A man might be exceedingly courageous, and from that very energy might become reckless, and thus get into trouble.

"During the persecution of the Albigenses, one of their nobles, a man who had embraced the faith of Christ, was very courageous, but he lacked the knowledge which would have made that courage more valuable. When he heard that the Pope was sending his legate with a large army to persecute him, he at once went to the legate and surrendered himself, hoping that his subjects would thus be left free. But he soon found that he had made a great mistake. He was kept a prisoner and cruelly treated, while his people were left at the merey of the enemy without his guidance.

"What is this knowledge? Peter tells us, earlier in this chapter, that it is 'the knowledge of God, and of Jesus our Lord.' Add this knowledge to your courage, and you will not be likely to get far away. Peter was not a man wanting in courage, but once in his life he denied his Master through fear of a maid-servant, repeating again and again, 'I know not the man.' Doubtless this is one reason why Peter, years after that time, urges on all to add knowledge to their courage, so that they may not fail, but grow in the 'knowledge of our Lord and Savior Jesus Christ.'

"On one of the railroads in Prussia a pointsman was just taking his place, in order to turn a coming train on to a different line to prevent a collision with another train rapidly approaching in an opposite direction, when he suddenly perceived his little son was playing on the line directly in front of the rapidly advancing engine. What could he do? He might spring to his child and rescue him, but he could not do that and turn the points in time, and for want of that hundreds of lives might be lost. He was in sore trouble, but he could not neglect his duty, and crying out to his little boy, 'Lie down,' he stood by the points. The

child, knowing well that his father must have some reason for his command, at once lay down, and the heavy train thundered over him. Little did the passengers think, as they found themselves resting safely on the siding, what terrible anguish was in one noble heart. The father rushed forward to where his boy lay, fearful lest he should only find a mangled corpse; but to his great joy he found the child alive and unhurt. The boy knew his father well; he knew that father would give no unnecessary orders, and he knew his father loved him; and that knowledge saved his life.

"'That I may know Him,' was the earnest cry of one of God's most faithful servants, one whose whole life showed that he was continually adding up God's sum, and who has long since gone to enjoy the rich result."

—*Family Friend.*

For the Herald of Truth.

MATRIMONY

This subject has been on my mind for some time, but fearing that I could not do the subject justice, I have still deferred writing on this, a critical subject, until the present time. I have often, of late, thought I should do something in the work of edification in the Lord's vineyard.

Matrimony was first instituted by God with Adam and Eve, and there could be no such thing as separation as long as they obeyed God's law; but afterwards disorder came in the way, and Moses suffered them to separate, and gave a writing of divorcement. But when Christ the just law-giver, came into this world, he, in the Sermon on the Mount, put an end to such practices. Hear what he says (Matt. 5: 31, 32), "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."

Here we must all admit that he gave them a different law from that which they were accustomed to, namely, the Gospel Dispensation, to which his children must adhere. In this sermon he prohibits the swearing of oaths and taking revenge in any shape or form. Now the point which I would like to come to is this, that there are two laws, namely, the law of the land, called the civil law, and the law of God, whereby the children of God are to be governed, and are to have nothing to do with the law of the land any more than not to transgress it. Therefore I hold that all who are under the moral law and obey it, are subject to that law, and when they come out from under that law and repent of their sins, we have no right to ask them, Have you sworn oaths? Have you been to war? Have you had a divorce? They come out of the kingdom of darkness into this marvelous light. Now they are under the gospel dispensation; now Christ tells them to get no more divorces and abstain from all that is evil. Hear what he says to the Pharisees, Matt. 19: 3—9. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." I think it is plain enough that the children of God cannot separate for any cause save the cause of fornication. Christ says in plain language that fornication is the only reason for which they could separate and marry another. These are not my words but the words of Christ, and the Old Mennonites so understand them. I refer you to the first part of the article on *Matrimony* in the Confession of Faith in the Martyrs Mirror, in the year eleven hundred, and before, which reads as follows: "Of Marriage, it is confessed: That it is honorable, and an institution of God, who originally instituted this state in regard to the first two human beings whom he created after his own image, and whom he joined together and blessed. And whereas this divine institution became greatly deranged, through hardness of heart, and the vile lusts of men, so that by reason of the lusts of their flesh, the men married whom they pleased, and took many wives at a time; and whereas they would afterwards divorce these for various reasons, and marry others; therefore, Christ, as a perfect lawgiver, rejected and repealed the divorce, and the permission of Moses, together with all the abuses thereof, and directed all who heard and believed him, to the original ordinance of his heavenly Father, which was made with Adam and Eve in Paradise. Thus he re-established marriage between one man and one woman, and rendered matrimony an indissoluble state, so that the parties cannot be separated, and be married to others, by any other cause but adultery and death."

I have said that we had no right to ask what sins they had committed. I refer you to the case of the woman of Samaria. She was living with the seventh man, and Christ told her that if she had asked him, he would have given *her living water*, never accusing her of what she had done. Now I think that we are too ready to look at some matters with a jealous eye, while we do not think that if God had dealt with us in such a way, we would be forever banished from his presence. The Revelator, John, says, "Blessed are the dead which die in the Lord." Now I think we all agree that to die in the Lord, we must first live in the Lord. Paul speaks much concerning marriage, and sums it up finally, and gives permission to marry in the Lord only. So in marrying as well as in dying, we must first live in the Lord. Therefore, my young friends, I think it more needful than ever to come at once to the feet of Jesus, and not think that we will first marry and then come to Jesus and ask forgiveness, for if we would yield ourselves servants to the true and living God, and then marry in the Lord, there would not be so many unhappy marriages. Truly I have never seen one couple that thus commenced their matrimonial duties that did separate, but when they first married and afterwards united with the church, then sometimes things take a bad turn.

I will refer the reader to Paul's Letter to the Romans, seventh chapter. There he tells the Romans that so long as one or the other lives they were bound by the law. So that if they were married to another, as long as either of them lived, they were called adulterers. But he does not say, If they complied with the law, that they were then guilty. Now the law does not call any one an adulterer or an adulteress if they are divorced. The law condemns bastardy also, and we by no means call either a pious act, but condemn both, and sincerely pity all that fall into such vices as either of those just alluded to. Now Paul, in the chapter above referred to, tells us plainly that when we are married to Christ, that we are dead to that law. From this we can understand that in the sight of God in our natural unconverted state, we are all adulterers, and if we could not repent there would be an awful doom pronounced upon us. But my dear young friends come and go with us on the road that leads to everlasting life, and ever remember what the apostle says, "The eyes of the Lord are over the righteous, and his ears are open to their prayer." If we can believe this and do our duty, we are in no danger from any temptation. If any one has any other view I would like to hear it through the Herald.

MORALITY.

While beauty and youth are in their full prime,
And folly and fashion affect our whole time,
O let not the phantom our wishes engage
Let's live so in youth that we blush not in age.

The vain and the young may attend us awhile,
But let not their flatt'ry our prudence beguile;
Let's covet those charms that shall never decay,
Nor listen to all that deceivers can say.

I sigh not for beauty, nor languish for wealth;
But grant me, kind Providence, virtue and health;
Then richer than kings, and far happier than they,
My days shall pass swiftly and sweetly away.

For when age steals o'er me, and youth is no more,
And the moralist Time shakes his glass at my door,
What pleasure in beauty or wealth can I find?
My beauty, my wealth, is a sweet peace of mind.

That peace! I'll preserve it as pure as 'twas given,
Shall last in my bosom an earnest of heaven;
For virtue and wisdom can warm the cold scene,
And sixty can flourish as gay as sixteen.

And when I the burden of life shall have borne,
And death with his sickle shall cut the ripe corn,
Reascend to my God without murmur or sigh,
I'll bless the kind summons, and lie down and die.

—*Selected.*

FRUITS.

Men do not gather grapes of thorns nor figs of thistles. It is a universal law of nature that "like begets like," and it is just as true in the moral world. Hence the declarations of Scripture; "Whatsoever a man soweth, that shall he also reap," and, "By their fruits ye shall know them." With this principle before your mind, kind reader, we ask you to look at some of the fruits of the use of intoxicating drinks. At present, just take a single cluster and look at it, and say, Is it wise to sow the seed which produces such fruit? This cluster we will call by the name of Cruelty.

Says Dr. Guthrie: "I was returning from a meeting one night about twelve o'clock; it was a fierce blast of wind and rain. In Prince's Street, a piteous voice and a shivering boy pressed me to buy a tract. I asked the child why he was out in such a night, and at such an hour. He had not got his money; he dared not go home without it; he would rather sleep in a stair all night. I thought, as we passed a lamp, that I had seen him before. I asked him if he went to church. 'Sometimes to Mr. Guthrie's,' was the reply. On looking again, I now recognized him as one I had occasionally seen in the Cowgate Chapel. Muffled up to meet the weather, he did not recognize me. I asked him what his father was. 'I have no father, sir; he is dead.' His mother? 'She is very poor.' 'But why keep you out here?' and then reluctantly the truth came out. I knew her well, and had visited her wretched dwelling.

She was a tall, dark, gaunt, gypsy-looking woman, who, notwithstanding a cap of which it could be but premised that it had once been white, and a gown that it had once been black, had still some traces of one who had seen better days; but now she was a drunkard; sin had turned her into a monster; and she would have beaten that poor child within an inch of death, if he had been short of the money, by her waste of which she starved him and fed her own accursed vices."

In one of our exchanges we have lately read a similar story of heartless cruelty:

"A mother sat near a scanty pallet, on which was lying the suffering little Freddy, her bright and beautiful boy, reduced to skin and bone. His large, mysterious eyes were turned upward, watching the flitting of leaves and the filaments of sunshinethat peered through the foliage of the multicaulis. An infant about a month old, meager, weary of its existence, lay on her bosom, and she was in vain trying to lull it to repose.

"Mamma,' said Freddy, reaching out his waxen hand, 'take me,'

"'Yes, love! soon as Maria is still.'

"'My throat is hot, mamma. I wish I had a drink in a tumbler—glass tumbler, mamma, and I could look through it.'

"'Dear, you shall have a tumbler,' she cried, her lip quivering with emotion and a wild fire in her eyes.

"'Yes, mamma, one cold drink in a tumbler, and your little Freddy would fly up, up there where that little bird sits. Will papa come to-night and get us bread? You said he would. Will he get me a tumbler of water? No, mamma, he will be drunk. Nobody ever gets drunk in heaven, mamma?'

"'No, no, my son, my angel.'

"'No one says cross words, mamma?'

"'No, bless your sweet tongue.'

"'And there is nice cold water there, and silver cups?'

"'Oh, yes, my child, a fountain of living waters.'

"'And it never gets dark there?'

"'Never, never;' and the tears fell in streams down the mother's pale cheek.

"'And nobody gets sick and dies?'

"'No, my love.'

"'If they were to, God would let the angels bring them water, I know he would from the big fountain. Oh, mamma, don't cry. Do people cry in heaven?'

"'Oh, no, sweet one; God wipes away all tears,' replied the weeping mother.

"'And the angels kiss them off, I suppose. But tell me, mamma, will he come there?'

"'Who, my son?'

"'You know, mamma—papa.'

"'Hush, Freddy, dear, lie still; you worry yourself.'

"'Oh, my throat! Dear me, if I only had a little water in a tumbler, mamma;'

"'You shall have it;' and, as the mother said this, the poor child passed away into the arms of Him who shall evermore give it of the bright waters of everlasting life."

Dear reader, again we ask you, Is it wise, is it right, to sow the seed which bears such fruits of cruelty?

"ARE WE GOING TO JESUS?"

A few years since, a tragedy occurred which sent a thrill of horror through the Christian world. Seven members of the Rhenish mission in Borneo were massacred by the heathen population, incited by the Mohammedan fanaticism. The mission-house was surrounded by two hundred savages, who shot one of the missionaries. The other two then made terms with their assailants, agreeing to leave all their property if their lives were spared. They then, with their families, went down to the river and embarked in boats, when immediately poisoned arrows were shot at them. In the midst of the confusion and distress, a little girl of five years, daughter of one of the missionaries, asked her mother with a smile, "Are we going to the Lord Jesus now, all of us together?" This little girl and her mother were the only members of the party that escaped death.

Dear reader, where are *you* going? Are you going to Jesus? If you are a servant of the Saviour; if, through faith in Him who died on Calvary, your sins have been washed away in His most precious blood; then you can joyfully reply: "I am pursuing the journey which ends in eternal life, happiness, and heaven." If so, may God's blessing rest upon you, and may you go on your way rejoicing in the love of that God and Saviour whose you are and whom you serve.

But if you are not a servant of Christ, what answer can you give to my question, "Where are you going?" You cannot say that you are going nowhere, for we are all of us, as regards our souls, traveling towards heaven or hell,—there is not a single person who is stationary in this respect; either we are pursuing the narrow path of life which leads to God, heaven, and immortality, or the broad and downward path which leads to woe and everlasting destruction. Every year, every day, every hour, is taking us nearer to our journey's end; therefore, how all-important is the question, "Where am I going?"

A few days ago while resting on a bench in one of our parks, I could not help partly overhearing the conversation of two respectable looking young women who were seated not far from me, and who were talking loudly and earnestly. One of them had just quitted her situation, in which she had evidently been greatly deceived; and exclaimed energetically, "If I had only known *where* I was going, I would have drawn back in time!"

"Yes," replied her friend, "it's a caution for the future; one can't be too anxious to find out *where* one is going; only it's not always easy to do so." They now rose to go, and left me thinking over their words. If caution is good and

necessary in the affairs and changes of this life, if when we take new situations and form new ties it is well and wise to ponder seriously, "where are we going? to what will this lead?—how much more important is it that we should seriously put to ourselves that question in regard to our soul's journey through life towards eternity! And if the answer is one which we shrink from uttering; if you, my reader, feel conscious that you are not going to Jesus, oh stop and think, before it is too late, where that path must end which is leading you away from Him. At present, perhaps, you have not gone far on your downward journey; sometimes, perhaps at this moment, you feel the drawings of the Holy Spirit, and are *almost* persuaded to forsake sin and come to the feet of Jesus;—ah, if so, come now and hear his gracious words, and rejoice in his love. The farther you go from him, the oftener you grieve away the Holy Spirit, the less inclination you will have to return,—the downward course will be more and more rapid, and —where will it end? In an eternity to be spent in "outer darkness," when, had you taken another path, you might have passed it in the light of God's countenance; an eternity to be spent among the lost, when you might have been for ever among bright and redeemed souls who will never know sorrow, nor pain, nor death.

Reader, be thankful that the choice is still yours. Though you may have gone far in the way of destruction, though your feet may have long trodden in the paths of wickedness, Christ is willing to receive you if you will return to him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 4:7. The sinful past may all be washed away in the blood of Christ; and now—this day, this hour, if you will—you may begin a new course, you may take your first step in the heavenward journey. And you will never repent it—never. You do not know what real, true happiness is if you have never begun to serve Christ. Sinful pursuits may appear very pleasant for the moment, but you know, as well as I can tell you, that the best pleasures sin has to offer are like those apples of which we read—lovely on the outside, but bitter ashes in the mouth. The drunkard's song may sound full of glee, and his laugh may be loud; but what of his wasted health, the morrow's waking, the wretched home, the loss of character? Ill-gotten gains may be pleasant to spend or to hoard, but what of the constant fear of detection, the uneasy conscience, and the still, quiet moments when that voice will make itself heard! Sooner or later, the pleasures of sin pall on the taste, and become a very toil; while the joys of religion become dearer and more precious each succeeding year.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." In His presence is fulness of joy; at His right hand there are pleasures for evermore.

"Are we going to Jesus, our Redeemer and Friend?
On whom for salvation and life we depend;
Who died to redeem us, who rose from the tomb,
And ascended on high to prepare us a home?

"Are we going to Jesus? He invites us to share,
The place where the ransomed and glorified are;
The rest of the weary, the mansions so bright,
Prepared for His saints in the City of Light.

"Are we going to Jesus? When we launch on the tide
Of Death's chilling stream, shall we heavenward glide?
Shall we float aloft on the billow's white crest?
Shall we anchor with Christ in the haven of rest?"

S.

For the Herald of Truth.

WHY NOT MORE LABORERS?

The question often comes to our minds: Why is it that there are not more laborers sent out to labor in the vineyard of the Lord? Why is it that those who claim to have a call of the Holy Ghost to preach are not allowed to fill the sacred office unless they are also chosen or called by lot?

As many of us cannot see any just scriptural answer to these questions, I think it would be good if some of our older brethren would give us the answers to them from scriptural grounds, if there are any.

There are those in our church who are laboring under the honest conviction that God has called them to proclaim the glad tidings of salvation, and they are longing to go but are not allowed.

I think it would be highly necessary for some one to give some scriptural reasons (if there are any), for not allowing them to preach. Does any one say he cannot see the necessity of more laborers at present? Then I conclude that very probably he has not thoroughly considered the subject.

I propose that you take a map of the United States (say nothing about foreign countries at present), find, if possible, all the different places where our doctrines are and have been preached, draw a line around each place, making sure to enclose all the territory in which our doctrines have been made known, then take a glance at the remaining portion of the United States, not enclosed in your lines, and my honest opinion is, your views will change.

We believe that many societies at the present day are teaching false doctrines, and that comparatively few are holding forth the true doctrines of the New Testament, representing the narrow way which leads to everlasting life. How then can we fulfill the command: "Go ye into all the world, and preach the gospel to every creature," "Teaching them to observe all things whatsoever I have commanded you," without putting more laborers into the vineyard, who will teach those things which the Savior commanded?

Do we not act very inconsistently in claiming to hold forth the *true* doctrines of our Savior and yet making as little effort to spread those doctrines, not even allowing those to go who feel it their duty, and would willingly go and proclaim the glad tidings of salvation? No doubt all of our dear old ministers and bishops are willing to admit that they have imperfections and shortcomings. May it not be then that they come short of their duty in this that they too are slack in sending laborers into the vineyard of the Lord? Probably the Lord seeing their slackness in this respect urges some by a divine impulse to fill the sacred office. Probably too we are wrong in our views. I desire information on the subject. Let some of the older ministers or bishops give us the reasons, from scriptural grounds (if there are any), for not sending out more laborers, and for not admitting those into the ministry who claim they have a call to preach.

A voice from the laity.

HOME AGAIN.

As a number of the brethren whom I met on my trip, expressed a desire to hear from me upon my return home, I have concluded to gratify their desire through the columns of the Herald.

I left home on Thursday, Feb. 9th, in company with Bro. H. Huber. We visited together the brethren in De Kalb Co., Indiana, and on Tuesday, the 14th, I left Bro. Huber and went to Elkhart, where I spent several days among the brethren. On Saturday the 18th, Bro. Coffman accompanied me to Kent county, Mich., where we remained together till Sunday evening, and attended several meetings. Bro. Coffman returned home on Monday, and I remained until the the 23rd. when I went to Branch county, and I spent the time among the brethren until the 27th, when I returned home and found my family all well.

It was my privilege during this visit to attend fifteen meetings, and to meet many dear brethren and sisters, whom I had never met before, and I was made glad to see the efforts they put forth for the cause of Christ.

Dear brethren, let us continue in the faith. Soon we will be at our journey's end, where we may strike glad hands on the bright shores of eternal bliss, where all but love is done away.

Elida, Ohio. H. H. Good.

HERALD OF TRUTH.

March 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

DEATH NOTICES are published in the HERALD without charge. We only ask our friends not to make them too long.

J. J. BORNTREGER, formerly of Lancaster, Fairfield Co., Ohio, has changed his address to Bellefontaine, Logan Co., Ohio. His friends and correspondents will please make a note.

BRO. JACOB STROHM, formerly of Elkhart Co., Ind., now lives in Furnas county, Nebraska. Under date of Feb. 24th, he writes as follows: "We live five miles west of Oxford, three miles east of Edison, ten miles east of Arapahoe, in the Republican Valley. We are 73 miles east of the Russian Mennonite settlement, in Hitchcock Co., and 35 miles south of the Amish Menn. settlement, in Custar county. His address is Edison, Nebraska.

IN WRITING FOR THE PAPER, use white paper and black ink. Write a bold, distinct hand; make your letters large and do not put your lines too close together. Dot your i's, and cross the t's, and do not use legal fold paper, nor turn the sheets over the top so as to make the foot of the first page the top of the second, but use the old fashioned paper that opens on the side and make the pages all commence at the top of the sheet and run consecutively. By observing these instructions the printer's work will be much easier, and you will receive the thanks and good wishes of the editor.

THE ENGLISH MARTYRS MIRROR.—The subscription list for this work has made but slow progress during the last two weeks. Five additional orders have been received and a prospect for four more soon, so our list now stands 755. Let us have some more orders during the next two weeks, for now in a short time the decision will have to be made. There are many others who would find this book an invaluable treasure. In the next number of our paper we shall publish a history of this book from its earliest publications to the present time, by Samuel W. Pennypacker, which we feel sure will be read with great interest by all.

RUSSIAN ADDRESSES.—The following person's addresses are not yet known. Will some of the friends kindly inform us, if they know, where these parties may be found?

Willhelm Horgert.	Heinrich Alrubrecht.
Henry B. Voth.	Johann Miller.
Jacob Sutter.	Adam Spady.
Abm. A. Boese.	John Rettenberger.
Tobias Peter Unruh.	Heinrich Laubach.
Peter Benj. Unruh.	Benjamin G Unruh.
Jacob Patzkowski.	Heinrich H. Schmitt.
Johann Schmidt.	Wilhelm Waldner.
Heinrich Warkentin.	Jacob Zerger.
Joseph Schraag.	Joseph Kauffman.
Peter Graber.	Kornelius Schroeder.
Conrad Reubehahn.	Martin Friesen.
Peter H. Schmidt.	Samuel W Boehse.
Abm. H. Unruh.	

Any one knowing of the above addresses will confer a great favor by sending it to us. J. F. FUNK, M. B. G.

The following addresses have been found.

For Andreas Allbrecht, Christian Graber, Karl Proheim, Joseph Graber, Karl Graber, Johann Graber, Andreas Schwarz, address Andreas Schrag, Childstown, Turner Co., Dakota.

Kathrina Albrecht is dead. Christian Albrecht and Joseph Waldner may be found by addressing Bishop Jacob Stuckey, Lake View, McPherson Co., Kansas.

Bedjamin H. Schmidt, Benj Unruh, Jacob Schmidt, Peter Koehn, Benj Koehn, Abraham and Tobias Boese, John Jantz, Abraham and Johann Derks may all be reached by addressing Samuel Koehn, Lone Tree, McPherson Co., Kansas.

Solomon Schwarz is at Childstown, Dakota.

NOTICE.—We would prefer not to have the holders of notes against Russian brethren send them to us. All that we need is a description of the note, and the holders had better keep the notes in their own hands for the present, and if at any time we should need them we will inform the parties and ask them to send them. We are now only trying to find out who hold notes and against whom they hold them. There is no probability that many notes will be paid before the next harvest is gathered.

THE SEMI-MONTHLY ISSUE.—A few weeks more will tell, according to our "New Proposition," whether during the rest of the year, we shall be able to continue to issue our paper semi-monthly or not. We are almost afraid of the time—we almost fear we may not reach the desired number, but by the blessing of God we still hope. There are still a number of subscribers coming in, but "there yet is room." Friends, it is necessary to do all we can to secure permanently a semi-monthly issue.

GERMAN WITHOUT GRAMMAR OR DICTIONARY, or a guide to learning and teaching the German language according to the Pestalozzian method of teaching by object lessons. By Dr. Zur Bruecke, director of Chicago School of Modern Languages, &c. A new edition revised and enlarged, published by S. C. Griggs & Co., Chicago.

In this work the author follows the right method of imparting instruction. Object lesson teaching is the very best method of imparting instruction in any branch of learning, but especially so in the teaching of languages. We recommend this work to any of our English friends who desire to study the German language in its common every day use. May be obtained from this office. Price, 75 cents.

PROSPERITY OF NEWS PAPERS.—This is a subject that sometimes considerably troubles persons who are unacquainted with the business, and novices in the trade often see immense fortunes, where those engaged in it find it needful to use their utmost endeavors to gain a mere subsistence, and many still more unfortunate go on till, overburdened with debt and broken down in health, they are compelled to leave the business to others. These remarks are called forth by the reading of an urgent appeal of the "Review and Herald," a large and well patronized weekly, published by the Second Advent Society, at Battle Creek, Mich., recently made to its readers, on account

of a heavy indebtedness under which the paper is laboring, and which seriously impedes its general prosperity.

In addition to this we find in No. 9, of the "Brethren at Work," published at Mt. Morris, Ill., by M. M. Eshleman, the editor's valedictory, occasioned by his health giving way and his purse failing. He remarks: "I am broken down in health and spirits. I retire penniless and in debt. This will not be comforting to such as are thinking of starting a newspaper. I have paid a large price for my experience. Must I alone bear the burden? If God so wills—let it be so."

This is an experience which hundreds can give. The printing business is one of great care and anxiety—one that needs to be conducted with the utmost care and vigilance, and one that requires a continual outlay of money. And this is where so many make shipwreck. The injudicious outlay of means brings men into debt, and heavy debts will ruin any business. What a wise admonition the apostle gave when he said, "Owe no man anything."

REVEREND.—Why is it that some of our people persist in calling our ministers *reverend?* They are no more reverend than any other pious brethren, especially if they are aged and highly respected. Revere means to have respect for and to have a fear of, mingled with admiration. The title Reverend is very frequently applied where it is altogether out of place, to those who are not reverend. How unreasonable to call a young preacher that has hardly learned the first principles of the doctrine of Christ, a mere babe, Reverend. There are aged Christians, that have never preached, who are a hundred times more to be revered, than the young preacher who writes egotistically Rev. to his name, or hears others speak of him as Reverend so and so. Christ rebuked the use of titles, and the spirit of the gospel is decidedly at variance with the common practice of using them as they are at this day.

We can see but a single circumstance in which it would be advisable to use the much abused *Rev.*, and that is when it is necessary for any reason to make known the minister's calling, and in that case the term Preacher might answer just as well, and be fully as well understood by all parties. It is certainly very much out of place for our members to speak of our own ministers, especially in their presence, and call them Reverend. Such an instance would be almost sufficient cause for a rebuke, at least an exhortation. Our ministers are *preachers*, and let all members be satisfied to call them simply that in preference to titles which the Scriptures do not sanction, but virtually forbid. C.

CHURCH NEWS.

CHANGE IN THE "MEETING CALENDAR." In Augusta Co., Va., the appointments are changed as follows: Hildebrand's on the 2nd and fourth Sundays of the month; Kindig's on the 1st and 3rd Sundays of each month; Mount Pleasant, the 1st Sunday of each month.

FROM ALLEN CO., OHIO.—I have been to visit Pre. C. Culp to-day, who has been in delicate health for a considerable time. You probably remember that his illness was caused mainly by a fall from a scaffold nearly five months ago. I found him better than I expected. He is at present so he can be out some, and seems to be improving, so that we have reason to believe that he will again recover his health. The Lord bless the dear aged brother.

We had quite a storm in this vicinity on the morning of the 21st inst., blowing down fences, and unroofing some buildings. A great many people were considerably frightened, but no person was injured as far as we have learned. D. S.

DESTROYED BY FIRE.—The Mennonite Missionary buildings, on the Darlington ageney, near Fort Reno, Indian Territory, were entirely destroyed by fire on Sunday evening, Feb. 19th. The family of S. S. Haury, in charge of the station as missionary, suffered by this misfortune a very sad affliction in the loss of their little child which was suffocated in the burning building with three Indian children who were with them at the time. The fire originated from a defective chimney. The loss of these buildings (which were quite new yet) together with the four little lives is indeed not only a very sad affliction, but it seems especially unfortunate as this is the first effort thas has had any appearance of success, to establish a Mennonite missionary station among the Indians. But the Lord knows best, and all things must work together for good to them that love him.

FROM BRANCH CO., MICH.—I was made to rejoice very much because of your effort to send the HERALD semi-monthly. I think it much better to have it oftener and not quite so much at a time. It seems more like our meetings every two weeks. It would seem a good while between meetings to have only one every four weeks. By coming twice a month, the paper cheers us many more times during the year as it finds its way to our scattered homes. I am thankful to God that we are provided with our church paper, for I think it one of the strongest means at our command in our day to enliven the cause and bring souls to God.

It is really pleasant and edifying to sit down in peace and read the thoughts of brethren and sisters who write for us and manifest their love for souls through the dear HERALD. I read them many times with flowing tears, and wish I could become more able to send good thoughts abroad, and to declare the Gospel teachings of our dear, beloved Savior with more power.

Dear brethren, try to continue sending the Herald twice a month. I think one-half the brotherhood could and perhaps would rather pay one-half more than the regular price and have it continued semi-monthly, if you should not get the desired number of new subscribers.

H. FRIESNER.

CONFERENCE.—The Semi-Annual Conference of Virginia, for the spring of 1882, will be held at Hildebrand's church in Augusta county, on Friday and Saturday, the 12th and 13th of May. There will be public preaching on Saturday at two o'clock, and on Sunday following the communion will be observed.

"We give a warm invitation to bishops, ministers, deacons, and members from all parts to meet with us at our conference. All who feel disposed to come will be welcomed. Those coming by way of the Baltimore and Ohio R. R. will stop at Mount Sidney, where they will be met on Thursday previous, May 11th, by Bro. John W. Landes. Those coming by way of the Shenandoah Valley R. R. will stop at Crimony Depot, where they will be met with conveyances on the 11th of May. Those coming by way of the Chesapeake and Ohio R. R. will stop at Waynesboro, and inquire for F. R. Way, who will provide conveyance. We would be pleased to have brethren meet us from all parts of the country, believing that our labors together will not be in vain."

JACOB HILDEBRAND.

For the Herald of Truth.

WILL WE HELP?

That the HERALD OF TRUTH should be published semi-monthly is no doubt very desirable to a large majority of the readers. Local news and death notices are too long coming in a monthly paper, and there are other things that make a semi-monthly more desirable.

But we must look at both sides of this matter. Do we not ask too much of the editor? Should not the readers be willing to make an extra effort to raise the subscription to the required number? It

is easy for us to sit in our comfortable rooms and read the paper through and then perhaps find fault with the productions. The matter may not be so spiritual nor so interesting and entertaining as we would like it to be. This may be the result of ourselves being in a careless mood; or if the matter is really faulty it may be because the editor is overworked.

An editor should have a reasonable portion of time for recreation and prayer as well as study. Will we rob him of this? Can we afford it? Or will we raise the subscription that he may be able to hire help?

It takes much labor and care to fill the paper with profitable and edifying reading matter, and it would be preferable to have less rather than have it carelessly presented to the public. The aim should be continually to improve the quality of the matter rather than the quantity. This would be more edifying to both editor and reader. The want of the church is not so much more reading as more practice. She needs deeper piety rather than more study; more work rather than more knowledge. She does not need light so much as more willingness to walk in the light she has. At any rate we should not be so selfish as to burden the editor of our paper in order to gratify our taste for reading without trying to make the burden as light as possible.

We certainly do not wish those who labor for us to groan under the burden. If considerable money should be accumulated through our efforts to increase the number of subscribers, let us have the confidence in the brethren that the surplus will be used to the glory of God.

We need tracts for free distribution. Could our brethren do better than of the abundance with which the Lord has blessed them. to give a little for the dissemination of gospel truth and the saving of souls. In this all could work for the Lord to the upbuilding of his kingdom. Every man, woman and child could do something in preaching the gospel in this way.

The true principles of the gospel are not so well lived up to as they should be, and all should lend a helping hand to encourage others to purer and holier life. If you do not feel an interest in the saving of souls as you should, it is an evidence that you have not yourself come up into this higher, spiritual life which the Bible teaches. You need to come down to the feet of Jesus and get afresh the baptism of the Holy Spirit. Oh, how that will free us from the world, and inspire us to work in the vineyard of the Lord, and make our labor pleasant! "He that forsaketh not all that he hath cannot be my disciple."

JOHN O. SMITH.

Man's goings are of the Lord; how can a man then understand his own way?

For the Herald of Truth.

ADVICE TO THE YOUNG.

Dear young friends, brethren and sisters, and all who seek an interest in the merits of the blood of Jesus Christ: let us not get weary in well-doing, but work for Jesus while it is called to-day. The Savior says, To-day if you will hear his voice, harden not your hearts. Though dark clouds may overshadow us and temptation surround us, let us not become discouraged, but rather rejoice to know that through trials and tribulations we shall enter into the kingdom of Heaven.

Let us draw nigh unto God and he will draw nigh unto us; If God is for us, who can be against us; and if we cling close to him and hold out faithfull to the end, a crown of righteousness will await us in heaven, as the crown is only promised us at the end of the labor. Oh that our faith might daily increase. Let us all, who have made a beginning in the good work, try to be earnestly engaged that our daily walk and conversation may prove to be a bright shining light unto the world, that others might glorify our Father in Heaven. It is alone through faith we are enabled to overcome all our spiritual enemies, and clearly understand those mysteries which are incomprehensible to human reason; for reason, being born of man, is weakness, and is uncertain and easily errs; but truth, being born of God, cannot err. Reason therefore cannot go before and control, but must follow and submit to faith. It is by faith that being justified we have peace with God through Jesus Christ.

Dear reader, have you accepted the salvation that the grace of God has brought unto you? Are you denying yourselves of all ungodliness and worldly lusts, trying to live godly in this present world? I trust we have accepted him as our Savior. If so, he has purified and cleansed us and made us zealous for all good works.

You who have not yet accepted him and are still laboring under heavy convictions, take courage, give up at once, forsake the world and it's vanities. You can not realize how great the change will be after living to God instead of living in pleasure and sin, which is all folly and passeth as a beautiful rose; when the wind has passed over it, it is gone, and the place thereof shall know it no more. How important and of what value our never-dying souls are! Why are we so prone to sin, and not willing to learn of him, meekness and lowliness in heart? We should find rest for our souls in this world by ceasing from sin, but it is not the rest of heaven we must labor, and our rest is beyond. How sweet will that rest be to my soul! Oh that we might strive to enter in at the strait gate, for straight is the gate and narrow is the way which leadeth unto life and few there be that find it. How solemn to think that we could all be saved and will not, for God does not desire the death of the wicked, but that all should repent and live. The time will soon make its appearance that we must appear before the judgment seat of Christ, and give an account of our stewardship.

"Happy those servants of the Lord,
Who their Master's will obey;
How rich how full is their reward,
Reserved until the final day."

FANNIE K. LANDIS.

For the Herald of Truth.

GOD GLORIFIED.

"Them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

Such is the rule by which Jehovah proceeds in dealing with his church and with individuals who profess his name. Consequently when professions were truly spiritual, when their aim was solely to please God, and when they were the means of making persons active for the conversion of souls, the Lord put great honor upon them. It is written of them, "And the disciples were all of one heart and one soul." The love of Jesus filled every heart, zeal for God ruled in every bosom, and sympathy for perishing sinners beat with every heart.

The business, the grand business of each and of all, was to extend the empire of truth and holiness, to demolish the kingdom of ignorance, cruelty, and crime, and to erect the kingdom of truth, kindness and purity. The Lord was among them as in Sinai, and the presence of the Lord is the glory of his church. When God is present he fills us with his love, gives us power to do his will, and we throw all our energies into his work, then we can joy in God and rejoice with each other. Our differences are forgotten or overlooked, and love covers a multitude of sins. The farther we are from God the greater and more important our differences appear; the nearer we live to him, the more love we feel and manifest towards each other.

That was a most important prayer presented by Moses for the church in the wilderness: "Let the beauty of the Lord our God be upon us, and establish thou the works of our hand upon us; yea, the work of our hands establish thou it." The beauty of the Lord upon a church stands in purity, power and union. When this blessing is enjoyed, the pure doctrines of the Gospel are believed, loved and prospered, the pure doctrines of the New Testament are Scripturally administered and valued, pure discipline in the church is kept up, and purity appears in the conduct and conversation of the members. Then the power of God attends the work and the sinner bows at the feet of Jesus,

lays down the weapons of his rebellion, and receives the promised pardon, the saint is strengthened with might in his inner man, and walks in all the ordinances and commandments of the Lord blameless. Then heart is knit to heart, as the heart of David was knit to the heart of Jonathan, and the love of Jesus cements the souls of the Lord's people in one. The love of Jesus, zeal for God, and concern for souls, like a three-fold cord, binds all together and they cannot be easily severed. Every member loves the brethren and sisters, every member prays, every member works, every member feels a deep interest in the cause of God, and every member pants for the conversion of souls.

O, may the beauty of the Lord be upon his church, and then will she be honored indeed! Nothing can be more delightful than to see the Lord's people united together as the heart of one man, walking together as an affectionate and holy family, filled with the Savior's love and blessed with the presence of God. Then believers flourish as the palm tree and grow like a cedar in Lebanon. "I, saith the Lord, will be a wall of fire round about, and the glory in the midst of her."

But we do not half realize the value of the presence of God; therefore we do not prize nor pray for it as we ought. We are too well satisfied if members only attend the meetings, and persons now and then join the church. We do not consider what the church was once, and what the Lord did in the apostolic age; therefore we do not ask, Where is thy former loving kindness? We do not believe or understand or expect the gracious promises of our faithful Lord, where he says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name I will do it." This refers not to his miracles, but to his ministry; not to what was done for the body, but the soul. This promise had a fulfillment on the day of Pentecost, and was constantly being fulfilled in the apostolic age. Souls were converted by thousands, and this was a greater work than Jesus performed as the Preacher of righteousness, the Messenger of the Lord of hosts. The promise still stands good, but do we believe, do we ask in faith for the conversion of souls, do we expect because Jesus hath promised and because in answering our prayers the Father will be glorified in the Son? This should be our object in seeking the conversion of sinners. This should be the mark at which we aim in all the means we use, that the Father may be glorified in the Son.

The promise is plain. God is faithful, and Jesus will be true to his word; but we are faithless, we are prayerless, and worldly minded. O, if every member panted for the presence of the Lord, prayed for the presence of God, came to the ordinances expecting the presence of God, how different would our meeting be! What peace, what purity, what power would be enjoyed! God would honor us because we honored him.

NOAH STAUFFER.

THE GREAT PHYSICIAN.

BY JOSEPH W. BLOSSER.

I will give you an account of a remarkable case of healing in answer to prayer that occurred under my observation last winter. The subject, Miss Ida Whitehead, living four miles northwest of Macon, had been a confirmed invalid for six years, and during the most of that time, especially the last year or two, she was closely confined to her bed.

The writer was her physician for three months last summer, several other physicians having exhausted their skill in vain efforts to relieve her of the complication of diseases which prostrated her. At last, having become thoroughly convinced that the case was not amenable to medical treatment, I informed her and her friends of my conclusion, declining to treat her any further, at the same time assuring her of my belief that the *great Physician* would heal her according to the promise in James 5: 14, 15, if she and others would offer up the prayer of faith.

She did not lay hold of the promise at that time, but about four months afterwards at a holiness meeting which was held in the vicinity of her home, her father requested the prayers of all believers to be offered up at a certain hour for the healing of his daughter, and about ten minutes after the appointed time, while the family were still engaged in prayer around her bed, she suddenly sprang out of bed exclaiming that she was healed.

I visited her the next day and found her going about the house, and after careful examination could detect no symptom of disease, except paleness and emaciation, which disappeared in a few weeks. I asked her to tell me what her experience was at the time she was healed. She replied that when her friends kneeled around her bed to pray, she asked the Lord to give her strength to believe that she would be healed right now, and then she realized that she was healed, and at once sprang up, exclaiming, "Jesus has healed me."

She also testified that she experienced a great spiritual blessing at the time that she was healed. She had been a Christian for years before, and in all her sufferings exhibited wonderful patience and submission to the will of God. Now she expressed herself as having been made new in soul as well as body.

It is now over six months since she was healed, and when I last saw her, a few weeks since, she was in the full enjoyment of perfect health.

The case is well known in all this region of country, and has excited great wonder. Dr. Charles Atterberry, who has been the family physician for years, considers it no less than a miracle. He or Miss Whitehead may be addressed at Macon, Mo.

But for the dark unbelief of the professedly Christian world, such cases would be so common as not to excite wonder nor arouse incredulity. For one, I believe all the promises of God to-day, and can testify that Jesus heals all diseases, and his blood cleanses from all sin. This is full salvation. Praise the Lord for such salvation.—*The good way.*

I DON'T KNOW HOW TO BE USEFUL.

"*I don't know how to be useful,*" said Emily Wilmot, as she sat reading a little book that urged every one to do good in some way or other. "I wish to be good, I am sure," said she "but *I don't know how to be useful.*"

Now at the time that Emily said this, she had a good home, money to spare, plenty of tracts and small books, to give away when she thought proper, and clothes that she never intended to wear again. Her parents were very indulgent to her, so that she might have done good in the neighborhood in a hundred ways; but alas! though she knew much, she knew not God. though she possessed many things, she possessed not that love towards others, which all feel who truly love their Lord and Savior. No wonder, then, that Emily should say to herself, "*I don't know how to be useful.*"

Oh! what a mercy it is, to have the love of God in our hearts! How it disposes us to be kind and useful to others; and to forgive them their trespasses, as God, for Christ's sake, has forgiven ours.

If any one among my readers should say, like Emily Wilmot, "I wish to do good, but *I don't know how to be useful,*" let it be remembered that it is not having abundance that enables us to do good, so much as having the will *to be useful.* One person may have much, and part with nothing: another may have little, yet with that little be *very useful*: for the least thing we bestow, and the least action we perform, with a proper motive, is not in vain. A cup of water given to a follower of Christ in his name, shall not lose its reward.

Mary Turner lived in a small house, with a little piece of ground at the back of it. She was without many of the comforts which Emily enjoyed. She had neither money in her pocket, nor clothes to give away; and her mother, with

whom she lived, was very poor; but Mary had a heart that loved God, and delighted to do a deed of kindness to another. I will tell you how she spent one of her summer days.

She awoke very early, and thought to herself, "Oh! how many things I could do *to make myself useful*, if I had the time; but the day would not be long enough to enable me to do them: however, I must not waste my time in complaining that I have not more of it." So up she jumped and was dressed in a few minutes. Kneeling down by the side of her little bed, she returned thanks to the mighty God for protecting her through the night, and prayed him to guide her through the day. This prayer she put up in the name of her Lord and Savior Jesus Christ; for she had been taught that it was for his sake alone that she could hope that her praise and prayer would find favor with God.

To make her little room tidy, and to get her breakfast, took but a very short time; for it is astonishing how much we may do in a little time, when we are really disposed to be industrious.

After knitting half an hour at a pair of stockings, she took a basket in her hand, into which she had put a few little things. And first she called on poor Deborah Jones, for she had promised to make her breakfast for her, poor Deborah being ill, and having no one to wait upon her. She rapped at the door, and then, putting her finger through a hole, she lifted up the wooden latch, and found Deborah just awake. After asking how she had passed the night, Mary began as nimbly as she could to bustle about the kitchen, and to *make herself useful*.

She lighted the fire, put on the tea-kettle, swept the house, and dusted the chairs and table, and then went to Deborah Jones. In ten minutes, Deborah was up and dressed, and in as many more Mary had made her bed, swept the room, opened the window, and was in the kitchen making a cup of tea. While Deborah drank her tea, Mary read the 23rd Psalm, beginning with "The Lord is my shepherd, I shall not want:" a delightful Psalm for the poor to read, and all who are in affliction; and for those who are drawing near to the gates of death.—No sooner had Deborah had her breakfast, than Mary began *to make herself useful*: very soon the tea things were washed up, and set in order in the cupboard; the table wiped clean and all made comfortable. Mary then took up her basket, and wishing Deborah a good morning, went along through the village. Very soon she met a poor man, who asked charity.

"My little girl," said he, "can you spare a halfpenny to a poor man, who has a lame arm and cannot work?" "No," replied Mary, "for I have no money; but I will give you a little book that you may sell for a penny, if you will promise me to read it before you sell it." "That I will do," said the man, "if it is not too hard." Mary looked in her basket, and gave him "The Life of William Kelly, or the Happy Christian." "I wonder whether he will read it," said Mary to herself, as she walked away; "but, O yes! I think he will, for he promised he would."

They who mean to do right themselves are not apt to think evil of others; and Mary made up her mind that the tract might be useful.

She afterwards stopped at two small houses, to teach some children to read words of one syllable; and then called to leave something she had promised to the old blind blacksmith, who lived at the corner of the road, and read to him a little book, showing how God in his mercy becomes eyes to the blind, and feet to the lame; and guides them, by a way which they know not, to the kingdom of heaven. She dined at her aunt's, and after dinner had a delightful play with her cousins in the fields; for she was ever of a cheerful disposition. She lent some tracts in the village; rebuked a little girl who had told a lie; comforted Ann Palmer, who had lately lost her mother, and encouraged her to believe they would meet again in heaven; and read a tract to poor blind Susan. Thus did Mary Turner, without money, and with few means, *make herself useful*.

Thus did this simple child visit and assist the afflicted, instruct the ignorant, relieve the poor, reprove the wicked, encourage the good, and spread the gospel of our Lord and Savior Jesus Christ. If ever, then, you should feel disposed to say to yourself "I don't know how to be useful," call to mind the usefulness of little Mary Turner.—*Youth's Friend.*

THE CHRISTIAN'S REST.

"For we which have believed do enter into rest." Heb. 4: 3.

There are two rests spoken of in the Bible. The one is the rest of the Sabbath, the other the rest for the people of God. See Gen. 2: 2. and Heb. 4: 4, also 4: 9. The first is typical of the second. It is easy to determine that in the above text the apostle had particular reference to the latter; for he says, "*For we which believe.*" God has instituted the rest of the Sabbath alike for good and evil, for man and beast. We need no particular faith to enjoy this rest, and as the apostle here speaks of a particular rest or a special enjoyment he must mean something else than the literal Sabbath.

The apostle was here writing to the converted Jews, and so uses argument to confirm their faith with which they were familiar. The Jews, as the people of God, had a rest promised them in the land of Canaan. Of that rest they failed because of their unbelief. Now the purpose of the apostle was to prove that there was a similar rest promised to the people of God long before this time, and to which *all* his people were invited. This rest was not restricted to the Jews only, but offered to all who shall confess with the mouth the Lord Jesus, and shall believe in their heart that God had raised him from the dead. Rom. 10: 9. This rest was not that of the promised land, but rest as God himself had when he had finished the work of creation. That was a peculiar rest, it was without toil or weariness; for he did not enjoy it until *all his work* was finished. Now, blessed be God, his people are invited to the same rest—the rest of God,—to enter into that rest which he enjoyed when he had finished the whole work of creation. The happiness of all his saints was to be like that. It was to be in their ease also a rest from toil, to be enjoyed only at the end of what they had to do.

The whole design of the apostle's teaching was to prove that Christians would attain to such a rest. What more exalted idea of happiness can there be than to participate in that rest, where we shall cease from all wearisome toil, and burdensome cares, and have the peace, the repose the freedom which God enjoys? Of this rest the sabbath and promised land were emblems. But they to whom the promise was made did not enter in, but some shall enter in, and the promise therefore is left to us. As they to whom the promise was first made did not enter in because of unbelief, so only *we which believe* shall be enabled to enjoy the heavenly rest, the new Jerusalem. As already remarked, this implies a peculiar faith—a faith which can only be received from above, and is only given when self is entirely gone out of man, and he feels his lost condition, just like the publican whose heart was too full and could but exclaim, "God be merciful to me a sinner." When man comes like the Jews at the day of pentecost under the preaching of Peter, the heart can but utter "Men and brethren, what shall I do to be saved?" It requires a faith like that of the nobleman of whom Jesus says, "I have not found such faith, no not in Israel," or the woman who had been an invalid above eighteen years, and had spent all her living for relief, when she had nothing left, she said *within* herself, "If I touch but the hem of his garment." Now, if we lack we must seek from above. James says, If we lack wisdom ask of God, who giveth to all men liberally.

Having tried to explain the different rests, and that they are all emblems of the great rest, I will now more particularly notice the country to which believers only can attain. The apostle speaks of heaven, Heb. 4: 4, 11, and as such we will consider it. In the first place we

e that Jesus himself says it is a e of "many mansions: if it were o, I would have told you. I go to are a place for you. And if I go to are a place for you, I will come n, and receive you unto myself, that e I am ye may be also." Thanks be to that we may have the privilege to ith our blessed Redeemer, if we but ve in his name, apply his shed blood r hearts, and

"Bear the cross, endure the pain,
Supported by thy word."

is should inspire us with greater to be more faithful workers in his ard. What are the scoffs and jeers is world, which are but for a season, compared to the privilege of enjoyan eternity with Jesus. What is the d that it seems so hard to get loose ! This place which we seek is a r country. The apostle in Heb. 9: 16 "But now they desire a better try, that is, a heavenly, wherefore is not ashamed to be called their ; for he has prepared for them a Yes, he has prepared a city for ose who love him with their whole s, soul, minds and strength, and are shamed to confess him before men. will he also confess us before his er, who is in heaven. It is not suffi for us to say we seek a better try, but our actions, walk, and conation should say we seek a city yet to ; for it is only they which believe shall enter in.

ul in speaking of the faith of the fa says, "These all died in faith, not ng received the promises, but having them afar off, and were persuaded of , and confessed that they were strand pilgrims on the earth, for they that uch things declare plainly that they a country," Heb. 11: 13, 14. It was by what they said, but by faith—h the apostle was explaining—that declared plainly that they were not is world, but sought a better country. *ur* conversation should be in heaven, hich we are if so be that we are been of God. How sadly neglected is this. often have I thought when we meet, re is our conversation? Is it in en or on earth? By this we can exne ourselves of what we are begotten, what country we are seeking. We ld examine ourselves daily to see her we are of those which believe, ing that our time in this world at est cannot be long. Let us take of Paul's words where he says, owing this, (our time is short) what ner of man ought we to be in all holy ersation. Be ye therefore sober and unto prayer." J. M. HERR.

N can deceive himself and his fellow but he never can deceive God. e never deceives himself so much en he thinks he is deceiving God.

Miscellany.

AN ATTEMPT was made on the 2nd of March to assasinate Queen Victoria at Windsor Castle, by Roderick McLean. He fired a pistol shot direct at the royal carriage which was about thirty paces off, but the bullet struck the ground before reaching the carriage. McLean was lately discharged from an insane asylum.

MISSIONARY PROGRESS.—Think of Robert Morrison's waiting seven years for his first convert in China; or Adam's ten years at Port Natal; or the London Mission Society's ten in Madagascar, and thirty in the Madras Presidency without any, and fifteen in Tahita for its first convert; or the Baptist's twenty-one years for twenty converts among Teloogoos, as compared with the gains of the last ten years, counted by tens of thousands.

Married.

RHODES—MURRY.—On February 26th, at the bride's residence, by Bishop Samuel Coffman, Bro. Joseph Rhodes and Sister Harriet Murry, all of Rockingham Co., Va.

HERSHEY—MOSSER.—In Linn Grove, Adams Co., Ind., Feb. 26th, Bro. David Hershey and Sister Susanna Mosser, of the Amish church. May the Lord bless them.

MARTIN—EBY.—February 25th, at the bride's residence by Bishop Michael Horst, Bro. Jacob A. Martin, of Franklin Co., Pa., and Sister Fannie Eby, of Washington Co., Maryland.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

RANNIE.—On the 29th of Jan., in Hay, Huron Co., Ont., infant of Samuel and Leah Rannie, aged 1 month and 29 days.

KARCHER.—On the 19th of Feb., in Hay township, Huron Co., Ont., widow Karcher, aged 88 years and 10 months.

GASCHO.—On the 17th of Jan., in Hay, Huron Co., Ont., Joseph Gascho, aged 89 years. He left an aged companion, and four children with large families He was for many years a faithful member of the Amish Menn. church and an early settler of the township when the surrounding country was yet a wilderness.

MARTIN.—On the 24th of Feb., in Washington Co., Maryland, Sister Anna Martin, wife of Pre. John Martin, aged 71 years, 8 months and 4 days. She was buried on the 25th at Miller's Meeting-house, in the presence of a large number of relatives and friends. Discourses appropriate to the occasion were delivered by Jacob Oberholser, Adam Bear and Daniel Roth, from Heb. 4: 9, and Rev. 14: 12, 13.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

PETER YODER, of Medina Co., Ohio, whose death we briefly noticed last week, was born in Lehigh Co., Pa., Jan. 7th, 1808, and came to this neighborhood twenty-eight years ago, and for several years lived on the farm now owned by John Smoyer, and then moved to the farm on which he died. He was married to his surviving widow 46 years ago, and 11 children—7 sons and 4 daughters—were born to them, all of whom are living and all were present at the funeral. He became a member of the Mennonite Church early in life, and remained a faithful and devoted member, and for many years was a deacon in that body. He stood high in the estimation of the community. Was a devoted husband, a kind father, and beloved by all. He was sick for several months of pneumonia and other troubles and died Feb. 11th, aged 74 years, 1 month and 4 days. The funeral was largely attended on the 14th. Services by E. Hunsberger, assisted by M. Leatheaman.—*Wadsworth, Medina Co., Ohio, Paper.*

YODER.—On the 21st of Feb., in Columbiana Co., Ohio, of bronchitis and dropsy, Sister Magdalena Yoder, widow of the late John Yoder, aged 72 years and 28 days. She was buried on the 22nd at Nold's Meeting-house, where appropriate services were held by Henry Beery of Medina county. She leaves three sons, three daughters and a large circle of relatives and friends to mourn their loss.

GASCHO.—On the 21st of Feb., in Huron Co., Ont., Veronica, wife of Pre. John Gascho, aged 41 years, 5 months and 9 days. Her infant babe was buried with her. She leaves a bereaved husband, eleven children and one grand-child.

DOMER.—Feb. 26th, near Blue Springs, Gage Co., Nebraska, of pneumonia, Charles Alvin, son of J. and Martha Domer, aged 6 months and 7 days.

HAMILTON.—On the 2nd of March, at Columbus, Cherokee Co., Kansas, of typhoid fever, Fannie Ann, wife of B. F. Hamilton, aged 21 years, 6 months and 24 days. Sister Hamilton was married only two months and two days; her maiden name was Miller. She was baptized last fall, and has lived faithful to her vow: and when she found that she must leave this world she admonished all her friends that they should so live that they might meet her in heaven. This is a loud call to her four brothers and two sisters, who have not yet professed to live for Jesus. Services by minister Apple in English and Michael Mishler in German.

STUTZMAN.—On the 24th of Feb., in Fulton Co., Ohio, of inflammation of the bowels, Elizabeth, wife of Moses Stutzman, aged 54 years, 9 months and 15 days. She was a sister in the church and leaves a sorrowing husband and 10 children to mourn their loss. Her maiden name was Boller. She suffered only a few days. On the 26th she was buried. Services were held by C. Freienberger, J. Wyse, and C. S. Stuckey, from Matt. 26: 42—51.

SCHAD.—On the 23rd of February, near Archbold, Fulton county, Ohio, of the infirmities of old age, Joseph Schad, aged 83 years, 10 months and 19 days. He was a member of the Amish Mennonite church. He was buried on the 25th, on which occasion discourses were delivered by N. Kinig and C. Freienberger.

SCHAD.—On the 23rd of Feb., near Archbold, Fulton Co., O., ——, child of Joseph P. and Barbara Schad, aged 1 year and 16 days. Buried on the 25th. Services by C. S. Stuckey.

[The last two mentioned were buried together at the same time near Lockport. The old brother was the child's grandfather.]

MARTIN.—On the 22nd of Feb., near Hopedale, Tazewell Co., Ill., Christian Martin, aged 76 years and 26 days. He was a peace-loving member of the Amish Mennonite church. He was buried on the 25th. Services were held at the house by John Naffziger, Joseph Springer and Christian Naffziger, and at the meeting-house by Noah G. Augspurger. He leaves a widow and four children.

KENEGY.—On the — of February, Anna Maria, daughter of Solomon and Nanny Kenegy, aged 3 years, 4 months and 23 days. She was buried on the 17th, at the Union Meeting-house in Logan county. Services by John P. Kinig and John Werri.

WEAVER.—On the 28th of February, in Cambria Co., Pa., of inflammation of the brain, Bro. Henry Weaver, aged 32 years, 1 month and 4 days. He was buried March 2nd at the Weaver Meeting-house grave-yard. He leaves a bereaved widow and three children to mourn their loss. He was a kind father and a faithful member of the church. The large number of people present showed the high esteem in which he was held by the community at large. Services by Samuel and Jonas Blough, from Isa. 40 : 7, 8.

CONWER.—On the 23rd of Feb., in Landsdale, Montgomery Co., Pa., Reuben, son of Samuel and —— Conwer, aged 4 years, 2 months and 5 days. On the 26th he was buried at Leidic's Graveyard, where services were held at the house by H. Godshall in German, and Frank Cassel in English and by Pre. Dengler at the church, from Thess. 4 : 13.

CLEMMER.—On the 26th of February, in Franconia, Montgomery County, Pa., of consumption, Sallie, daughter of Josiah and Sallie Clemmer, aged 17 years, 4 months and 13 days. She was sick about one year, when it pleased the kind heavenly Father to relieve her of her sufferings, and we trust she is numbered with those who have washed their robes and made them white in the blood of the Lamb. Services were held at the house by Jacob Gehman and Jacob Loux, and at the meeting-house by Henry Nice and Isaac Moyer, from Lam. 4 : 21.

RISSER.—Feb. 18th, near Brunnerville, Lancaster Co., Pa., Bro. Christian Risser, aged 82 years, 11 months and 24 days. Funeral on the 22nd. Text, 1 Cor. 15 : 58, 57. Buried at Hammer Creek meeting-house. Old Bro. Risser was a faithful Christian.

GROSH.—Feb. 27th, in Marietta, Lancaster Co., Pa., of dropsy, Sister Elisabeth Grosh, aged 68 years, 11 months and 6 days. Funeral on the 2nd of March. Text, Phil. 1 : 21. Buried in Marietta Cemetery. Sister Grosh was a kind and loving sister.

GARBER.—March 1st, in East Donegal, Lancaster Co., Pa., Bro. Christian S. Garber, aged 52 years, 8 months and 8 days. Funeral on the 4th. Text, Amos 4 : 12. Buried at Bassler's Meeting-house. Many people gathered together to show their respect for the beloved brother.

HERNLY.—On the 25th of February, in Elkhart county, Ind., of membraneous croup, Warren C., son of Simon and Emeline Hernly, aged 2 years, 6 months and 2 days. The death of this dear child falls heavily upon the sorrowing mother. Only about six months ago the husband and father was taken by the hand of death; now the only child is borne by angel bands to the bright realms beyond, and leaves the dear sister's heart burdened with double sorrow over her double affliction. May a Heavenly Father's love be a very present help in the time of need, and may this sad event lead us all nearer to the dear Savior. Truly says the Poet:

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own, O death."

Services by J. F. Funk.

MINNICH.—On the 22nd of January, in Landisville, Lancaster Co., Pa., of membraneous croup, Lizzie, daughter of Simon B. and Mary Minnich, aged 1 year, 7 months and 24 days.

"We loved this tender little one,
And would have had her stay,
But let our Father's will be done;
She shines in endless day."

LICHTI.—On the 20th of February, in Logan Co., Ohio, Peter Lichti, aged 42 years, 9 months and 18 days. He was a faithful brother in the Amish Mennonite church, and leaves a wife and two children. He was buried at the Union House in Logan Co. Services by John P. Kinig and John Werri.

Letters Received.

WITHOUT MONEY.

Fannie K Landis, Emma M. Hershey, A Wambold, H H Good, A B Ramer.

WITH MONEY.

A—John J Augsburger, L G Augsburger, John Augsburger, George Altschu, J L Amstutz, J & Helen Allert.

B—Amos Buckwalter, J K Burkholder, Christian Bergey, Jacob M Bender, Ephraim Basinger, J S Bare, H Becker, C D Byler, Levi Beck, H Barkman, J Beshmon, Daniel Brenneman, John E Brubaker, Pre P Boesenger, Samuel Brunk, S M Burkholder, Andreas Birky, David Bengle, Linden Bute, L S Beam, Daniel Beechey, Brenneman & Keil, David Brubaker, J N Brubacher, Daniel Buchwalter.

C—John M Clemmer, Mrs Mary E Clark, W P Clever.

D—Solomon Detweiler, John N Durr, Christian Deffenbaugh, H Dalke, Peter D Diller.

E—Mrs B Edleman, Henry Ehrisman, Daniel Eicher, Martin Eicher, G W Enders, Isaac W Eby, C Epp, Isaac W Eby, Samuel Esch.

F—Harvey Friesner, J S Funk, Esther Frick, J R Fretz, Barbara Fretz, Maria Fretz, G Fast, H A Frederick, John Fast, Jacob Flaming, Cornelius Funk.

G—J B Gerig, Mrs J S Geil, John Gingerich, Elias B Glick, Jonas Grobh, John D Gingerich, Goerz & Ewert, Joseph S Gerig, John Gerig, Caleb Graybill, Andrew Good, W C Goodrich, Christian Good, Christian Gingerich, Peter Geiser, Samuel Grabill, Ephraim Grabill.

H—Jos Hostetler, John D Hershberger, Joseph S Heiser, William Hershberger, Noah H Hershey, L Hipple, A K Honsberger, D Honsberger, H Hunsberger, Kate Haverstick, J Harms, W Hiebert, M Hofer, Christian Honderick, J L Huyer, Annie L Heller, Benj B Haldeman, John Henderson, Jacob Hunter, Peter Haun, John Hofer, Elizabeth Hostetter, Abraham Huber, Benj Hess, Henry Huber, Mary Hostetter, Michael Hause, Dr F Herring, John Hershberger.

J—Samuel Jutzi, J P Janzen, David Johnson of D, Pre David Johnson.

K—Joseph Kauffman, J C Kenagy, Abram Kratz, C Kopfeld, J A Klansen, Christian Kindig, E J Kindig, Joseph Klopfenstein, Frederick Kersnch.

L—Christ Leicht, John T Lee—agt, Alphens Landes, Benj Lehman for D P Lehman, Wm A Lemmn, Isaac E Lehman, J R Loucks, Matthias Lochrone, J K Lehman, J S Landes, Nicholas Leichty, Jonathan Leisy, Samuel Lefever.

M—Barbara J Miller, John A Miller, Daniel D Miller, Daniel B Miller, David S Miller, Levi D Miller, Benedict P Miller, Eli Mast, H Martin, Michael Musser, Jacob B Miller, Andrew S Mishler, T U Miller, Henry McKay, J G Mehlhorn, David H Martin, Samuel H Martin, Catharine Miller, S A Mishler, Catharine B Metz.

N—David Nafziger, Jacob Neufeld, John Nickel, Abraham Nold.

O—G Otte, Henry W Otterbein.

P—A Penner, S J Plank, D W Pennypacker.

R—Samuel Reesor, Nicholas Ruby, E B Ridenour, B M Rutt, W B Rittenhouse, M H Rittenhouse, John Rittenhouse, A W Reimer, C Ranseyer, Simon J Ressler, Daniel Roth, Emma Roum, Christian Rogy, John Roth, Henry F Rohrer, Christ Ravenacht.

S—Peter Straus, J M Smoker, Samuel Schrock, Jacob Stamm, Isaac K Stoltzfus, Daniel Shenk, Frederick Stively, D K Shelley, N B Sinckey, Martin Stuhly, J W Shoaf, Isaac S Shantz, John R Snyder, Peter Strahm, Grafton Swisher, J B Schnetzler, Jacob Schmidt, Daniel Shenk.

T—J H Theissen, Noah Troyer, Paul Tschetter.

U—P T Unruh.

V—John C Voth.

W—Philip Wismer, Jephtha Wyse, P Wiens, C Wedel, P P Warkentin, Fred Wall, John C Wenger, Susanna Wygandt.

R—Hannah Yoder, Daniel H Yoder, Joseph J Yoder, John S Yoder, John Yaggy.

RZ—Levi B Zug, Christian Zehr, A K Zeigler, John Zook, Maria Zimmerman.

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AT EASTER.

No winds of winter sweep abroad,
No more the icy chill and gloom,
Before the altars of the Lord
Our Easter lilies sweetly bloom.
We crown anew our King to-day,
Who wore the thorns through shame and scorn,
Before his altars here we lay
The offerings of the Easter morn.

Not myrrh and incense of the East,
Not jewels and perfumes we bring;
These common treasures are the least
That we could give an earthly king.
But to thy courts we come to-day,
Within thy temples set apart,
Before thy altars here to lay
The Easter lilies of the heart.

Dear Lord! the idols of the past
Were clay! We worship thee alone,
And from the tomb of doubt at last
The angels roll away the stone;
And gazing in the vacant place
Where soldiers kept in vain their ward,
Our eyes of faith may gladly trace
The garments of our risen Lord.

We keep within these courts of thine
The beauty of the Easter hours,
And lay before the sacred shrine
The silent worship of the flowers.
Not these alone thy courts to-day;
Thou dwellest in no place apart,
But here before thy feet we lay
The Easter lilies of the heart.

For the Herald of Truth.

A NOBLE DETERMINATION AFTER A CONFLICT.

GOD'S COUNSEL AND GLORY.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." Psalm 73 : 24.

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1 : 12. It has always been the lot of God's people in this life to pass through trials and temptations, more or less, which was also the case with Asaph the Psalmist, as we see in the Psalm in which the above text is found. As he could not understand why it was that the wicked were often so prosperous in this life, and why they were not troubled and plagued like other men (the godly). "Their eyes," he says, "stand out with fatness, they have more than heart could wish," v. 7, while "many are the afflictions of the righteous." It seems he was almost overcome in temptation to renounce the way of holiness. "As for me," he says, "my feet were almost gone; my steps had well nigh slipped." "For I was envious at the foolish, when I saw the prosperity of the wicked." v. 2, 3. "They set their mouth against the heavens." v. 9. "They say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. "Verily I have cleansed my heart in vain, and washed my hands in innocency." (So he thought in his temptation). For all the day long have I been plagued, and chastened every morning. v. 11—14, (felt condemned for his shortcoming). When I thought to know this (why the wicked prosper, and the righteous are plagued and chastened), it was too painful for me (too deep and mysterious, he could not comprehend it); until I went into the sanctuary of God; then understood I their end." v. 16, 17. The sanctuary is a place "where prayer is wont to be made," and where the holy Scriptures are read and expounded, a very proper place to learn the difference there is between the righteous and the wicked, in time and in eternity,

After the Psalmist understood the end of the wicked, he no longer envied them in their worldly prosperity. "Surely," he says, "thou didst set them in slippery places; thou castedst (or castest, Ger.) them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. v. 18, 19. "Thus," says he, "my heart was grieved, and I was pierced in my reins. So foolish was I and ignorant," etc. v. 21, 22. He now freely acknowledgeth his folly and ignorance in the matter. "Nevertheless I am continually with thee: thou hast holden me by my right hand." v. 23. He now gives God the honor that his steps did not altogether slip, by saying, "Thou hast holden me." It seems the Psalmist was now fully satisfied and confirmed in his faith. He firmly resolved henceforth to be governed by God's counsel, saying, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He had been taught a good lesson in the sanctuary, by learning the end of the wicked.

It is true, the wicked often live in great splendor and worldly prosperity, and, like the rich man, "fare sumptuously every day;" living in "the pleasures of sin for a season." But it is also true that they shall finally "be punished with an everlasting destruction." And, although the righteous must here pass through great tribulation, sorrow and distress, yet their end will be eternal life. Therefore, "thou shalt guide me with thy counsel." Although it will lead me on the narrow path, through sore trials and temptations, thou wilt "afterward receive me to glory." What a noble determination was this of the Psalmist, after the recovery from his temptation. "Thou shalt guide me with thy counsel." O, may his determination be ours also! We greatly stand in need of a guide through this wilderness of woe. No one is so able to guide us as the Lord God, the all-wise Creator and ruler of the universe, who is "so wonderful in counsel." "This God is our God for ever and ever: he will be our guide even unto death."

The word *counsel* has different meanings. In one sense we may take it to mean God's holy word, his teachings and advice to mankind. After Daniel had explained Nebuchadnezzar's dream, he said, "Wherefore, O king, let my *counsel* be acceptable unto thee, and break off thy sins by righteousness, and thine iniquity by showing mercy to the poor." This was a wise counsel, as the counsel of God also is to us.

The Mosaical dispensation was called "the counsel of the Most High," to which the Psalmist doubtless had reference in the text.

The preaching of John the Baptist was called the counsel of God. As we find, "All the people that heard him, and the Publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected *the counsel of God* against themselves, being not baptized of him." The holy gospel which God sent to us by his Son is his counsel. He says, "This is my beloved Son, in

whom I am well pleased, *hear ye him.*" He fully made known unto us the counsel of God.

Jesus, after his resurrection, commanded his apostles to "preach the gospel to every creature," and to teach all nations, "teaching them to observe all things whatsoever he had commanded them." They also faithfully obeyed his command. And Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." And to the elders of Ephesus he said, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20 : 20, 21, and v. 27 he says, "I have not shunned to declare unto you *all the counsel of God.*" Thus the gospel is the counsel of God, which is an infallible guide on which we may safely depend. Man is a fallen creature, alienated from the life of God, and by sin and disobedience became most wretched and miserable, yea "dead in trespasses and sins.

For this reason God in his infinite mercy devised means to restore man again to a state of peace and happiness, yea, he even "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." "God is not willing that any should perish, but that all should come to repentance." This is what his counsel demands of "all men everywhere;" "that they should repent and turn to God, and do works meet for repentance; yea, that they should repent and be baptized every one of them, in the name of Jesus Christ for the remission of sins." But mark ye, that his counsel demands strict obedience. It further demands a total reformation of life, a true conversion from the power of Satan to God, and from darkness unto light, a new birth, a renewing of the mind, a spiritual-mindedness, that we walk after the Spirit, walk as Christ walked and follow his example, "be not conformed to this world," and "mind not high things," that we must become meek and humble in heart, enter in at the strait gate and walk on the narrow way, that we must deny ourselves, take up the cross and follow Jesus, and "he that forsaketh not all that he hath cannot be his disciple." It demands that we, his followers, love the Lord our God above all things else, and that we love one another with a pure heart fervently, that we love our neighbor as ourselves, and do unto others as we would have them do unto us, that we let our light shine before men, that they may see our good works, and glorify our Father which is in heaven; that we recompense to no man evil for evil, that we avenge not ourselves, that we resist not evil, that if it be possible as much as lieth in us to live peaceably with all men. And if any man will sue us at the law and take away our coat, let him have cloak also; yea, that we shall "love our enemies," "if they hunger feed them, if they thirst give them drink;" that we should "bless them that curse us, do good unto them that hate us, and pray for them that despitefully use us and persecute us, that we may be the children of our Father which is in heaven."

The counsel of God also requires that his children should be merciful, as he is merciful; that they must be kind and charitable to the poor and needy; that they must be strictly honest and upright in all their dealings with their fellowmen; that they must bridle their tongue, and let no filthy communication proceed out of their mouth; that they must not use the name of God in vain; "abhor that which is evil; cleave to that which is good;" that they should "deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world," and "be holy in all manner of conversation," as "without holiness no man shall see the Lord;" that they should "seek those things which are above;" "set their affections on things above, and not on things on the earth;" that they should not "lay up treasures on earth, but lay up for themselves treasures in heaven," that their hearts may be there also.

Finally, the counsel of God demands that his children should in this life pass through great tribulation, trials and afflictions, to keep them humble, that they might feel the great need of his help, "and call upon him in the day of trouble;" might "fight the good fight of faith;" watch and pray always; "pray without ceasing, that they be not overcome in temptation, but work out their salvation with fear and trembling, and "press toward the mark, for the prize of the high calling of God in Christ Jesus."

Dear reader, are you now fully determined as the Psalmist was that God shall guide you with his counsel? If so, then you can also hope, if you are faithful to the end, that he will afterward receive you into glory, which will be worth more than all the treasures of this world.

The word "glory" also has different significations. But in the text it doubtless has reference to the future felicity and happiness of heaven. It sometimes has reference to things bright, shining, and beautiful. Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory." Here Paul has reference to the bright shining of these luminaries. In speaking of the resurrection of the body, he says, "It is sown in dishonor, it is raised in glory." The Savior says, "The righteous shall shine forth as the sun in the kingdom of their Father." Thus, "Christ shall change our vile body, that it may be fashioned like unto his glorious body."

When Christ was transfigured, his face did shine as the sun, and his raiment became white as snow." He appeared unto Paul as a light above the brightness of the sun. He is said to be the "brightness of God's *glory*." When the angel appeared unto the shepherds "the *glory* of the Lord shone round about them." John, in speaking of the New Jerusalem, says, "The city had no need of the sun, neither of the moon, to shine in it; for the *glory* of God did lighten it."

An angel appeared at Christ's sepulcher whose "countenance was like lightning, and his raiment white as snow." Angels frequently made their appearance in a shining manner. Now if angels shine so glorious, and if saints are to be raised in glory and be like the angels, and if Jesus appeared in such glory on earth at his transfiguration, and unto Paul shone in such dazzling light from heaven, and if the glory of God is so great that the sun and moon are not needed in his presence, then surely heaven, their eternal abode, must be a place of unspeakable glory.

"If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnationt be glory, much more doth the minisration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, muchmore that which remaineth is glorious." 2 Cor. 3 : 7—11.

Here the apostle shows how much more glorious and luminous the light of the new covenant was than that of the old As also Christ (by whom the new was given) was far superior to Moses, who gave the old. In v. 18 he speaks of Christians "beholding as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory." By this change he doubtless had reference to the new or inward man, which "is renewed day by day," still growing in grace and reflecting more and more by good works, the rays of light from a renewed and enlightened soul.

But may this not also remind us of the change and glory which will take place at the resurrection, when our vile bodies shall be changed, and fashioned like unto Christ's glorious body? And may not saints in eternity yet pass from glory to glory? Who can tell?

Heaven is a place called the "Father's house," where are "many mansions," "a city which hath foundations, whose builder and maker is God;" a "paradise;" "a heavenly country." It is also called "that great city, the Holy Jerusalem," represented as having a wall great and high, having twelve gates, and the building of the wall of jasper: and the foundation of the wall of the city garnished with all manner of precious stones; and the city pure gold, like unto clear glass. And the twelve gates were twelve pearls, and every several gate of one pearl, and the street of the city pure gold, as it were transparent glass. Will not this be shining and glorious? O think of the many millions of blood-washed souls all clothed with white robes and palms in their hands, marching together on this golden street; singing glory, honor and praises to God in the highest; where they "shall be ever with the Lord," yea, "and be like him, for they shall see him as he is." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, neither shall they hunger or thirst any more." "And there shall in no wise enter into it (that city) anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life." "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

There saints themselves shall also shine as the sun, "and they shall reign for ever and ever."

> "There is a land of pure delight,
> Where saints immortal reign."

Dear reader, will not this be glory sufficient for us? What more could we ask? Surely, there will be "joy unspeakable and full of glory;" yea, pleasures for evermore. What was the glory of Solomon in comparison with the glory of heaven? Well may they who get there say with the Queen of Sheba, that the half had not been told them. O, who would not say with Asaph, "Receive me to glory?"

This heavenly and glorious city will be the everlasting inheritance and rest of the saints in light, for it is promised unto them.

"The wise shall inherit glory;" and glory, honor, and peace, will be the portion of every one that worketh good. Paul says, "We rejoice in hope of the glory of God." He also speaks of "the salvation which is in Christ Jesus with eternal glory." Again, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Christ prayed, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Christ was "received up into glory." God hath called us "unto his kingdom and glory." Stephen was permitted to see God's glory a little before his death. Dear fellow-pilgrim "to Canaan's fair and happy land," let us take courage on our journey, and with Moses, "have respect unto the recompense of the reward." Great will be the reward in heaven, of those who follow Jesus, bearing the cross.

Let us then choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The great multitude which no man could number, which John saw, clothed with white robes, "came out of great tribulation." Wherefore let us not stumble at the worldly prosperity of the wicked, neither envy them in their pleasures of sin. Let us think of the rich man and Lazarus, and of their conditions in this, and in the future world.

It is true, the wicked may hate and despise us, and laugh us to scorn, but this should not frighten us. The apostles rejoiced that they were counted worthy to suffer shame for the name of Jesus. Our sufferings and afflictions in this life will soon be over. Paul says, "I reckon that the sufferings of this present time are not worthy to be compared *with the glory* which shall be revealed in us." For, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

No mortal tongue could express the glory of heaven. It is too unspeakable. Peter says, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." His glory shall be revealed when he shall come "in the clouds of heaven with power and great glory." He says, "Whosoever shall be ashamed of me and of my words, ... of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." "Behold he cometh with clouds, and every eye shall see him." Wherefore prepare to meet thy God, O man!

Dear reader, might we not now turn the text into a prayer, and say, O Lord, do thou guide us with thy counsel, and afterward receive us to glory? This is my whole heart's desire. Now, as this might possibly be the last time that I will be permitted to present to the readers of the HERALD the counsel of God, I would therefore with all sincerity admonish all those who may chance to read this, if they have not yet complied with his counsel, to delay no longer, as a little too late will be eternally too late. Wait not for a "more convenient season." O how lamentable it would be if any of those who read these lines should fail to reach eternal glory! I pray you, therefore, once more "in Christ's stead, be ye reconciled to God," lest you must once hear the painful reproof, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my *counsel*, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind." And to you, dear brethren and sisters, I would say, if you feel that you are reconciled, then "be not weary in well doing," "be faithful unto death," and you shall receive "the crown of life." "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." Yet a heart-felt greeting to all the readers of this who love the Lord Jesus Christ in truth. Now, may "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect; stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

> Thou God shalt lead and guide me still,
> Through this dark wilderness;
> Help me thy counsel to fulfill
> Which leads to happiness.
>
> God's counsel is his blessed word,
> Which he from heav'n did send,
> As joyful news by Christ the Lord,
> On which we may depend.
>
> Although it bids take up the cross,
> And walk the narrow way,
> Count every sinful pleasure loss,
> Which soon must pass away.
>
> It leads to that sweet home above,
> That city pure as gold,
> So full of glory, peace and love,
> Which cannot all be told.
>
> Come, let us then our faith renew,
> In conflicts never yield;
> Eternal glory keep in view,
> Our God, he is our shield.
>
> Do thou, O God, our souls prepare,
> For thine eternal rest;
> May we at last thy glory share,
> With those whom thou hast blest.

J. M. BRENNEMAN.

HEAVEN.

What is it? It is a good residence, the Savior's home, and our Father's house. It is a paradise of pleasure, a temple of worship, and the residence of purity and peace. There God unveils his glory, and the saints are happy with their God. There sin is banished, all enemies are excluded, and all sorrow shut out. There is no weeping there. In heaven we shall be with Jesus forever. The patriarchs and prophets, the apostles and martyrs are there; all the chosen of the Father, all the redeemed by the Son, are there. O happy people, O glorious place! May I find a place there, and take part in that service forever.

A NOTEWORTHY BOOK.

DER BLUTIGE SCHAUPLATZ ODER MARTYRER SPIEGEL. EPHRATA, PA., 1748.

BY SAMUEL W. PENNYPACKER.

The above is the title of a pamphlet, containing an article written by Samuel W. Pennypacker, of Philadelphia, who has for many years made the history of the Mennonites or non-resistant Christians and their early settlements in this country, his special study, and to him we are indebted for much valuable information concerning our church, and especially in reference to her literature. A number of his articles have already, previous to this, found their way into our columns, so that his name is not unfamiliar to a large portion of our readers. The article above referred to was furnished by Friend Pennypacker to the "Pennsylvania Magazine of History and Biography," and reprinted in pamphlet form by permission; and as we are now engaged in the effort to translate and reprint this valuable and important work in the English language, we feel that it is an opportune time to present this article to our readers, in order that they may realize more fully the value of the book, and at the same time see the high appreciation others also have of it.

We read this article with feelings of the deepest interest, and we feel very sure that the readers of the Herald will know to appreciate the history of a book which so deservingly occupies so high a place in the early literature of our country and our church. We therefore take the privilege of laying it before our readers in full.

"Among all the things which men have or strive for through their whole lives," said Alphonse the Wise, King of Arragon, "there is nothing better than old wood to burn, old wine to drink, old friends for company, and old books to read. All the rest are only bagatelles." The wise King was something of a bookworm, and mentioned last by way of climax the treasures that lay nearest to his heart. Doubtless, he was thinking all the while how the wood turns to ashes, the fumes of the wine disappear with the hour; that sooner or later "marriage and death, and division" carry off our friends and that the pleasure derived from old books alone is pure and permanent. What can exceed the delight of a connoisseur familiar with authors, imprints, paper and bindings, and educated to an appreciation of the difference between leaves cut and uncut, upon discovering a perfect copy of an extremely rare book? For him the calm satisfaction of the litterateur and the gratified avarice of the miser are blended into a glowing passion. In the present age of the world we measure the value of pretty much everything by the amount of money it will bring. In Europe a copy of the first edition of the Decameron has been sold for £2,260 sterling, and one of the Gutenberg Bible on vellum, for £3,400. In this country we have not yet reached to that height of enthusiasm or depth of purse, but in the late sale of the library of Mr. George Brinley, a copy of the first book printed in New York, by William Bradford, brought $1,600; and unquestionably, as years roll on, and the number of persons who have the means and the leisure to devote themselves to literary pursuits increases, while the early imprints by absorption by public libraries and in other ways become more inaccessible, the market value of these volumes will immeasurably enhance. Up to the present time the noblest specimen of American colonial bibliography has remained utterly unknown to the most learned of our bibliophiles. There is no reference to it in the appendix to Thomas on Printing, published by the American Antiquarian Society, whose purpose was to give all the pre-revolutionary publications of America. So far as can be learned no copy of it has ever appeared at a booksale or been in the hands of an American bookseller.* Though printed within a comparatively short distance of Philadelphia, until within the last year the librarian of the Philadelphia Library had never heard of its existence; and Sabin, whose knowledge of Americana is unsurpassed, was equally in the dark. It is to call the attention of those who love our literature to this very remarkable work, and to give its points and history so that it may no longer lurk in obscurity, that this article is written.

Men, communities, and nations have their origin, development, and fruition. So have books. In Holland, in the year 1562 there appeared a duodecimo of about two hundred and fifty leaves in the Dutch language called *Het offer des Heeren*. This was the germ. It contained biographical sketches of a number of the early martyrs of the Doopsgezinde or Mennonites, a sect which was the antetype of the Quakers, and these sketches were accompanied by hymns describing in rhyme not only their piety and sufferings, but even the manner and dates of their deaths. To publish such a book was then punishable by fire, and the title-page therefore gives no indication as to where it was printed or who was the printer. Meeting together in secret places and in the middle of the night, the linen weavers of Antwerp and the hardy peasants of Friesland cherished their religious zeal and their veneration for Menno Simons, by singing and reading about their martyrs. Next to the Bible this book was most in demand among them, and later editions were printed in the years 1567, 1570, 1576, 1578, 1580, 1589, 1595, and 1599, but many copies were along with their owners burned by the executioners, and the book is now very scarce. It was followed by a large quarto of eight hundred and sixty three pages with an engraved title-page, written by Hans de Ries and Jacques Outerman, and printed at Hoorn, in 1617, by Zacharias Cornelisz, called "Historie der Warachtighe getuygen Jesu Christi;" and this again by a handsome black-letter folio of ten hundred and fifty six pages, printed at Haerlem by Hans Passchiers von Wesbusch in 1631, entitled "Martelaers Spiegel der Wereloose Christenen." The subject was capable of still more thorough treatment, and in 1660 Tieleman Jans Van Braght, a Mennonite theologian at Dordrecht, who was born in 1625 and died in 1664, published "Het Bloedigh Toneel der Doops Gesinde en Wereloose Christenen," a folio of thirteen hundred and twenty-nine pages. It was reproduced in 1685 in two magnificent folio volumes, handsomely illustrated with a frontispiece, and a hundred and four copper-plates engraved by the celebrated Jan Luyken.

This book in its immense proportions is thus seen to have been a gradual culmination of the research and literary labors of many authors. In his first edition Van Braght gives a list of 356 books he had consulted. It is the great historical work of the Mennonites, and the most durable monument of that sect. It traces the history of those Christians who from the time of the Apostles were opposed to the baptism of infants and to warfare, including the Lyonists, Petrobrusians, and Waldenses; details the persecutions of the Mennonites by the Spaniards in the Netherlands and the Calvinists in Switzerland, together with the individual sufferings of many hundreds who were burned, drowned, beheaded, or otherwise maltreated; and contains the confessions of faith adopted by the different communities. The relations between the Quakers, who arose much later, and the Mennonites were close and intimate; their views upon most points of belief and church government were identical, and where they met they welded together naturally and without a flaw. Penn, along with others of the early Quakers, went to Holland and Germany, to preach to, and make converts among the Mennonites, and he invited them pressingly to settle in his province. In 1683, and within the next few years, many families from the Lower Rhine and

* Since this was written a copy was secured by a publishing house in Philadelphia, and was sold for $120.

the Netherlands went to Germantown in Pennsylvania branching from there out to Skippack; and in 1709, began the extensive emigration from Switzerland and the Palatinate to Lancaster County, where are still to be found the largest communities of the sect in America, and where the people still turn to the pages of Van Braght to read the lives of their forefathers.

Many copies of the book were brought to America, but they were in Dutch. No German translation existed, and much the larger proportion of those here who were interested in it could read only that language. It was not long before a desire for a German edition was manifested, and the declaration of a war between England and France in 1744, which in the nature of things must involve sooner or later their colonies in America, made the Mennonites fearful that their principles of non-resistance would be again put to the test, and anxious that all of the members, especially the young, should be braced for the struggle by reading of the steadfastness of their forefathers amid sufferings abroad. Their unsalaried preachers were, however, like the members of the flock, farmers who earned their bread by tilling the soil, and were ill fitted both by circumstances and education for so great a literary labor. Where could a trustworthy translator be fou ? Where was the printer, in the forests of Pennsylvania, who could undertake the expense of a publication of such magnitude? Naturally, they had recourse to the older and wealthier churches in Europe, and on the 19th of October, 1745, Jacob Godschalek, of Germantown, Dielman Kolb, of Salford, Michael Ziegler, Yilles Kassel, and Martin Kolb, of Skippack, and Heinrich Funck, of Indian Creek, the author of two religious works published in Pennsylvania, wrote, under instructions from the various communities a letter to Amsterdam on the subject. They say: "Since according to appearances the flames of war are mounting higher, and it cannot be known whether the cross and persecution may not come upon the defenseless Christians,* it becomes us to strengthen ourselves for such circumstances with patience and endurance, and to make every preparation for steadfast constancy in our faith. It was, therefore, unanimously considered good in this community, if it could be done, to have the *Bloedig Toneel* of Dielman Jans Van Braght translated into the German language, especially since in our communities in this country there has been a great increase of young men who have grown up. In this book posterity can see the traces of those faithful witnesses who have walked the way of truth and given up their lives for it. Notwithstanding we have greatly desired to have this work commenced for many years, it has hitherto remained unaccomplished. The establishment of a new German printing office has renewed the hope, but the bad paper used here for printing has caused us to think further about it. Besides, up to this time, there has not appeared, either among ourselves or others, any one who understood the languages well enough to translate it accurately. We have not felt that we could with safety entrust it to those who have been mentioned and promised to do it, and while it concerns us that this translation should be made, it concerns us just as much that the truth should remain uninjured by such translation. We have at last concluded to commit our design to the brethren in Holland and our *Diener* and *Vorsteher* will unanimously be governed by their advice. We earnestly ask you then to receive our request in love, and to send over to us as soon as can be done an estimate and specification. We want to know what it will cost to translate it and to print and bind a thousand copies, whether they could be sent here without great charges and expense, what they would come to with or without copper-plates, whether you think it best that they should be sent over in parcels or all at once if it is feasible. and what in your opinion is the best way in which it can be done. We appeal to your love, since all here have a heartfelt desire that the book may be translated into the German, and we ask in the matter your love and counsel about undertaking it, whether in these dangerous times of war it can be accomplished, and what it will cost to translate it and print and bind a thousand copies. We hope you will receive our request in love, and as soon as possible let us know your counsel and opinion."*

The Dutch are proverbially slow, and in this instance they maintained their reputation, since they did not reply until Feb. 10, 1748, nearly three years later. They then threw cold water on the whole enterprise. They thought it utterly impracticable both because of the trouble of finding a translator and the immense expense that would be incurred. They further suggested a way out of the difficulty which would have been worthy of Diedrich Knickerbocker. It was to get some of the brethren who understood the Dutch language to translate the chief histories in which the confessions of the martyrs are given and have them copied by the young people in manuscript. By so doing would be secured the "double advantage that through the copying they would give more thought to it and receive a stronger impression."

Without waiting for this valuable advice the Americans had in the meantime found a way to accomplish their purpose: At Ephrata, in Lancaster County, had been established some years before, and still exists, a community of mystical Dunkers, who practised celibacy, and held their lands and goods in common. About 1745 they secured a hand printing press, now in possession of the Historical Society of Pennsylvania, on which they printed over fifty books, which are among the scarcest and most sought after of American imprints. In the Brinley library, perhaps the most complete collection of Americana which has ever been sold, there was but a single specimen from the Ephrata press. Some of the Ephrata hymns have been rendered into English verse by Whittier. The chronicle of the Cloister says: "Shortly before the time that the mill was burned down the Mennonites in Pennsylvania united together to have their great martyr book, which was in the Dutch language, translated and printed in German. For this work there was nobody in the whole country considered better fitted than the brotherhood in Ephrata, since they had a new printing office and paper mill, and moreover could place hands enough upon the work. The agreement was very advantageous for the said Mennonites, since it was determined upon both sides that the brethren should translate and print the book, but the Mennonites should afterward be at liberty to purchase it or not. But scarcely was this agreement known before it began to be everywhere feared lest the good brethren might heap up a Mammon for themselves. Yes, even letters of warning were written by friends in Germany because of it. But the good God had other views therein of which the brethren themselves were unconscious until they had so far progressed with it that they could no longer withdraw. The *Vorsteher* who was the abettor of this work never let it come to a standstill or rest, and took every opportunity to keep all those under his direction in constant action so that no one might again be satisfied in this life and be forgetful of the trust from above, for which purpose this martyr book served admirably, as will be further mentioned in its place."

"After the building of the mill was completed, the printing of the martyr book was taken in hand, for which important work fifteen brethren were selected, of whom nine had their task in the printing office, viz., a corrector who was also translator, four compositors, and four pressman. The others worked in the paper mill. Three years were spent upon this book, but the work was not continuous because often the supply of paper was deficient. And, since in the meantime there was very little other business on hand, the brethren got deeply into debt, but through the great demand for the book this was soon liquidated. It was printed in large folio, using sixteen

* Wehrlosen Christen, a name they often gave themselves.

* Dr. J. G. De Hoop Scheffer very kindly sent me this letter, which has never before been printed, from the Archives at Amsterdam.

quires of paper, and making an edition of thirteen hundred copies. In a council held with the Mennonites, the price for a single copy was fixed at twenty shillings, from which it can be seen that the reasons for printing it were very different from a hope of profit. That this martyr book was a cause of many trials to the recluses, and added not a little to their spiritual martyrdom, is still in fresh remembrance.

The *Vorsteher* who had put the work in motion had other reasons for it than gain. The spiritual welfare of those who were entrusted to him lay deep in his heart, and he neglected no opportunity to provide for it. The three years that this book was on the press were an admirable preparation for spiritual martyrdom, although their worldly affairs were in the mean time unfortunate and permitted to fall into neglect. If this is considered and the small price and how far those who worked on it were removed from all self-interest, it cannot fail to appear how valuable must have been to them the descriptions therein contained of the lives of the holy martyrs."

In this rather remarkable way have been fortunately preserved the particulars concerning the publication of the Ephrata martyr book. The *Vorsteher* referred to in the chronicle was Conrad Beissel, the founder of the Cloister, who among the brethren was known as *Vater Friedsam.* The greater part of the literary work was done by the learned prior, Peter Miller, who later, at the request of Congress, according to Watson the annalist, translated the Declaration of Independence into seven different European languages. The publication of the first part was completed in 1748, and the second in 1749. The title-page in full is as follows: "Der blutige Schau-Platz oder Martyrer Spiegel der Tauffs-Gesinten oder wehrlosen Christen, die um des Zeugnuss Jesu ihres Seligmachers willen gelitten haben, und seynd getœdtet worden, von Christi Zeit an bis auf das Jahr 1660. Vormals aus unterschiedlichen glaubwuerdigen Chronicken, Nachrichten und Zeugnuessen gesamlet und in Hollaendischer Sprach herausgegeben von T. J. V. Braght. Nun aber sorfaeltigst ins Hochteutsche uebersetzt und zum erstenmal ans Licht gebracht. Ephrata in Pensylvanien, Drucks und Verlags der Bruederschafft Anno MDCCXLVIII." It is a massive folio of fifteen hundred and twelve pages, printed upon strong, thick paper, in large type, in order, as is said in the preface, "that it may suit the eyes of all." The binding is solid and ponderous, consisting of boards covered with leather, with mountings of brass on the corners, and two brass clasps. The back is further protected by strips of leather studded with brass nails. Some of the copies when they were issued were illustrated with a frontispiece engraved upon copper, but they were comparatively few, and the book is complete without this plate. The creed of the Dunkers differs from that of the Mennonites mainly in the fact that the former believe in the necessity of immersion, while the latter administer baptism by sprinkling, and over this question the two sects have contended with each other quite earnestly. The plate referred to represented John the Baptist immersing Christ in the river Jordan, and consequently the Mennonites refused to have it bound in the copies which they purchased, and, on the other hand, in those secured by the Dunkers it was inserted. There was another plate prepared for the book, but for some unknown reason it was not used and there is but a single known print from it.* These plates appear to have been engraved by M. Eben, at Frankfort in Germany. In some instances it was bound in two volumes. The title-page to the second part says that it was "out of the Dutch into the German translated and with some new information increased." Among the additions made at Ephrata were twelve stanzas upon page 939, concerning the martyrdom of Hans Haslibacher; taken from the *Aussbundt* or hymnbook of the Swiss Mennonites. Some of the families in Pennsylvania and other parts of the United States, the sufferings of whose ancestors are mentioned in it, are those bearing the names of Kuster, Hendricks, Yocum, Bean, Rhoads, Gotwals, Jacobs, Johnson, Royer, Zimmerman, Shoemaker, Keyser, Landis, Meylin, Brubaker, Kulp, Weaver, Snyder, Wanger, Grubb, Bowman, Bachman, Zug, Aker, Garber, Miller, Kassel, and Wagner. In Lancaster County there are to-day many of the Wentz family. The story of the burning of Maeyken Wens, at Antwerp in 1573, is more than ordinarily pathetic. "Thereupon on the next day," says the account, "which was the sixth of October, this pious and God-fearing heroine of Jesus Christ, as also her other fellow believers, who in like manner had been condemned, were, with their tongues screwed fast, like innocent sheep brought forward, and after each was tied to a stake in the market place, were robbed of life and body by a dreadful and horrible fire, and in a short time were burned to ashes. . . . The oldest son of this aforementioned martyr, called Adrian Wens, about fifteen years old, upon the day on which his dear mother was sacrificed, could not stay away from the place of execution, so he took his youngest brother, called Hans Matthias Wens, about three years old, on his arm, and stood on a bench not far from the burning-stake to witness his mother's death. But when she was brought to the stake he fainted, fell down, and lay unconscious until his mother and the others were burned. Afterward when the people had gone away and he came to himself, he went to the place where his mother was burnt, and hunted in the ashes until he found the screw with which her tongue had been screwed fast, and he kept it for a memento. There are now, 1659, still many descendants of this pious martyr living well known to us, who, after her name, are called Maeyken Wens."

The before-mentioned Heinrich Funk and Dielman Kolb were appointed a committee by the Mennonites to make the arrangements with the community at Ephrata, and to supervise the translation. Their certificate is appended, saying: "It was desired by very many in Pennsylvania that there should be a German translation and edition of the martyr book of the Defenceless Christians or Tauffs-gesinneten, before printed in the Dutch language, and the Brotherhood in Ephrata, on the Conestoga, offered and promised not only that they would translate the book, but would take care that it should be of neat print and a good paper and at their own cost, if we would promise to buy the copies and have none printed or brought here from any other place. Thereupon the elders and ministers of those communities of the *Tauff's-gesinneten* which are called Mennonites (to which communities the said book is best adapted) went to Ephrata and made there with their said friends an agreement that they, the said *Tauff's-gesinneten*, would buy the said books at a reasonable price, and would not give orders elsewhere, provided they should receive assurance of good work, paper and translation, but if the print should not turn out well they should be released. Heinrich Funk and Dielman Kolb had such a great love for this book that they both with common consent gave their time and labor to it, and as the leaves came from the press and were sent to them in their order, went over them one at a time, comparing them with the Dutch, and in this work have not omitted a single verse. They have not found in the whole book one line which does not give the same grounds of belief and sense as is contained in the Dutch. They have indeed found a number of words about which they have hesitated and doubted, and which might have been improved both in the Dutch and German, but it is not to be wondered at that in so large a book a word here and there is not used in the best sense; but nobody ought to complain for this reason, for we are all human and often err. Concerning the Errata placed before the Register, it has been found that many that were in the Dutch edition have been corrected, though not all, and some have been found in the German, although, as has been said, they are not numerous. We have therefore at the request of the rest of our fellow ministers very willingly read through this great book from the beginning to

* In the possession of A. H. Cassel.

the end and compared it with the Dutch, and we have according to our slight ability and gift of understanding found nothing that would be disadvantageous to this book, or in which the teachings of the holy martyrs have not been properly translated, but we believe that the translator has done his best, with the exception of the typographical errors, of which in our opinion there are few for such a great book. But should some one go through it as we have done, and find some mistakes which we have overlooked or not understood, it would be well for him to call attention to them, because two or three witnesses are better than one. We further believe that the best thing about this book will be that the Lord through his Holy Spirit will so kindle the hearts of men with an eager desire for it that they will not regard a little money but buy it, and taking plenty of time, read in it earnestly with thought, so that they may see and learn in what way they should be grounded in belief in Christ, and how they should arrange their lives and walk in order to follow the defenceless Lamb and to be heirs of the everlasting Kingdom with Christ and his Apostles. In this book are contained many beautiful teachings out of both the Old and New Testament, accompanied with many examples of true followers from which it is apparent *that we must through much tribulation enter into the Kingdom of God.* Acts 14: 22. We see in it many true predecessors who have followed the Lamb, of whom Paul says, Hebrews 13: 7: *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.* Although the road is small and narrow, nevertheless it leads to everlasting joy."

When Israel Acrelius, the author of the History of New Sweden, visited Ephrata in 1754, he was shown the martyr book, which, he says, of all the works published there, had given the most trouble and least return. "We went down again to Mueller's room, and there he showed me the *History of the Persecution of the Anabaptists*, a large and thick folio volume, which he himself had translated from the Holland into the German language, and had afterward had it printed there in Ephrata, saying it was the largest book that had been printed in Pennsylvania, as also that he had labored for three years upon the translation, and was at the same time so burthened with work that he did not sleep more than four hours during the night. He believed that the Anabaptists had not suffered any persecutions in Sweden. I however gave him to understand that King Gustavus Adolphus had in his time had great difficulty in curing their infectious reformatory sickness which would otherwise have gone very far, although he did this without persecution. The edition of Mueller's book was one thousand and two hundred copies, of which seven hundred have been circulated and five hundred are still on hand. He said that they could be sold within ten years. I think he meant twenty. The price is twenty-two shillings. I asked him how they could be sold at so low a price. Why not? said he: *for we do not propose to get rich.*"

There is still another event in the history of this publication recorded in the chronicles of the cloister. "This book had finally in the revolutionary war a singular fate. There being great need of all war material and also paper, and it having been discovered that in Ephrata was a large quantity of printed paper, an arrest was soon laid upon it. Many objections were raised, and among others it was alleged that since the English army was so near, this circumstance might have a bad effect. They were determined however to give up nothing, and that all must be taken by force. So two wagons and six soldiers came and carried off the martyr books. This caused great offence through the land, and many thought the war would not end well for the country, since they had maltreated the testimonies of the holy martyrs. However they finally again came to honor, since some judicious persons bought what there was left of them."

It is manifest that the publication of this book was regarded as an event of great magnitude and importance, or the record of it, gathered as it was from such widely separated sources, would not have been so complete, and it is also plain that only religious zeal could have made the production of such a literary leviathan possible at that time. It was reprinted at Pirmasens in the Palatinate in 1780. A note in this edition says: "After this martyr book was received in Europe, it was found good by the united brotherhood of the Mennonites to issue this German martyr book after the copy from Ephrata again in German print, that it might be brought before the united brotherhood in Europe." They secured the old copper-plates of the Dutch edition of 1685, which had since been used on a work entitled Theatre des Martyrs, published about 1700, without text, date, or imprint, and with them illustrated the publication. It thus appears that the uncomplimentary implication contained in the old query of, Who reads an American book? applies only to our English literature. The republication at that early date of a work so immense certainly marks an epoch in the literary history of America.

The war of 1812 called forth another American edition, which was published by Joseph Ehrenfried at Lancaster, Pa., in 1814, by subscription at ten dollars per copy. It is a folio of 976 pages, fifteen inches tall, and magnificently bound. There is a preface, authorized by many of the *Diener and Vorsteher* of the Mennonites in the name of the whole community, which gives some information concerning this and other publications.* The Pirmasens edition seems to have been unknown to them. Shem Zook, an Amish Mennonite, had a quarto edition published in Philadelphia in 1849, and John F. Funk & Bro., of Elkhart, Indiana, issued another in 1870. An imperfect English translation by I. D. Rupp appeared in 1837, and in 1853 a translation by the Hanserd Knollys Society of London was in course of preparation, and was afterward published.†

Copies of the Ephrata edition, are, as has been said, exceedingly scarce. A copy has been known to bring thirty-two dollars among farmers at a country sale, and one which had found its way into the hands of Frederik Muller & Co., in Amsterdam, was held at 180 florins. There is one in the library of the German Society in Philadelphia, one in that of the Mennonite College at Amsterdam, and another in that of the Historical Society of Pennsylvania, but to the great libraries elsewhere it is as yet unknown. Having regard to the motives which led to its publication, the magnitude of the undertaking, the labor and time expended in printing it leaf by leaf upon a hand-press, its colossal size, excellent typography, the qualily of its paper made at Ephrata, its historical and genealogical value, and its great rarity, it easily stands at the head of our colonial books. Among the literary achievements of the Germans of Pennsylvania it surpasses, though eight years later, the great quarto Bible of Saur, the first in America, printed at Germantown in 1743, which for nearly half a century had no English rival.

THE day of trouble has led God's saints in all ages to glorify him. David never could have written his touching Psalms, nor Paul his precious Epistles, had not God cast them both into the crucible. To be the teachers of the church of the future, they had to graduate in the school of affliction. If he appoints us similar discipline, let it be our endeavor to glorify him by active obedience as well as passive resignation; not abandoning ourselves to selfish, sentimental grief, but rather going forth on our missions, our work and warfare, with a wiser estimate of the value of time and the grandeur of existence.—*Jennie Smith.*

AS righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

* I have the editions of 1660, 1685, 1748, 1780, and 1814. They cannot be found together anywhere else.

† This translation comprehended only a part of the work. [Editor "Herald of Truth."]

HERALD OF TRUTH.

April 1, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

W. N. S. PLATZ, Millersburg, Holmes County, Ohio, requests those who desire to corsespond with him concerning the "sleeping preacher," John Opliger, to write to him in the English language.

THE FOLLOWING brief note from a correspondent indicates the feeling in his vicinity, in regard to the semi-monthly issue of the HERALD. He says, "We want the HERALD semi-monthly, and if we have to contribute to make up what is lacking."

MINISTER AND DEACON ORDAINED.—On the 19th of March a minister and deacon were ordained in the church in Hancock County, Ohio. There were five candidates for minister and four for deacon. The lot for minister fell on Bro. Henry Funk aud for deacon on Bro. Samuel Ream. May the Lord bless the dear brethren and give them wisdom, grace and strength to do much good in his kingdom.

BEWARE.—A man recently appeared in Whiteside Co., Ill., going around among the brethren and pretending to be a Mennonite. He claimed to be looking for a German school which he proposed to teach, and at the same time was begging money. He is a small man, about forty years of age; has his face marked of smallpox, has dark hair, speaks the German language well, and uses also good English. *Remarks.*—This man no doubt has no certificate of membership from his church. When any stranger comes among our people representing himself as a brother, they should always ask him for his certificate of membership, which he should be able to show.

OUR SEMI-MONTHLY ISSUE.—A friend from Washington writes: "I have been receiving the paper for nine or ten years, and mean to continue on. I am much pleased since receiving it twice a month."

A minister from Fulton Co., Ohio, says: "I send you 50 cents for the HERALD. It has been to me a welcome visitor and has often been an encouragement to me, and I rejoice that it makes its appearance semi-monthly."

THE MARTYRS MIRROR subscriptions are working up slowly. We have, since our last issue, received several letters expressing warm sympathy and interest; and several are going to try to gain more names, and a few more names have been sent; but we are still agood ways from the number which should be subscribed. The whole number now subscribed for is 768. How many more shall be sent in during the next two weeks.

IN THIS number of the HERALD we publish the first article from sister Nancy Moyer, who is still young in years, but we hope and believe that she is not so young in Christian experience and a knowledge of God's will. She has been for some time a sister, young as she is, and we are glad she is so much interested in the good cause. May her youthful zeal be the means to encourage other young pilgrims to press on, and the unconverted young people to take the cross and labor with her.

SISTER BEERY, wife of Abraham Beery, of Branch Co., Mich., who has passed through many severe afflictions during the last several years, is again greatly reduced in strength, and seems to be growing weaker all the time, yet, says our informant, "She gives strong evidence that she is ready to go to the baighter world." What a comforting reflection to be ready to go to the better home above. O, let us all be ready to go when the messenger comes to call us hence.

A BROTHER FROM Pa., who is much interested in the publication of the Martyrs Mirror writes as follows: "I have been much interested in the publication of the Martyrs Mirror as proposed in the HERALD, and earnestly desire that a new edition in the English language may be issued. I have a copy of the former edition, and have spent many hours in reading its pages; and since I have set out to be a follower of Christ I have found therein much comfort and consolation. I trust that by the time this small list reaches you, the required number may be made up; so that you may be encouraged to publish the work, and that a thousand readers may learn to know what it cost to sustain the cause of Christ and the religion which he established among the children of men." &c.

BRO. J. M. BRENNEMAN, with whose writings our readers, in years past have been so well acquainted, but who, on account of feeble health and extreme trembling of his limbs, has for some time written very little, has again favored us with an article of considerable length, for this number. The article must have cost our aged brother a great deal of hard labor, and we feel sure that our readers will appreciate his efforts. May the Lord spare him strength to write often, even though it be with some difficulty, to the edification and confirmation of those that love the Lord.

REMARKABLE.—There seems to be a somewhat remarkable coincidence in the fact that within the short space of less than three weeks, the daughters of three Mennonite preachers in the same neighborhood (in Montgomery and Bucks Co's., Pa.), were called away by death. The first was a daughter of Pre. Josiah Clemmer of the Franconia church. She died of consumption on the 26th of February, and in a private letter from a brother, we are told, that she died in the happy hope of a better inheritance in heaven. On the 6th of March a daughter of Pre. Jacob Loux of the Plain church, and wife of Franklin Metz, died in her 30th year, and, as will be seen in another column, on the 14th of March a daughter of Pre. Abm. Meyers of Perkasie church, by a sad accident was called away at the tender age of fifteen.

Truly death is no respecter of persons, and it is necessary for all, the young as well as the old, to prepare for death. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

TO B. M. M.—Many thanks, dear sister, for your zealous efforts, your kind words and good wishes. The book was sent, and we trust you will not excuse yourself in regard to writing, but use your pen diligently, and give words of comfort and encouragement to your fellow pilgrims in the way to Zion. We have only a short time to labor and then comes the day of rest, and for all God's children it will be a blessed one.

A REQUEST.—From the church in Turner County, Dakota, we received for publication in the HERALD, the following request:

"As I have already received a number of letters in regard to the money so kindly advanced by the brethren, for the passages of those who came from Russia without means; and the notes which were given have already expired, and the parties desire to have their money again, we have after some diliberation, determined to make a request to these dear brethren who have so kindly rendered their assistance. I therefore in behalf of the leaders of the church, as well as the debtors themselves, would kindly ask, all these dear brethren who have aided our poor, in coming from Russia to America, where we enjoy in so large a degree, liberty of conscience, if it be possible, to bear with us yet a little longer; as it is not possible for these brethren to pay up at present. For several years the crops have failed, and especially last year, so that most of them have to buy their bread, and have no seed to sow. Many are discouraged, as the spring is at hand and no seed to sow or plant; so that they look to the future with fear, to think how things will go. We cannot, dear brethren, be sufficiently thankful for all the kindness you have already shown us, and it is a hard task for us now to come again with this petition, but necessity compels us. May the Lord repay you both in time and eternity.

We also desire that all who have notes may inform us, to that the debtors may know to whom they are owing. None know this, with the exception of some who have already written. In the hope that our petition may be accepted, I remain with kind, brotherly greeting to all, your humble friend and brother.

ANDREAS SCHRAG.

Childstown, Turner Co., Dakota.

SUNDAY SCHOOLS.—The time for reopening our Sunday-schools, through the country is again at hand, and we hope that not only all the schools previously established, will be reopened, but that also many new ones will be organized. The Sunday-school is the nursery of the church, and where the young people, and the children are neglected by the church, as is in many places the case, the church will eventually die out. This fact is proved by many living examples that could be pointed out. We do not say that the young people cannot be cared for by the church, in any other way than by a Sunday-school, but the Sunday-school is the best means that we have, at the present time, to accomplish this purpose. We mean of course a Sunday-school conducted on gospel principles and in accordance with the order of our church, and in which are taught the doctrines, and practices of the Gospel as understood by our church.

In this way alone can a Sunday-school be a benefit and prove a blessing to the church. If we should have Sunday-schools conducted after the manner of the popular churches, and connect with them picnics, exhibitions, fairs, festivals, &c., teach the popular doctrines of worldly conformity, then our Sunday-Schools would only form a stepping stone down into the mighty current, in which already so many of the pure doctrines of the Gospel have been lost among professors.

But Sunday-schools in order to be a benefit to the church must teach and reflect the pure light of the Gospel, and to attain this purpose more fully, the brethren, under the supervision of the Bishops of the conference of Lancaster county, have compiled a series of question books by the use of which the schools can be conducted more systematically and the work will be much easier not only for the superintendent, but also for the teachers, while the scholars always know what they are to learn.*

THE RIGHT RING.—A brother from Lancaster Co., Pa., writes as follows in regard to the Semi-monthly issue of the HERALD:

"Dear Bro., I sincerely wish that you will continue to publish the HERALD semi-monthly, although you have perhaps not received the desired increase of subscribers. Now, dear brother, I feel constrained to make you the following offer: If you continue the Semi-monthly issue I will send you $50.00 as advance payment for subscriptions, books, and things which I wish to buy of you; you to give me credit for said sum and charge me with what I get till the sum is exhausted.

We have not yet reached the desired increase in our subscription list, but with a few more such energetic laborers the semi-monthly issue would be secured. There are also still some new names sent in, and we will at least continue through the month of April so as to give our friends more time to do what they can.

THE ALLGEMEINE LIEDERSAMMLUNG.—This excellent hymn book has been before the public now a number of years, and yet, we have no doubt, there are those still among our people, who hardly know of its existence, while in a number of churches it is used exclusively.

The book contains 350 German and 44 English hymns. It is neatly printed, on good paper, and well bound in black leather. It is not larger than the "Gemeinschæftliche Liedersammlung," and yet it contains nearly double the number of hymns. It contains more than double the number of hymns that the Unparteische Liedersammlung contains, and is sold for the same price. The Lancaster edition of the Gemeinschæftliche Liedersammlung has 213 hymns; the Canada edition has 222 hymns; the Allgemeine has 350 German and 44 English hymns. This gives a much greater choice of hymns to those who use the book, while it enables those who use it at any time, when occasions offer, to sing an English hymn without carrying along two books.

We desire to call the attention of our readers to this book, and especially to such who think of getting new books. We offer special inducements to churches who desire to change their old books for new ones.

*These books are published by the Mennonite Pub'g. Co., Elkhart Ind., where they may be obtained. See price list in another column.

MODERN PERSECUTION.

"A girl at the Wentworth, Ont., assizes, who refused to take the oath because the Bible commanded her to "swear not at all," was sent to jail for forty eight hours for contempt of court."

We find the above item in a secular paper, and if true, we must say that such

an act on the part of any court, in this enlightened and civilized age of the world is worthy of the days of Jeffrey's. And then too under the sanction of the laws of Christian England. What would the noble-hearted Queen Victoria say of such an action if she knew that the judge of a court in her dominions had sent a tender girl to prison because she would not disobey the plain teachings of the Gospel, and he was so ignorant of his own duties as not to know that the laws of the Dominion (if I mistake not) as well as the laws of the United States give the followers of Jesus a full right to bear testimony on any question on a simple affirmation of yea or nay. We have found the same ignorance of public officers under our own government, and know of one instance that took place right in the midst of a Mennonite community too, where the result would have been the same if the brother had not yielded to the wishes of the Judge, and waived his principles. His faith, it seems, was not strong enough to bear him out. More than once have we seen those who objected from conscientious motives almost forced in swearing an oath by the arbitrary rulings of officers who did not seem to know that persons of this character were permitted to give evidence under our laws in accordance with their faith and the Gospel. We hope there may be some mistake about the above report, but if true it certainly speaks ill for the age.

Bro. Melchiah Brenneman, of Allen Co., Ohio has been very sick with an attack of pneumonia; he is improving so much that hopes of his recovery are entertained. We hope he may be spared yet long to labor for the Lord. Cor. Mar. 24th.

CONFERENCE NOTICES.

The Semi-annual Conference in the Eastern district of Pa., will be held at Franconia, Montgomery Co., Pa., on the first Thursday in May—May 4th.

The Semi-annual Conference in Lancaster Co., Pa., will be held on the last Friday before Good Friday—March 31st—in Brubaker's Meeting house, three miles west of Lancaster City.

The Semi-annual Conference in Waterloo Co., will be held at Christian Eby's, Waterloo Co., Ont., on the 21st of April.

The Annual Conference for Canada and New York will be held at Meyer's Meeting-house at the Twenty, on Friday the 26th of May.

The Semi-annual Conference for Lincoln Co., Ont., and Erie Co., New York, will be held at Clarence, Erie Co., N. Y., on Friday May 19th.

The Semi-annual Conference in Cayuga, Ont., will be held on Friday May 12th.

CHURCH NEWS.

Correction.—In the notice from Columbiana Co., O., which appeared in the Herald for March 1st, we stated that Bro. Jacob Eyman was sick, bedfast, of malarial fever for two weeks. We should have said Bro. Joseph Bixler was sick. The rest of the notice refers to Brother Eyman.

From Dubois Co., Ind.—Bro. Andrew Crook writes that the winter has been very mild in southern Indiana; and that they have had the greatest rain-fall they ever knew, and that the waters were higher than for forty years previous. He states, too, that produce is unusually high and scarce, and that many poor people are actually suffering for want of the necessaries of life.

Conference.—The Semi-Annual Conference of Virginia, for the spring of 1882, will be held at Hildebrand's church in Augusta county, on Friday and Saturday, the 12th and 13th of May. There will be public preaching on Saturday at two o'clock, and on Sunday following the communion will be observed.

"We give a warm invitation to bishops, ministers, deacons, and members from all parts to meet with us at our conference. All who feel disposed to come will be welcomed. Those coming by way of the Baltimore and Ohio R. R. will stop at Mount Sidney, where they will be met on Thursday previous, May 11th, by Bro. John W. Landes. Those coming by way of the Shenandoah Valley R. R. will stop at Crimora Depot, where they will be met with conveyances on the 11th of May. Those coming by way of the Chesapeake and Ohio R. R. will stop at Waynesboro, and inquire for F. R. Way, who will provide conveyance. We would be pleased to have brethren meet us from all parts of the country, believing that our labors together will not be in vain."

Jacob Hildebrand.

For the Herald of Truth.

BE READY TO OPEN THE DOOR TO YOUR LORD.

As I am permitted I will also try to write an article for the Herald of Truth. I can truly say my heart rejoices to see that so many brethren and sisters take an interest in the work of the Lord. There is yet a great work to do for the Lord and we should be more earnest in seeking to bring more souls to Christ; for we know that we have no abiding place here, and that we are on the road to heaven or to eternal ruin. On one of the two ways we are sure, for there is no middle way. Christ is himself the way, the truth, and the life, and no man cometh to the Father but by him. We must first believe on the Lord Jesus Christ, and then we can be saved. We must be born again, as it was said to Nicodemus. If we give heed to the knock at our hearts, and open our door to the Lord, he will receive us and forgive our past sins.

Oh sinner, how can you let such a dear Savior pass by, and not hear his voice? Perhaps you have often felt that you were doing wrong, and thought that you would make a start to serve God, but then the evil one says again, You are too young yet, you have plenty of time, you can serve the world and enjoy all its pleasures till you are old, then it will be time to serve God. But my dear friends, youth is the time to serve the Lord. "To-day, if ye hear his voice, harden not your hearts." There is only a short time given to us, only to-day, and not to-morrow; for we know not what to-morrow may be. Perhaps you may be called away before the dawn of the morning, then where is your hope?

Oh dear friends, if we only take one glance at the cross, and think that he there let his precious blood flow all for our sake, should it not awaken us from our deep slumber of sin? Often when I think of our Savior, how humbly he came into this world, without sin, and was mocked and nailed to the cross, there to die for your and my sins, it makes me weep to think that I did not serve him sooner. He called me often in different ways, yet I would not serve him till at last he let sickness come over me and let me see in what a dangerous road I was traveling. If he had taken me away that time it seems to me I would have had to take my part with the rich man, with Satan and his angels, where there is weeping and gnashing of teeth for ever and ever. But thanks be to God that I can now experience the love of God in my heart, that my sins are forgiven, and I am washed in the blood of the Lamb. I can say I have had many happy seasons since I found my Savior. I had promised before God and many witnesses to be faithful, but I had not kept my vow as faithfully as I should, and now I have made a fresh start, and my prayer to God is, that he may ever keep me faithful as long as he gives me breath.

Oh, what a pleasure a Christian can have if he puts his trust in Jesus, and serves him faithfully. He can have much more pleasure and enjoyment than the world could give. Christ said also, "There is more joy in heaven over one sinner that repenteth than over ninety and nine that need no repentance." Should we not be more in earnest? If we could only save one soul from death, it would be worth more than the whole world.

Brethren and sisters, let us live near to Jesus, and let our lights shine, that the world may see our good works, and that God in heaven may be glorified thereby

Let us do more for the Herald of Truth. I thought by the help of God I would try to pen a few thoughts for the paper, which was done in great weakness. Let us hear from some of the brethren. I have been a reader of the Herald of Truth for some years, and it always cheers me when I can hear from others.

N. Moyer.

For the Herald of Truth.

COMFORT IN AFFLICTION.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4 : 17.

Dear readers of the Herald of Truth:—I have for some time felt a desire to say a few words to you of the great love and sustaining grace of our kind heavenly Father, in time of sickness and sorrow, as I have, for a number of years, been a great sufferer physically; yet what I have learned of his great love and mercy and sustaining grace, in time when all medical aid has failed to give any relief to this suffering body, has more than repaid me for all my suffering. I think I have realized for myself the promise, "As thy day thy strength shall be." He has also promised that "all things work together for good to them that love God."

Of the comfort I have derived from the many precious promises in the Bible I have long felt it my duty to tell the world.

Dear friends, if we can but leave all our cares in the hands of our heavenly Father, and ask him to choose all our changes for us and accept him as our best Friend and counselor, resting assured that there is a "need be" in every trial; then, although we may be called to suffer more than falls to the lot of ordinary man, and at times such severe pain and sickness that it seems as if this body could hold out no longer, and this throbbing heart must cease its throbbing, in the midst of all suffering and sorrow he still remembers us and comforts us by granting unto us the joy and comfort of the Holy Spirit. O, how much we have to be thankful for amidst all our sufferings! Therefore we can say with the Psalmist, "God is good in all his works and ways."

Then let us pray for still more of that sustaining grace which enables us to bear all our afflictions patiently, and ever bow in meek submission to the will of the Lord, feeling well assured that he will do all things well, and that in his *own* time and way, he will relieve our suffering. And, O, what is the present time when compared with the long eternity! May we be enabled to say with Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Dear friends, may we all so live that we can at last meet in the heavenly mansions, prepared for those who love the Lord. What a comfort it is to "know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"As I lie so faint and weak,
I feel that he can be
A present help in time of need,
And Comforter to me."

Yes, to all who seek him earnestly will he be a *present* help. O what a glorious change it will be to those who love and serve the Lord, when they can lay aside this suffering body to await the resurrection day. How glorious when we shall arise and be forever with the Lord! But, O, my heart yearns for the many poor souls who live on from day to day with scarcely a thought for their souls' salvation. May they, before it is forever too late, turn to the Lord and be saved.

Your sister in Christ.

Anna J. Yoder.

Vistula, Ind.

For the Herald of Truth.

ALONE WITH JESUS.

There is an inner chamber in the heart where we stand alone with Jesus. We come forth to meet the world with smiles and kindly words, and the world receives us with an open hand. But into the inner court, this "holy of holies," the world can never come. We can remember after our most sinful moments, after hours wasted in the world's enjoyments, how we retired into the inner court and there found Jesus who is always there, and pleading for us to remain with him, pleading that we open wide the door, and let the sunshine of his presence irradiate the whole heart. How, if we chose to give audience, the pleading voice tells of the agony in Gethsemane, of the atonement for sin upon the cross, of his final exaltation in heaven, where he stands a mediator between God and man. In return he asks only our trust, only our love. He suffered so much, gave his life to redeem us, and now invites us to come and enjoy the rest that was so dearly purchased.

The weary soul sees visions of peace and rest, and longs to enjoy it, but hears again the din of the world, and the proud spirit rebels and cries, Not now, at some more convenient time I will come, and rushes from the sacred chamber and plunging into a deeper round of sin and folly.

Alone with Jesus! Oh, what a joy for the Christian to retire from the world into this holy temple, and enjoy sweet converse there! What a solemn and holy place, but how comforting, with a sense of his shortcomings lost in Christ's overpowering love and perfection! There he can tell his sorrows and make known his wants to Him who alone understands them. There he is given strength to quaff the bitter cup, and is taught submission to the will of God. Behind the dark cloud he is taught wondrous lessons of patience, of faith, and love. In that holy presence he is fed with heavenly manna to sustain him in life's desert. What a stronghold we have, what a fortress to shield us in life's battle, and what a mighty Captain to lead us on to victory!

Who can turn back and join hands with the world, after tasting the joys of a union with Christ? Shall we not invite all to come in to the feast of the Lord, and partake of the living water that flows from the Fountain of life? Alone with Jesus, in life's closing day! What more shall we want? The world is fading from us, friends cannot help us, but sheltered in the "everlasting arms" we will fear no evil.

Barbara Herr.

For the Herald of Truth.

A REVIEW.

"Then said Elihu, * * * * Great men are not always wise: * * * * Hearken to me; I also will show mine opinion." Job 32 : 9, 10.

We have read with interest and profit the articles on dress in the Herald of Truth and the *Gospel Banner*. I see more than ever that it is right to discuss questions on subjects so important as this. If Christians cannot do this in a meek spirit, they lack Christianity; and if a little agitation should bring to the surface an evil spirit, the heart is not just right. The knowledge thereof ought to bring repentance and seeking of grace to bear such very small trials.

Now, this question cannot be passed over in silence, and all be guiltless. The plea that some plain people have no religion is a very poor excuse. I have heard ministers say, that by putting on a little style one would have more influence for good. If this is a general excuse, then let us examine it a little. It has been said long ago that "Obedience is better than sacrifice" We count Saul very foolish to disobey God and then offer him sacrifice with the very fruits of disobedience. In other words, to pay God with the things that they had robbed him of, and count it a gift. Just so do men disregard and rob God, and thereby expect special blessings.

No, friends, no; God is not thus mocked. It may be that Achan thought to do good with the accursed things—the garments and the golden wedge. He was likely poor, and needed these things to carry on the battles of the Lord, etc. Men never lack for excuses. But their disobedience, notwithstanding the ex-

euses they made or might have made, cost Achan and Saul their lives. We see that the wages of sin is death.

I agree with Brother Coffman, "It is not enough to say, it is unbecoming." The Bible does not use such indefinite language. Had God not said, It is unbecoming of you to take any of the spoil, Achan might have been excused on the policy plan. Saul claimed the excuse that the people clamored for these things, and they would use them to offer sacrifice to God. So the preachers say now. They plead that the people want these things, and they cannot help it. But it is evident enough from the way they (the preachers) cling to the world, and by their silence and want of discipline with regard to these things, that they love them themselves.

I recently saw a man in the pulpit with Bro. Daniel, of the *Banner*, who not only dressed as the gayest in the world, but had his face shaved with the exception of a fashionable mustache. The world even talked about it and said it is unbecoming. His fashionable brother is a member of his own church. Yes, and it is easily to be seen that Daniel is himself gradually approaching the pit of worldly conformity. The world speaks of it as inconsistent. A few years ago Daniel asked us to help him put down the monster pride, and said, no ruffles should come into his house. That was right. How is it now? There has been silence on the subject, and his people take it for granted that silence gives consent, at least they act so. Now let us examine the other side.

That many dress very plainly and lack the vital part of Christianity, that many of them are covetous, and that many get angry when crossed, we must admit. We will gladly receive such reproof from the *Banner*. We know it to be too true of some and deplore the fact. If we can help each other in this matter, let us receive instructions.

Paul gives a description of what may be a Christian's experience in Heb. 6 : 4, 5. He says, "If they were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," etc. Now, does our experience measure up to this? If not, are we earnestly seeking for it? For Paul says, 11th verse, "We desire that every one of you do show the same diligence to the full assurance of hope." This is the "hope that maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5 : 5.

No, we are not so foolish to think that there is any salvation in dress, no matter what the order is. We are saved by the washing of regeneration, and the renewing of the Holy Ghost, purified by faith. If any of our brethren trust in anything else for salvation, their hopes are vain. Equally so with the proud Christian—so called.

Now, let us stir each other up in meekness and help one another. We will try and learn all we can from every one. We love this holy religion of the heart; let the fire burn, and purify our hearts more and more.

I am very sorry that these people have brought this holy religion into disrepute, by falling into pride, and many of them saying, "There is nothing in plain dress, and many of them that dress plainly know nothing of religion." Now these practically say, There is nothing in salvation; for most of them openly disregard the word of God on the dress question. A *proud Christian* is only a contradiction of terms. The world looks on, and rejects the whole, and the enemy takes the spoils. Is not this plain? People measuring themselves among themselves are not wise. 2 Cor. 10 : 12. For whom the Lord commendeth is approved ver. 18.

The HERALD also teaches a Holy Ghost religion. I read in March 1st, first article, "No man becomes a Chistian until God changes his heart." The second article throughout says, "They shall see God," viz., the pure in heart. I hope H. S. will give his name in full the next time. We like to know who are on the Lord's side. Bro. H. S., write again. We fully believe that sanctification and obedience go together. First cleansed, then, "go and sin no more."

JOHN O. SMITH.

THERE are trees of righteousness which are ever dropping precious fruit around them; so there are lives that shine like star-beams, or charm the heart like songs sung upon a holy day.

ALL the burial places in France have been declared open and free to people of all religions.

PROHIBITION IN SOUTH CAROLINA.—The state of South Carolina is legislating quite stringently upon the subject of temperance. The last legislature passed a law "absolutely prohibiting the sale of all liquors outside of incorporated towns and villages." In the Legislature now in session, an amendment to this law was offered, exempting from this prohibition domestic wines and alcoholic liquors in original packages containing not less than ten gallons. The amendment was lost by a large majority.

LET us take care how we speak to those who have fallen on life's field. Help them up, not heap scorn upon them. We did not know the scars.

TWO PRESBYTERIAN missionaries have recently baptized two hundred and forty in the province of Shantung, China.

DESPITE all the efforts to break up the slave trade in Africa, it is estimated that not less than 50,000 are annually captured and exported, to say nothing of the hundreds of thousands who perish in the process.—*Missionary Review.*

A SAD AND FATAL ACCIDENT.

On Tuesday March 14th, Annie, daughter of Pre. Abraham Meyers, of Hilltown township, Bucks Co., Pa., was engaged in sewing at the house of her brother in Portland. As she was standing near the stove, looking out of the window, her dress caught fire; she ran out of the house (it being a very windy day), and the flames spread over her like a flash, burning her so badly that she died in thirty-six hours. Her burial took place on Sunday, the 19th, at Perkasie. She was 15 years of age. This sad bereavement must indeed fall heavily upon the afflicted parents and relatives. May God bless and comfort them.

A HORRIBLE ACCIDENT.

On Wednesday afternoon, February 22nd, a portable engine attached to a sawmill, belonging to Henry J. Troyer and George Stutzman, exploded, instantly killing five men and probably fatally injuring another. The engine stood on the farm of David Helmuth, one mile southeast of Carlisle, near the Walnut Creek (Amish) Meeting-house, in Holmes Co., Ohio.

There were seven men about the mill at the time of the explosion, six of them standing near the engine. Some of the bodies were terribly mangled, their blood, brains and entrails spattered over the timber and logs in every direction to a considerable distance. Their clothing was torn to shreds and almost entirely stripped from their bodies. It was a sight to sicken one to see the fragments of human flesh and even arms and legs strewn all around and lying at long distances from the bodies of which they were a part.

The unfortunate victims of this sad disaster were Michael Immel, George Stutzman, Andrew Beechy, Eli Beechy, Leonard A. Harshbarger, killed; Michael Stutzman seriously, if not fatally wounded.

Henry J. Troyer, one of the owners of the mill, was the only person on the grounds who escaped unhurt. He was standing eighty-four feet from the engine facing it. He was so stunned that he almost lost consciousness. It is almost impossible to see how he could escape. Debris of all kinds and large pieces of the boiler were hurled past him on all sides.

Michael Immel was 57 years of age and leaves a wife and children, some of whom are still small. His body was thrown 163 feet, and fearfully mangled.

George Stutzman, one of the owners of the mill, was aged 28 years, and leaves a wife and child. He was thrown 132 feet; an arm and leg were torn from the body, and were found a long distance from it. The body dropped in the road and was mangled almost beyond recognition.

Andrew Beechy was a single man, aged 19 years. He was thrown 336 feet. One leg was lying 103 feet from the body.

Eli Beechy, a brother of Andrew, was a

young man of nearly seventeen years. They were sons of Benjamin Beechy. He was thrown over 100 feet, one leg was broken, and he was instantly killed.

Leonard A Harshbarger, son of Jonas Harshbarger, was aged nearly 18 years, was thrown 168 feet. The upper part of his head was blown off, and found a long distance from the body.

Michael Stutzman was a brother of the unfortunate George, and a son of Jacob Stutzman. He was thrown 63 feet on a heap of sawdust. His leg was broken, he received internal injuries, and his face was also badly scalded.

George Stutzman was buried on the 23rd, at the Walnut Creek Meeting-house. Services by the brethren, Abraham Mast, Beechy and Miller.

Andrew and Eli Beechy were buried at the same place on the 24th. Services by Moses J. and Samuel Miller.

Michael Immel was buried at the Carlisle burying-ground on the 24th. Services by Preacher Gohner.

Leonard Harshbarger was buried on the afternoon of the 23rd at Walnut Creek, where George Stutzman had been buried in the morning. Services by —— Beechy, Henry Kilmer and Jacob Kilmer.

The funerals were attended by immense crowds of people from all parts of the surrounding country. They were the largest funeral attendance ever witnessed at Carlisle or Walnut Creek. The sorrow was so great that the whole congregations were affected to tears.

Let this sad calamity teach us all anew that great lesson which must be so often learned over, and is so speedily forgotten, namely, that we should be prepared at any minute for the change from time to eternity, and to watch, for we know not the hour when the Son of man cometh.

Married.

NAFFZIGER—SPRINGER.—On the 7th of March, in the Meeting-house, in Hopedale township, Tazewell Co., Ill., by Christian Naffziger, John Naffziger and Mary Springer.

PLANK—BYLER.—On Feb. 21st, in Champaign Co., Ohio, by John Werey, Samuel H. Plank, of Logan Co., O., and Hannah Byler, of Mifflin Co., Pa.

WEAVER—PRINTZ.—March the 19th, at the residence of Joseph Weaver, by David Hopkins, John M. Weaver, of Jasper Co., Mo., and Fannie E. Printz, formerly of Farmersville, Montgomery Co., Ohio.

OLSON—BRENNEMAN.—At the same time and place by the same, Willie H. Olson and Bettie Brenneman, both of Jasper Co., Mo.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

BERKEY.—March 5th, near Gainesville, Texas, Elder Jacob Berkey, aged about 62 years. The deceased was an Elder in the Dunker brethren church. He was born in Somerset Co., Pa., and lived near Goshen, Elkhart Co., Ind., about thirty years. A few years ago he moved to Texas, and in trying to cross a swollen stream on horseback, he was drowned. His body was found the next day a mile and a half below, and sent to his home twenty-five miles distant. The burial took place the 7th.

CORRECTION.—In the HERALD of March 1st, in the death notice which read "Ann Wade," the name should have been Susan Reber.

STRYCKLER.—March 11th, in Hellem township, York Co., Pa., Lydia Stryckler, aged 80 years and 20 days. Interred at Witmer Meeting-house. Services by Pre. Root, of Lancaster Co., and Pre. Stauffer and Witmer, of York Co. Text, 2 Cor. 5 : 1, 2.

BERGEY.—March 3rd, in Snyder Co., Pa., Barbara Ellen, wife of Isaac Bergey, aged 23 years, 5 months and 7 days. Services by Thomas Graybill and Elias Landes. She left a husband and an infant child, a father and mother, five brothers, and six sisters to mourn their loss.

METZ.—On the 6th of March, in Towamencin township, Montgomery Co., Pa., Mary Ellen, wife of Franklin Metz, and daughter of Preacher Jacob and Hannah Loux, aged 29 years, 7 months and 1 day. She was buried at the Plain M. H. Services at the house by C. Allabach and John Hunsberry, and at the meeting-house by Isaac Rickert and Josiah Clemmer. Text, Ps. 39 : 5.

GROSS.—Feb. 26th, in Plumstead Twp., Bucks Co., Pa., of pleurisy, sister Catharine, wife of Preacher John Gross, aged 60 years, 4 months and 8 days. She had been sick for some time, but the trouble was not considered serious. Her husband went to the meeting on Sunday morning as usual, but soon after he was gone she became worse and he was sent for, but before he returned her spirit had taken its flight, as we hope to everlasting rest. We have reason to believe that she did what she could to be a faithful servant of the Lord and an exemplary sister in the church. Funeral services were held by Samuel Gross and Samuel Godshalk, Isaac Overholt and Isaac Rickert. There was a large attendance at the funeral. Text, Matt. 25 : 13.

STUTZMAN.—Feb. 10th, 1882, in Clarence, Erie Co., N. Y. of scarlet fever, Betsy, wife of George Stutzman, and daughter of Jacob and Esther Eberhard, aged 26 years, 10 months and 12 days. She leaves a bereaved husband and three children to mourn her early departure. But they mourn not as those having no hope. Her desire was to depart and be with Jesus. Funeral services by Jacob Krehbiel and I. Bennehoof. Text, John 16 : 22.

OVERHOLSER.—Feb. 7th, in Juniata county, Pa., Maria, wife of Jacob Overholser, aged 51 years, 8 months and 21 days. She was buried as Lauver's burying-ground. Services by Thomas, Solomon S., and William Graybill. Text, Ps. 132: 14. Sister Overholser was a faithful member of the Mennonite church, and leaves a husband and three children to mourn her departure.

WISE.—Feb. 20th, in Juniata Co., Pa., of heart disease, Peter Wise, aged 71 years, 3 months and 7 days. Services by Thomas Graybill and Robert Arnt, from John 11 : 25. Bro. Wise was for many years a member of the Lutheran church. By his request three days before his death he was baptized and received into the Mennonite Church, and observed the communion and feet washing.

MILLER.—March 11th, in Juniata Co., Pa., of scarlet fever, John, son of John and Mary Ann Miller, aged 7 years, 11 months and 11 days. Services by Thomas and Solomon S. Graybill, from Matt. 24 : 44.

CLEMMER.—On the 3rd of Feb., near Harleysville, Montgomery Co., Pa., Mary, wife of John Clemmer, aged 81 years, 10 months and 26 days. Buried at Salford M. H. Services were held by Jacob C. Moyer, Isaac Clemmens and Henry Bower.

LANDIS.—On the 3rd of March, in Franconia township, Montgomery Co., Pa., of dropsy, Henry Landis, aged 85 years, 1 month and 8 days. Buried at Franconia M. H. Services by Henry Nice, Samuel Godshalk and Josiah Clemmer.

HAVERSTICK.—On the 4th of March, near New Danville, Lancaster Co., Pa., of the infirmities of old age, Jacob Haverstick, aged 82 years, 3 months and 13 days. He was a member of the Mennonite church. He was buried on the 7th, at the Stone Meeting-house, in the presence of a large number of relatives and friends. Discourses appropriate to the occasion were delivered by Pre. Amos Herr and Bishop Benjamin Herr, from Rev. 14 : 13.

KAUFFMAN.—March 5th, near Manheim, Lancaster Co., Pa., of consumption, Sister Maria B., wife of Bro. Isaac Kauffman, Jr., aged 46 years, 5 months and 15 days. Funeral on the 7th, at Kauffman's Meeting-house. Text, Rom. 14 : 8, 9.

EBERSOLE.—On March 13th, in Spring Garden, Lancaster Co., Pa., Martin N. Ebersole, aged 43 years. Funeral on the 15th at Kraybill's Meeting-house. Text, John 5 : 25.

LICHTY.—March 5th, in Mount Joy, Lancaster Co., Pa., Henry R. Lichty, aged 63 years, 9 months and 15 days. Buried on the 8th in the Mount Joy cemetery. Text on the funeral occasion, Ruth 1 : 19—21.

KURTZ.—On the 17th of February, in Pulaski township, Lawrence Co., Pa., of inflammation of the bowels, John Kurtz, aged 34 years, 10 months and 14 days. He leaves a deeply bereaved widow and five children to mourn his departure. He suffered much, but we hope he is now where there is no more suffering nor sorrow.

KAUFFMAN.—On the 19th of February, in Hickory Twp., Lawrence Co., Pa., of old age, Magdalena Kauffman, aged 75 years, 9 months and 6 days. She had much longing to leave this world and go home to Jesus.

ZEHR.—On the 26th of February, in Hopedale Twp., Tazewell Co., Ill., very suddenly, Joseph Zehr, aged 30 years and 2 months.

YODER.—On the 20th of February, in Knox county, Tennesee, Sister Lydia, wife of Noah Z. Yoder, aged 30 years, 4 months and 3 days. She bore her sufferings with Christian patience in the hope of eternal life. She leaves a sorrowing husband and three children, but they need not mourn as those who have no hope. She was a faithful sister in the church. Funeral services by J. Stoltzfus, J. Ruebal and J. Detweiler.

SHELLY.—On the 15th of March, in Elkhart county, Indiana, of consumption, Sister Catharine, wife of Michael D. Shelley, aged 39 years and 14 days. She was buried at Shaum's burying ground on the 17th. Services were conducted by J. S. Coffman, Henry Shaum and J. F. Funk. Text, Heb. 13 : 5, last clause. She leaves a deeply bereaved husband and six children to mourn their loss, but we trust she has gone to a better and brighter home where no farewell tear is ever shed. She manifested a strong solicitude for her children; and it seemed hard for her to give them up, but when death calls we must go.

"Dear children, calm the heaving breast,
Her Savior calls her home;
Grieve not, your mother is at rest,
Beyond this vale of gloom."

PLANK.—February 25th, near Spruce Hill, Juniata county, Pa., Sister Elizabeth Plank, aged 70 years and 8 months. Funeral services by Michael Yoder, of McVeytown, Mifflin Co., and Henry Yoder, from John 5 : 24—30. She was a member of the Amish Mennonite church.

BARKEY.—On the 2nd of March, in Harvey Co., Kansas, of typhoid pneumonia, of which he suffered severely about two weeks, Bro. Jacob Barkey, aged ———. He bore his sufferings with Christian meekness, rejoicing as he said in the consciousness of having passed from death unto life. A bereaved companion and seven children are left to mourn their loss. He was buried at Holdeman's grave-yard. Funeral ser-

vices were conducted by Daniel Brundage and Jacob Holdeman, from Isa. 38: 1: "Set thine house in order, for thou shalt die and not live."

HEAR.—On the 5th of March, Catharine, wife of Henry Herr, aged 57 years, 6 months and 17 days. She was a member of the Mennonite church for years. She suffered much for fourteen years, and had to sleep on a chair. Seven weeks ago, she became helpless. She bore her sufferings patiently, and always said she was willing to bear all, and only looked forward to the reward of the faithful. She was buried at Witmer's burying-ground, near Masonville. Services by Benjamin Lelman and Abraham Witmer. Text, Mark 14: 33—37. She leaves a husband and eight children to mourn their loss. They can of a truth say,

"A light from our household is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

TAVANER.—On the 11th of March, in Elkhart county, Indiana, of consumption, Jacob Tavaner, aged 63 years, 2 months and 7 days. He came from Altheim, Bavaria on the Rhine, to America in 1851. He had been twice married, and leaves at the time of his death a bereaved widow and six children. Two children died before him. He was buried on the 13th. Services by John F. Funk, from 1 Chron. 29: 15. He expressed himself ready to die, and waited with desire for the time when he should depart. May he have found a blessed home in the mansions above.

NAFFZIGER.—On the 14th of March, near Pettisville, Fulton Co., Ohio., of asthma, John Naffziger, aged 81 years, 10 months and 3 days. On the 27th of Feb, 1826, he was married in Europe, to Catharine Weis, with whom he lived 56 years and 15 days. Nine children were the fruits of this marriage, of whom eight are still living. They have 70 grandchildren, of whom 59 are yet alive, and 21 great-grandchildren, of whom 19 are still living. Their entire progeny number 100 souls. May the Lord lead them all in the good way of eternal life.

SWARTZ.—On the 27th of March, in New Britain township, Bucks Co., Pa., of the infirmities of old age, Catharine, widow of Jacob Swartz, aged 90 years, 10 months and one day. She was buried on the 20th at Doylestown Meeting-house. She was old and weary of life and entirely blind; but she often spoke of heaven, her eternal home, and prayed that the time of deliverance might come.

She longed to be with Christ, her King,
And with the saints in glory sing,
And see again the perfect light
In realms af glory there so bright,
And there with friends long gone before,
To praise the Lord forever more.

TECHAD.—On the — of March, in Fulton Co., Ohio, of the infirmities of old age, Joseph Techad, in the 82nd year of his age. He leaves an aged widow and one child. Services by Christian Stuckey and C. Freyenberger. He was a member of the Amish church, and came to this country from Europe in his earlier years.

MESSINGER.—On the 10th of March, near Bluffton, Allen Co., Ohio, at the house of her father, of a lingering disease, Sister Mary Messinger, aged 29 years, 11 months and 10 days. Buried on the 12th, on which occasion discourses were delivered by G. Brenneman and John Moser, from Luke 23: 28, 29. The mother of the deceased is also, as we believe, lying on her death bed with consumption.

SUMMER.—Jan. 11th, near Metamora, Ill., of lung fever, Eddie, son of Christian Summer, at the age of 7 months and 28 days. Little Eddie suffered a great deal during his six weeks sickness. Although a loss to the family who dearly loved him, God took him to his heavenly rest. May God bless the bereaved family.

Letters Received.

WITHOUT MONEY.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 8. ELKHART, IND., APRIL 15, 1882. Whole No. 224.

A DREAM OF SUMMER.

Bland as the morning breath of June,
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer's day.
The snow-plunged angel of the north
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hillside cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing with the brook.
"Bear up, O mother nature!" cry
Bird, breeze, and streamlet free;
"Our winter voices prophesy
Of summer days to thee!"

So, in those winters of the soul,
By bitter blasts and drear
O'erswept from memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith they show
The soul its living powers,
And now beneath the winter's snow
Lie germs of summer flowers!

The night is mother of the day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all.—*Whittier.*

For the Herald of Truth.

A VOICE FROM THE LAITY.

"A voice from the laity" in the March number of the Herald asks from the old ministers and bishops scriptural reasons, if there are any, "why persons having a call from the Holy Ghost to preach, shall not be allowed to take part in the ministry without being chosen through the lot."

I am not prepared to give any opinion from the desired standpoint, as I am but a lay member and have no desire; neither do we find any Scriptural grounds in favor of offering our services to go beyond that. Go with us to the Bible, and we will examine how the most noted men of that age were "called." Take for instance, Joseph, who was "called" from two full years imprisonment to be second ruler of Egypt. Did he offer himself to go?

Or take a glimpse at Moses with Jethro's flock, back of Mount Horeb, where the angel of the Lord appeared unto him, saying, "Moses, Moses;" and he said, Here am I." After the Lord had given him his command and showed him the sign of his rod and his leprous hand, he had to exclaim, "O my Lord, I am not eloquent, but send, I pray thee, whom thou wilt send."

When the angel of the Lord sat under the oak in Ophrah, where Gideon was threshing wheat by the wine-press for fear of the Midianites, the angel greeted him with "The Lord be with thee, thou mighty man of valor, go in this thy might, and thou shalt save Israel," the reply was, "Oh my Lord, behold our family is poor, and I am the least in my father's house."

The word of the Lord was precious in the days of Eli; there was no open vision. One night when the priest was laid down a voice from heaven came to a young man (the son of Hannah and Elkanah) who was also asleep. "Samuel, Samuel, Samuel." The young man not yet knowing the Lord, ran to Eli on the first, second and third call, saying "Here am I." When the priest perceived that it was the Lord that called the child he revealed it unto him, and after the fourth call, young Samuel received the word from the Lord himself.

When the Lord rejected King Saul from reigning over Israel, he said to Samuel, "Fill thy horn with oil and go to Jesse the Bethlehemite. I have provided me a king from his sons." And they made seven of the sons of Jesse pass before Samuel, who were all rejected; when at last they had to send for the youngest, who was keeping the sheep. And the Lord said, "Arise, anoint him: for this is he. Then Samuel took the horn of oil and anointed him, and the Spirit of the Lord came upon David from that day forward."

The Lord told the prophet Elijah that he should anoint Hazael king over Syria, Jehu king over Israel, and "Elisha shalt thou anoint prophet in thy room."

We can not find in any of the above narratives, or in other similar ones, that one of those persons had any premeditated imagination at the time that they were called, that they had a call for anything, except, perhaps, being an imprisoned exile, or a shepherd, or a poor, dusty thresher, hidden in the dark for fear of the enemy, or a young man not knowing the ways of the Lord, or one who was plowing with twelve yoke of oxen, and he, with the twelfth, showing that he did not only drive them, but that he also worked with them.

This might show us that no one should become anxious to drive his brethren or fellow-men, telling them what to do, and claim that he is endowed with a revelation by the inspiration of the Holy Ghost, setting forth doctrines contrary to the Gospel, which neither he nor others can comprehend, while he is not hitched with the yoke of love to the lead of his congregation, and has not the mantle of Elijah or of the bishop thrown upon him.

The only case that we can call to recollection in the Bible where permission was asked from God, and granted, to go to preach or prophesy was the call of Balaam by Balak. What the motive of Balaam was, or what made him so anxious to go, that he called upon the Lord the second time after he had told him he should not go, is not known to us, if it was not that he had concealed in his heart a desire for a portion of the honor which Balak had promised him, or for that silver and gold which he declared with his mouth he would not accept contrary to the will of God.

We hope such desires may not arise among the laity of our church; such "calls" might be dangerous, yet they may appear so safe that one can see no deception in them. The cause may be a good one, but the motive by which we are governed may be wrong. Preaching the Gospel in its purity, every one must admit, is nothing wrong. But the idea getting into a person's mind that he has a "call" from the Holy Ghost to preach might originate from various sources. You may imagine yourself a well behaved Christian, and would not allow any member to violate the church ordinance; you may be well versed in the Bible; use good language in different tongues; be somewhat eloquent, and perhaps a suitable person in every respect for the position, in your own estimation. Perhaps the only reason why you are not called is because no one else thinks so. Dear brethren of the laity, be contented with your

position; if the Lord will have need of you, he will call you.

We are aware that a great many denominations ordain their ministers after the manner of their calls, and we are not inclined to search the Bible for proof that they are wrong. We will let them have their way, and we will have ours.

The twelve apostles were chosen by Christ himself, and it appears unexpected to them all, or at least, without them offering their services. Other seventy were sent out afterwards, but as to the manner of their sending out, there is very little account given.

The first vacancy that we read of among the apostles was that of Judas, who betrayed Christ for the sake of a little money After Christ had ascended into heaven and his followers had returned to Jerusalem, Peter, standing in the midst of about one hundred and twenty of the disciples, told them how David, through the Holy Ghost, prophesied concerning Judas; how his habitation should be made desolate, and his bishopriek be taken by another. And they appointed two, and prayed, "Lord, show whether of these two thou hast chosen." And they gave forth their lots, and the lot fell upon Mathias."

It does not appear that any of the disciples would dare to say, "I have a call to take the place of Judas." Neither would Peter say, "You shall go." But they called unto the Lord to "show them." We believe that the church of Christ will still do so. Neither do we find that the disciples had any charges against the Apostles for their "imperfections and shortcomings," for not sending more ministers into the world to preach the gospel. It seems that they were all satisfied with the Apostolic Creed. We also should be satisfied with what our aged Bishops consider prudent for the future welfare of the church.

Columbia, Pa. B. C. KAUFFMAN.

For the Herald of Truth.

RELIGION.

The word *religion* means first, a system of faith and worship; secondly, To recognize, that is, to hold and acknowledge God as an object of worship, love, and obedience. There are many religions in the world, as any system of faith and worship may be termed a religion. The heathen, who worship idols of wood and stone, have a religion; the Mohammedans have another religion; the Jews have their religion, and many more classes might be named who have as many different religions. But in a general way, when we speak of religion we mean the pure and undefiled religion of Jesus, which is the only religion that will stand before God; and unless we possess and practice this religion we cannot enjoy the blessed presence of Jesus through life, and the bliss of heaven in the world to come. Without it we will never receive the crown of life or a home in heaven.

'T is religion that can give
Sweet pleasures while we live,
'T is religion must supply
Solid comforts when we die."

Hence the question that is often asked, What is religion? becomes truly an important one. James says, 1 : 26, "If any man seem to be religious and bridleth not his tongue but deceiveth his own heart, that man's religion is vain. From this we may plainly see that we may be deceived in this matter. We may be professors of religion, we may seem to be religious, and yet upon a careful examination find that our religion is not pure and undefiled, consequently vain, useless, and even worse than none, as we might thereby be sadly disappointed, and while we look for joys above, be found alas! among those on the left hand, who astonished will cry out, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?

In verse 27, first clause, James gives us a very plain answer to the question, What is religion? by saying: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We have here two declarations teaching us our duty to those in trouble or want, and how we will keep ourselves if ours is the true religion. In the first place, we come to Jesus, take his yoke upon us, and learn of him. He teaches us what is clean and what is unclean, what is pure and what is impure, what belongs to his kingdom and what belongs to the world. And if we will follow the teachings of Jesus he will cleanse us from every spot of sin. He even prays for us that God may keep us from evil. It is highly necessary that we be kept clean, pure, undefiled, and unspotted from the world. "For there shall in no wise enter into that city (the New Jerusalem) anything that defileth."

Oh! how necessary then that we be sure that ours is the pure and undefiled religion. But how shall we assure ourselves of this? is now an important question. We answer: by carefully trying the spirit that rules in our hearts, to see whether we are led by the Spirit of God. "For as many as are led by the Spirit of God, they are the children of God." We must try the spirit by the word of God, and compare the fruits of that spirit with the Word. We must notice the fruits which that spirit brings forth in our daily walk and conversation, at home and abroad, in private and in public, in our dealings and conversation with our fellowmen in the every day affairs of life as well as at church. Have we "put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," so that we feel to visit the fatherless and widows in their afflictions, even if they be our enemies? Do we manifest a desire to have "all men saved and come to a knowledge of the truth?" Have we "mortified our members which are upon the earth, fornication, uncleanness, covetousness? Have we put off "anger, blasphemy, filthy communications out of our mouth?" Do "evil thoughts" proceed out of our hearts, or "pride or foolishness," and defile us, or have we "purified our souls —in *obeying* the truth *through* the *spirit* unto unfeigned love of the brethren?" Do we "watch and pray always?" Do we keep ourselves "unspotted from the world?" In this way we believe we can prove our religion, and know whether it is "pure and undefiled," and whether we are walking on the narrow path to life and glory, or upon the broad road to death. David says, "Thy word is a lamp unto my feet, and a light unto my path." Religion does not consist in an uncontrollable passion or *feeling*, but in "obeying from the *heart* that form of doctrine which was once delivered to the saints."

JOHN SHENK.

TRUST THE PROMISE.

How strange it must seem to a bird the first time it commits itself to an invisible element through which the law of gravitation would apparently cause it to fall to destruction; but the open wings claiming support from the atmosphere are not deceived, and it floats on thin air. So is it when the soul casts itself upon the promises of an invisible God. Creatures without wings, if they could reason, would deem it suicidal folly of the bird to throw itself out of its nest, trusting to that which it cannot see; and to the world without faith the ventures of a believing man are the actions of a madman. But they are not so; 'underneath are everlasting arms,' the 'exceeding great and precious promises'—empty sounds to him that doubts—are as mighty powers in the world of faith as is the atmosphere in the world of nature, and they never fail to sustain the soul that ventures out helplessly and wholly upon them. Trust alone is needed, and every step of trust acquires foothold, and gains strength and encouragement to take another.

PARENTS, make your child's life bright and joyous. Consecrate it to the service of God, and ever give it the stimulus of a noble and pure example. Thus will your memory be most precious and your life not spent in vain.—"*From Baca to Beulah.*"

THE ONLY ONE.

Rev. Mr. Pentecost, in a recent sermon on "The Precious Blood of Christ," uses the following incident to illustrate the important truth that there is only one way of salvation, namely, by and through the blood of Jesus Christ, who is declared to be the only way, truth and life, and by whom alone we can come to God and be reconciled and saved. It is as follows:

"About twenty years ago a young man —no matter who—was in the territory of Kansas, when the excitement occasioned by the discovery of gold at Pike's Peak broke over the country. Fired with a desire to be in the field of the new Eldorada—he bought an Indian Pony, got together a few things, slung them in a little bag behind him. After two days he came to a long stretch of barrens —about forty miles—which he must cross. It was not a very hard day's ride, though it was in the short November days.

"Heedless of any thoughts of danger, early with the rising of the sun, he started across the sterile desert. It was a beautiful day, clear and cold, the path through the tall grass was well marked, and for hours the ride was made with pleasure and good speed. A little past noon the sky became overcast with dull, gray and flying clouds. Nothing for a time was thought of this—the journey was more than half over, and the settlement on the other side would soon be reached. Presently the snow began to fall, at first a few stray flakes, then faster and thicker; then it grew darker, and snowed faster and thicker still.

"The first thought of anxiety began to creep into that young man's heart It was still daylight and the tall grass marked the boundary of the trail, though the snow by this time covering the bare earth and the grass catching it everywhere, turned the vast prairie into one vast field of winter fleece. Then with increasing anxiety came increasing sense of cold. The darkness gathered rapidly in the thick and now fast-falling snow. For awhile all attention was given to keeping the body warm by beating the arms about the body, hallooing, and slinging the legs against the sides of the patient pony.

"But now another horror came. How or when he knew not, he had suffered the pony to step aside from the fast filling path. But he could easily find it again; a pull of the bridle to the right, a hundred yards in that direction, but no path; then a pull to the left, a hundred yards or more in that direction, but still no path; now a stand still. Where was he? No sun in the sky to show the direction, no path under foot, no compass —for that had not been thought of; darkness, like prison walls, gathering about; blinding snow falling all about, clinging to him like a winding sheet; the cold now piercing to the bones; the conviction now fastening upon him, 'I am lost in the snow-storm on a trackless prairie.'

"Then thoughts of death came and pressed him hard—thoughts of mother in the far away Southern State—even the fantastic thought, Would his body ever be found? Should any body ever know the story? Then the mental scenery was shifted and eternity opened up before his vision. The great white throne was set. Heaven and hell were in view. There was the rejected Son of God seated as judge. Then thoughts of a life-time of sins—how he had reveled in them, mocked and made light of them, how he had scoffed at religion, turned away from many kindly meant-words of warning by ministers and Sunday-school teachers; and now he was to die and go—where? Not to heaven; he knew he was not fit for heaven. He had rejected Christ. To hell—alas, where else! Now he deplored his sins and almost cursed his folly in not having spent a different life; now wondered if God would forgive; now wondered what many things meant he had heard in church.

"All this time the cold seemed to abate. The pony was wandering aimlessly about. Then came the fatal sense of drowsiness. This awakened him to fear. He had been dreaming and freezing. Now terror siezed him. Leaping from the pony, or rather tumbling off, he gathered his numb limbs under him as best he could and began to stamp on the snow and beat about with his arms until circulation was again felt. Then with the instinct of self-preservation the thought of a fire occurred. Instantly falling down on hands and knees, groping in the now darkness and snow, he began to pull up large handfuls of grass, and, beating the snow off, lay it in a pile. Then, as Providence would have it, his hands fell on a little, low brush growth—a kind of hazel bush. Quickly breaking its brittle branches and laying them on the pile of grass, the thought came, now a fire and all will be well; a piece of newspaper for kindling, and then a match.

"A match!

"The heart almost stopped beating. Did he have a match? Many had he used that day in lighting pipe and cigar, but did he have any left? Instantly finger and thumb went into vest pocket. For a moment hope died and then revived. Yes, there was a match, but just one! One little sulphur match—only one. That young man's life, and his salvation too, were wrapped up in that match. For, should that fail him. he must die in his sin and go to hell. From a frozen prairie to a burning hell. No pleasing contemplation that. One match! What do you suppose would have bought from him that match? One hundred of them could be bought in the next settlement for a cent, and yet if Pike's Peak, with all its stored wealth, could have been crumbled into diamonds and laid at his feet as the price of that match, he would have laughed the offer to scorn. Why? Because it was a match? No; but because it was the only match he had. If that failed him, he was a dead and damned soul.

"My friends do you wonder that when he drew that match across his sleeve his heart well nigh stopped beating? Do you wonder that his eyes almost started from their sockets as he watched with a great lump in his throat that little pale blue flame, as it seemed now to die out and then struggle for life until at last—oh thank God—it reddened into fire and kindled the paper waiting to receive it, and the fire was built that saved his life?

"My friends, I relate the incident to show you the value there is in an only Saviour. If I had the charred stump of that match now I would frame it and hang it in my study. I would write this legend under it, 'His only match—it saved him.'

"Now what shall I say to you. The blood of Jesus Christ is precious because it is the sinner's only salvation. My dear friends, Jesus Christ, the Crucified, stands between you and the eternal burnings. If you miss him, if you reject him, oh then, God pity you. You are a hopeless lost one, and in hell you will soon lift up your eyes, being in torment. For without the shedding of blood there is no remission. God has given His Son to shed his blood for you. Reject Him and you are utterly lost. When He Gave his Son He gave all that He had to give. After Him there remains no more sacrifice for sin. May the Holy Spirit incline you to believe on the Lord Jesus Christ this very hour and be saved. Amen!" —*Good Words.*

For the Herald of Truth.

HOW TO SPEND THE SABBATH.

Christians sometimes say, Sunday is their longest day, especially when there is no meeting to go to. Of course idleness punishes itself; but should we be idle on Sunday? Is the day given us to spend in carnal ease and pleasure—to eat and drink and be merry? It may be that some have not given this matter sufficient thought. If I could be the means of awakening the thoughts of some on this matter I shall feel rewarded, for this seems to be my Sunday work when no meeting is near.

I do not say you should all write articles for the press. Each has a work to do according to the grace and talent he possesses. Perhaps you say, I feel that I have neither grace nor talent to do

anything for my fellow man. I have too much to do with myself to look after others. Some seem even to take pride in making such a confession, as if they hereby evinced a superior measure of the grace of humility. Now, that is after all, proud humility—conceited hypocrisy. But to make the best of it, it is not a good standing, for surely to be unfruitful is to be cut off. Jesus says, "Every branch in me that beareth not fruit, he taketh away." So it seems it is possible to be in Christ and be unfruitful, and therefore on the sure way to destruction. Then it would seem you have enough to do after all. Your confession may be true enough, you have enough to do at home, but do you do it?

If a soul is not put to work in the vineyard of Christ, he is not fit for heaven. Would it not be well that we spend the Sunday in fasting and prayer until we are endued with power from on high? The importance is so great that we have hardly time for much eating and visiting, and to engage in unprofitable gossip, which not only makes us unfruitful, but actually finds us committing sin. Thus sin is heaped upon sin.

But there may be others who have the grace and disposition to do good but do not seem to understand how, and would be very thankful to learn how they might spend the Sabbath profitably to themselves and others. To pray earnestly for the work of God stands at the head of every duty; but prayer and works must go together. If you are impressed to speak to certain ones about their souls, then go (making no trouble for dinner). Or if it is too distant, write a letter or postal; a few lines from a warm heart may do good. If you know of a brother that seems to become slack in duty, go and encourage (not upbraid) him. How many a fainting heart we may encourage. Whatever we do, let us not engage too much in unprofitable worldly conversation; it is poison to the soul. Do we not always lose some strength, and find God farther away after such worldly conversation?

The mouth will speak from the abundance of the heart. If you are carnally minded you will speak of carnal things. So every one may know what the state of his heart is. Brother, do you think of this? Your worldly conversation publishes to all around you, that your heart is filled with the world, that you love the world, and therefore have not the love of the Father. You may care nothing for the fashions of the world, and yet love the world with its vain pleasures. No wonder you have not much to say of Jesus. Let us be filled with the Spirit, and we shall not fulfill the lust of the flesh.

JOHN O. SMITH.

HE that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

A FLOWER NOT FOR THE CHILDREN.

BY PRISCILLA J. OWENS.

Beware of the opelet flower, beware,
Each creature that swims the sea;
In its beauteous leaves is a cruel snare,
That is hid to wait for thee.

Its fringes soft through the waters glide,
In purple or golden green;
Its lovely petals are spread to hide
Where a grim mouth waits unseen.

See where it floats with the waves at play,
And expands its silk-fringed crown;
'Tis waiting the moment to strike it prey,
To the depths it will drag them down.

Beware, beware of the poison flower,
The fatal opelet sin,
That lies in wait for many an hour,
To draw the unwary in.

Does it seem fair, and bright and gay?
Does it seem to beckon and smile?
O, turn thee then from the lure away,
It will snare thy soul with guile.

Fringed with purple or shining with gold,
'Tis hiding the gulf of death;
It will clasp thee round with its fearful hold,
And wither thy hopes with its breath.

O, sin is worse than the opelet flower,
With its purple and gold-fringed crown;
In its venomous leaves there is deadly power,
To the depths it will drag thee down.

GOD'S ARITHMETIC.

(Intended chiefly for the young members of the family.)

(Continued from page 85.)

CHAPTER IV.

"AND TO KNOWLEDGE, TEMPERANCE."

"We come to an important figure today, boys. Can you tell me what it means?"

"Does it not mean abstaining from all wine, beer, or spirits?" asked Benson.

"I think that comes in, undoubtedly; but temperance means more than that. It means self-restraint, self-control. It means not letting evil in any way get the upper hand of us. The more we know of God, the more we shall desire that our whole bodies, as well as our spirits, shall be His. Another Apostle tells us that we must be 'temperate in all things;" that is, that we should be body, soul, and spirit, yielded unto God, that he may make us what he pleases.

"Two young men were training for a race; they were eager to win the prize, and to receive the honor of being winners. So no pains were spared that they might be well trained. Luxuries were laid aside; soft feather-beds were exchanged for hard couches; the food dealt out by measure; alcohol in any form, and tobacco, were absolutely forbidden. And the young men yielded themselves to their trainers in all things, that they might be fitted to win the race.

"'Come to our party to-night?' asked a friend. 'We will not keep you late.'

"But the young men shook their heads. 'We cannot come just now. We are in training for a race; and the wine and light food of a party are forbidden to us.'

"'Come and stay with me for a few days,' urged another friend. 'I will make you as comfortable as I can.'

"'You are very kind, but that is just what we may not do at present. We must be temperate in all things till the race is won.'

"Now they do it to obtain a corruptible crown; but we an incorruptible.

"But this temperance does not only touch the body: it touches the spirit as well. The knowledge of God will lead to controlling the temper. Some have very bad tempers; they can only be rendered temperate, or controlled, by throwing themselves on God.

"A gentleman was sitting by the side of a driver on a coach one day, and in seeking to win the man for Christ, he soon found that a bad temper was the chief hindrance to his accepting the Gospel.

"'If these two horses suddenly became frisky, and showed a desire to run away, and you knew that I was a better driver than you, what should you do?' asked the gentleman, seeking by an illustration to show the man the truth.

"'Why, I should hand the reins over to you,' was the prompt reply.

"'Just so,' returned the gentleman, 'our tempers often gain the upper hand, and would utterly upset us. The only way of safety is to put ourselves into the Savior's hands, who has all power to keep us at all times.'

"An intemperate man, in any sense, is one who has lost command of himself, and has given himself over to the enemy. He can only free himself in one way, and that is by giving himself over to Christ to be guarded and kept from evil, as those young men yielded themselves to their trainers. The last item we added up, knowledge, will lead to this, for the more we know of God and his mind and will, the more we shall desire to keep from the evil he hates, and to endure hardness as good soldiers of Jesus Christ."

CHAPTER V.

"AND TO TEMPERANCE, PATIENCE."

"I believe that patience is one of the richest graces in God's sight," said Mr. Forrester, in opening the class.

"But it is very difficult to be patient, sir, sometimes," remarked one of the boys, who never could bear to wait for anything.

"It is difficult, Lowry, no doubt. God's best gifts are not easy to practise. He is called 'the God of patience,' and surely we must feel that this is a particularly appropriate name for him who bears with his children with such wonderful long-suffering. But as you say, it is not an easy grace for us to practice, and so the Apostle tells us that we are "strengthened with all might, according to his glorious power, unto all patience.' Yes, nothing less than almighty power will enable us to be patient.

"Do you remember the story in the 'Pilgrim's Progress' that I read you last year? 'I saw moreover in my dream that the Interpreter took him by the hand and led him into a little room, where sat two little children. each one in his little chair. The name of the elder was Passion and the name of the other, Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of next year; but he will have all now; but Patience is willing to wait.'

"Patience is of great price in God's sight, and it is a figure worth adding up. it will make a great difference in the result of your sum. We need patience in obedience.

"A few years ago, in a garret in a large town lay a sick woman. The room was small and dark; one little window looked out on brick walls and high chimneys, giving little space to the sunshine. Poverty was everywhere to be seen in the room—hardly any furniture, and no comforts. On the rough couch lay, the thin, wasted woman; she had laid there for years. Long days of pain in wasting sickness, sleepless nights, and much weariness, were her portion; she was often locked in the room alone for half a day while her friends were out working for their living. Her eyes and head often ached so much that she could neither read nor think, and yet her room was perhaps the happiest and most cheerful in the whole city. She had obtained 'precious faith,' and to the faith she had added patience—quiet waiting on God, knowing his way with her was best. She always had a chastened, cheerful look, a calm, even, placid faith, and a peace that passeth all understanding. This poor caged soul, amid all its trials, was singing as blithely to God as the lark sings in the blue sky. Patience was having her perfect work."

"Please, sir," interrupted Benson, half timidly, "isn't it easier to exercise patience in great things than in small?"

"I believe it is," said Mr. Forrester, with a smile; "but you see, Benson, we are not told to add patience only in great things, but in small as well. 'Be patient toward all,' the Word runs.

"What patience the gardener and farmer have! They sow seeds and put plants in the ground, and wait days and months, and sometimes years, before they reap any benefit of what they have sown; while children will sometimes put seeds in their little garden, and in a few days rake up the earth to see if the seeds are not growing: they have not learnt patience.

"A missionary in far-off Siberia had labored faithfully for sixteen years; day by day he had sowed the heavenly seed, but had seen no fruit. Not one soul, as far as he knew, had received the truth. But he patiently labored on, and at last the reward came—one soul after another came forward to tell of blessing received; and the missionary rejoiced with great joy. But his patience will be still more fully rewarded when he sees the face of the King, and comes before him with rejoicing, bringing his sheaves with him."

CHAPTER VI.

"AND TO PATIENCE, GODLINESS."

The boys were exceedingly interested in their class, and Mr. Forrester noticed with thankfulness a quiet, earnest spirit among them. They did not ask questions as freely as he would have liked, but he hoped that would come in time.

"Godliness is our subject to-day," he said, in opening the class, "which means our duty to God. We often use the expression, 'a godly man,' meaning a man who knows his relation to God, and lives as becomes that relationship. 'Godliness is profitable unto all things'; it is favorable to health, gives clearness and vigor to the intellect, peace to the heart, comfort and happiness to the present life, and a good hope for eternity.

"Godliness shows itself in the whole life, not only in the speech. In the year 1841 the Moravian missionaries in Labrador determined on the introduction of the Gospel in the northern parts of that land. A Christian pilot, a native of Labrador, named Jonathan, sailed with them. He was a godly man, and had given up much for Christ. Now he made greater sacrifices in order to bring the Gospel before his fellow-countrymen.

"At Hopedale, where he lived, he was looked up to as the chief of his nation, but for Christ's sake he gave up that honor, and went forth with the missionaries, not as a leader, but as one of themselves, to endure unknown hardships and dangers, in the hope that they might be able to bring good tidings of great joy before that portion of his countrymen who were still in darkness and the shadow of death.

"When his friends tried to persuade Jonathan to give up the expedition, and showed him what great dangers were in the way, he would say, 'Well, we will try, and shall know better when we get there.' And once he said, 'When I hear people talk about the danger of being killed, I think Jesus went to death out of love to us; what great matter would it be if we were to be put to death in his service, should that be his good pleasure?'

"So faithfully had he learnt what true godliness is, not merely in word and tongue, but as his whole life proved, in deed and in truth. And during the whole expedition, his cheerful, firm, faithful conduct, under all circumstances, was a daily testimony to the Lord he loved, and a constant strength and refreshment to his fellow-laborers.

"Godliness is not merely a feeling of strong love to God: it is the whole being given to him. As some one has said, 'Godliness is not a hot-house plant, that needs to be kept from cold winds and frosts; real godliness can go through wear and tear.'

"A young man lately brought to the Savior was eager to go and tell the people in his own native, priest-ridden land, the story of salvation.

"'Have you counted the cost?' asked an experienced Christian. 'Are you aware that if you spoke of Christ in that land, it would be at the risk of your life?'

"'The Lord Jesus *gave* his life for me, may I not *risk* mine for him?' was the noble reply.

"His piety was firm and strong, he knew in whom he believed, and went forth in his strength to serve him. Boys," continued Mr. Forrester, warming with his subject, "give your young hearts to the Savior now, begin the godly life now, so that however long or short your life on earth may be, it shall be all spent for God. Do not wait till trials and cares and burdens come, but begin now, so that when the more difficult days come you may have One on whom to cast every burden, one Friend to depend on, though all others should fail, and one Refuge always open to receive you."—*Family Friend.*

(To be continued.)

PRAYER THAT IS NO PRAYER.

If a little child should come up to its father and commence addressing him thus: "O father, I acknowledge thee to be my parent—very strong, exceedingly wise, and wondrously good; thou ownest all this house and rulest thy family with equity; thou hast brought me up from infancy, furnished my food and clothing," etc; and finally, after going on thus, telling his father what he was, and what he had done, could do and would do, to the extent of about ten minutes or more, would end by asking for a penny—that child would be very likely to have its ears boxed. And it can be nothing but the infinite grace and long-suffering of our Father in heaven that saves some of the long-winded, pompous theological propounders of prayers, that are so frequently heard in pulpit and pew, from receiving merited rebuke and chastisement from him. It can be nothing else. Therefore, when you pray, do not air your theology, do not display your oratory, do not do anything else than pray. —*Moravian.*

THE BIBLE.

Hast thou ever heard
Of such a book? the author, God himself;
The subject, God and man; salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no [bounds—
Most wondrous book! bright candle of the [Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss.—
This book—this holy book—on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stampt
From first to last—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears,
And earnest sighs, to read, believe, and live.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 14.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. Rev. 5: 1—7.

This chapter continues the description of what John saw when the throne was set in heaven.

A book sealed with seven seals.—It must have been an important document. In our day we are not unfamiliar with papers "within and on back side" and sealed, viz.: Deeds, Mortgages, Contracts, etc. This book must be something of the same character, though of as much greater importance as God's doings are greater than man's. It pertains to man's possessions. Under the Mosaic law, land and rights might be temporarily transferred, but at the end of certain periods would revert to the original parties or heirs. In such transfers, contracts were written and sealed and names of witnesses, etc., are written on outside, and carefully preserved. (Jer. 32.)

If this sealed book was but a revelation of future events, why such anxiety on the part of the ransomed in heaven? Their conduct and songs of joy following its opening, shows intense concern in what it contained. Why should the proclaiming of future history of the world produce such commotion in heaven? The succession of wars, pestilences, and convulsions of the physical and political world would hardly excite rapture among the saints in heaven. And why should no one be found able to open the book, while every age has had its men bold and strong to proclaim the truth of God? We believe this book to be the title deed of the inheritance of the saints, and a revelation of events transpiring in connection with their restoration to power and possession. Some say we have already secured our inheritance. Paul's words imply a different state of things. He says, "Ye were sealed with that Holy Spirit of *promise*, which is the earnest of our inheritance *until* the redemption of the purchased possession." (Eph. 1: 14.)

Redemption of our inheritance is the important point in this Scripture, and elsewhere we are told that Christ has purchased it for us, and is able to restore to every man his clear title; and with it bestow power to drive off the aliens and usurpers, who hold temporary possession. To man in the beginning was given dominion over the whole earth and its creatures. By misrepresentation and fraudulent dealing Satan tricked man out of his rightful place and power in the world, and ever since the "world lieth in the wicked one." Jesus laid down his life in battle with this "wicked one" in order to restore to man his privileges as the highest order of God's creatures. He has effected man's liberty from the dominion of Satan, but redemption is yet incomplete. "The whole creation groaneth and travaileth in pain together until now." "Waiting for the adoption, to wit, the redemption of our bodies." Rom. 8: 22, 23. What a mighty work Jesus undertook for fallen man! No wonder "none in heaven, nor earth, nor under the earth" were able to open the book, neither look thereon."

Sin is the great cause of sorrow in this world. John "wept much," for no one was found who was worthy. As long as our eyes are directed to men we see naught but unworthiness, but as soon as we turn our faces toward Jesus we are comforted with the worthiness of Him who redeemed us and is able to open the book. "The Lion of the tribe of Judah" is strong and mighty, but he is also one of us, for he is the "Root of David." The sublimity of his character rises far above our highest conceptions.

"*The Lamb.*" The same for which Isaac inquired while climbing the Mount of Moriah. The same whose blood stained the door posts of the faithful in Egypt, and turned away the death angel. The same of whom John spoke saying, "Behold the Lamb of God, that taketh away the sins of the world."

"*As it had been slain.*" Wicked hands nailed him to the cross of shame, pierced his side, and shed his life blood. By man he was judged worthy of death, but in the midst of the throne of God, worthy to open the book which no man could look upon, worthy to reign with God, and yet willing before that throne to plead for those who put him to death, willing to plead for you and me, who have so often grieved him; willing to restore us to all we have lost—purity and peace with God, health of body and soul, and harmony and order in all the earth. Let us with new fervor pray daily, "Thy kingdom come, thy will be done in earth as in heaven."

R. N. Kratz.

CAPERNAUM.

Christ, amid the joyous band of his mother, and his brethren, and his disciples, chose as the earliest center of his ministry a bright and busy city, whose marble buildings were mirrored in a limpid sea.

That little city was Capernaum. It rose under the gentle declivity of hills that encircled an earthly Paradise. There were no such trees, and no such gardens, anywhere in Palestine as in the land of Gennesareth. The very name means "garden of abundance," and the numberless flowers blossom over a little plain which is "in sight like unto an emerald." It was doubtless a part of Christ's divine plan that his ministry should begin amid scenes so beautiful, and that the good tiding, which revealed to mankind their loftiest hopes and purest pleasures should be first proclaimed in a region of unusual loveliness.

Had our life on earth been full of wild and terrible catastrophes, then it might have been fitly symbolized by scenes which told only of deluge and conflagration; but these green pastures and still waters, these bright birds and flowering oleanders, the dimpling surface of that inland sea, so doubly delicious and refreshful in a sultry land, all correspond with the characteristics of a life composed of innocent and simple elements, and brightened with the ordinary pleasures which, like the rain and sunshine, are granted to all alike.

What the traveler will see, as he emerges from the Valley of Doves, and catches his first eager glimpse of Gennesareth will be a small inland sea, like a harp in shape, thirteen miles long and six broad. On the farther or eastern side runs a green strip about a quarter of a mile in breadth, beyond which rises, to the height of some nine hundred feet above the level of the lake, an escarpment of desolate hills, scored with gray ravines, without trees, or village, or vestige of cultivation—the frequent scene of our Lord's retirement when, after his weary labors, He sought the deep refreshment of solitude with God. The lake—with its glittering crystal and fringe of flowering oleanders, through whose green leaves shine the bright blue wings of the roller-bird, and

the kingfishers may be seen in multitudes dashing down at the fish that glance beneath them—lies at the bottom of a great dent or basin in the earth's surface, more than five hundred feet below the level of the Mediterranean. Hence the burning and enervating heat of the valley; but hence, too, the variety of its foliage, the fertility of its soil, the luxuriance of its flora, the abundant harvests that ripen a month earlier than they do elsewhere, and the number of rivulets that tumble down the hill-sides into the lake.

The waters are still as beautiful in their clearness as when the boat of Peter lay rocking on their ripples and Jesus gazed into their crystal depths; the cup-like basin still seems to overflow with its flood of sunlight; the air is still balmy with natural perfumes; the turtle-dove still murmurs in the valleys, and the pelican fishes in the waves; and there are palms, and green fields, and streams, and gray heaps of ruin. And what it has lost in population and activity, it has gained in solemnity and interest. If every vestige of human habitation should disappear from beside it, and the jackal and the hyena should howl about the shattered fragments of the synagogues where once Christ taught, yet the fact that he chose it as the scene of his opening ministry will give a sense of sacredness and pathos to its lonely waters till time shall be no more.

Yet widely different must have been its general aspect in the time of Christ, and far more strikingly beautiful, because far more richly cultivated.

People of many nationalities dwelt in and encompassed this neighborhood, because it was "the way of the sea." "The cities," says Josephus, "lie here very thick; and the very numerous villages are so full of people, because of the fertility of the land . . . . that the very smallest of them contain above 15,000 inhabitants." He adds that the people were active, industrious, and inured to war from infancy, cultivating every acre of their rich and beautiful soil. No less than four roads communicated with the shores of the lake.

Through this district passed the great caravans on their way from Egypt to Damascus; and the heathen who congregated at Bethsaida, Julius and Cæsarea Philippi must have been constantly seen in the streets of Capernaum. In the time of Christ it was for population and activity the "manufacturing district" of Palestine, and the waters of its lake were plowed by 4,000 vessels of every description, from the war-vessels of the Romans to the rough fisher-boats of Bethsaida and the gilded pinnaces from Herod's palace.

At this earliest dawn of his public entrance upon his ministry, our Lord's first stay in Capernaum was not for many days; yet these days would be a type of all the remaining life. He would preach in a Jewish synagogue built by a Roman centurion, and his works of love would become known to men of many nationalities.

He would teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that he was the father in whom they lived, and moved, and had their being; and that the service which he loved was not ritual and sacrificial, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He was not to hush the natural music of men's lives, nor to fill it with storm and agitation, but to retune every silver chord in that "harp of a thousand strings," and to make it echo with the harmonies of heaven.

And such being the significance of Christ's life in this lovely region, it is strange that the exact site of Capernaum—of Capernaum, "his own city" which witnessed so many of his mightiest miracles, which heard so many of his greatest revelations—should remain to this day a matter of uncertainty. That it was indeed *either* at Khan Minyeh *or* at Tell Hum is reasonably certain; but at which?

After visiting the scenes, and carefully studying on the spot the arguments of travelers in many volumes, the preponderance of evidence seems to me in favor of Tell Hum. There, on bold rising ground, encumbered with fragments of marble, rise the ruined walls of what was a synagogue, built in the florid and composite style which marks the Herodian age; and amid the rank grass and gigantic thistles lie scattered the remnants of pillars and architraves, which prove that on this spot once stood a beautiful and prosperous town.

But whichever of the two was the site on which stood the home of Peter—which was also the home of Christ—either is desolate; even the wandering Bedawy seems to shun those ancient ruins, where the fox and jackal prowl at night. The sad and solemn woe that was uttered upon the then bright and flourishing city has been fulfilled: "And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it had remained unto this day."—*Canon Farrar.*

GOUGH AND THE BIBLE.

"While in England, says John B. Gough, "I was invited to church with a clergyman who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present and she helped him. I was alone and had to bear the whole brunt of the battle in the Scriptural argument."

"The Bible permits the use of wine," said he.

"Very well," said I; "suppose it does?"

"The Bible sanctions the use of wine."

"Very well, suppose it does?"

"Our Savior made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it; I can read."

"Wine is spoken of as a blessing."

I replied: "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is; the wine that is spoken of as a blessing is not the same that is a 'mocker,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that although I cannot prove it learnedly I know it is so. Now, there are others who go further than I go, but you will please let me go as far as I understand it, and if I cannot go any further do not find fault with me. I hold that the Bible permits total abstinence; I would rather search the Bible for permision to give up a lawful gratification for the sake of my weaker-headed brother who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk said: "I have a conscientious objection to teetotalism, and it is this: our Savior made wine at the marriage at Cana, in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then he honored and sanctified wine by performing a miracle to make it: Therefore," said he, "I should be reproaching my Master if I denied its use as a beverage."

"Sir," I said, "I cannot understand how you should feel so; but is there nothing else you put by which our Savior has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I; "our Savior sanctified barley bread just as much as ever he did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley for the low motive of not liking it. I ask you to put away wine for the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

HERALD OF TRUTH.

April 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have v rything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

BRO. J. N. BRUBAKER, of Mount Joy, Lancaster Co., Pa., writes us that they had intended, nothing preventing, to open their Sunday School again this Spring on the first Sunday in April.

THE MARTYRS MIRROR.—Our friends have done better with the subscriptions for the Martyrs Mirror during the past two weeks than for some time previous. We have now 817 copies subscribed for, and we hope that by a little more effort, we shall soon be able to gain the full number.

WELL DONE.—One of our most energetic workers in the East, has sent us 35 names as subscribers to the HERALD OF TRUTH. He thinks he ought to get his premium soon. We think so too, and are ready to send it as soon as he makes his selection. If we had more that could work with such success our list would soon be doubled.

OUR OLD BROTHER, Pre. David Sherk of Waterloo Co., Ont., is in feeble health. He is mostly confined to his room, by the infirmities of old age and neuralgia; notwithstanding he is still using his strength, both of body and mind, so far as he is able, to promote the glory of God. May the Lord give him grace and strength still to be an instrument for good in his vineyard.

THE DEATH NOTICE of Sallie Frances Driver, daughter of Pre. Joseph N. Driver, of Augusta County, Va., did not appear in the Herald from the fact that the editor was under the impression that the notice had been placed with other notices, in proper order for publication before the request in the "Pilgrim" appeared. The item of church news, Bro. Coffman says, had been written out from one of his private letters also for publication, and must evidently have been mislaid.

CORROBORATED.—I have read the HERALD OF TRUTH for nine years, and saw in its columns a statement about the use of strong drink. I think I can add some to it. I have been jail keeper for six years and three months to this date, and I have had 385 prisoners pass through my hands, and of these, 384 crimes were caused by strong drink. God bless the man that does not drink it. C. RUPP.

BRO. S. B. WENGER writes from South English, Iowa, and makes an earnest appeal that the HERALD should be continued semi-monthly, He thinks those objecting to this are such as live where the church has regular services where they can attend meetings very frequently, and cannot sympathize with the scattered members. Bro. Wenger has recently visited the church in Page county, Iowa. He says there is a very good prospect here to build up the church into a flourishing congregation. He thinks the land is cheap and the soil productive, and that this would be a very good place for such that desire to settle in the west on cheap lands and where there is an organized Mennonite Church.

OUR SUNDAY SCHOOL QUESTION BOOKS.—These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

THE NAME OF THE WRITER.—Recently a number of our readers have made earnest appeals to us to publish the names of writers with their articles. We find this a very general desire among our readers, and it has been urged upon us so strongly that it has assumed the form of a complaint against the paper, because the names of writers are not more generally published. It is certain that many very good articles lose half their interest, and sometimes all, by the absence of the name of the writer. The name very frequently secures a careful reading from some that otherwise will not notice the article, be it ever so good.

There are circumstances, of course, when it is not best to publish the name of the writer, but these are much more rare than writers think. Contributors should write the truth, and not be ashamed to confess it as truth which they are willing to confess and sanction before all men.

A desire not to appear egotistic, or to make one's self conspicuous—modesty—is the principal reason many have for withholding their names from their articles. The majority of our writers begin their correspondence under the pressure of a kind of false modesty that holds their names secret from their readers. This may be just as good for themselves, but it certainly is not for their readers, and they should remember that it is their readers they should edify. Quite a number of our writers who at first withheld their names, and are just as modest probably as ever they were, now send their names with every article they write, to the great satisfaction of our readers and the publishers. We are willing to let writers have their preference, but if we could persuade anonymous writers to give their names willingly, we believe that the paper would be more interesting generally.

AGAINST SUNDAY FUNERALS.—The Lancaster Ministerial Association recently assembled and declared itself positively against the growing custom of holding funerals on Sundays. It was resolved that the congregations should be fully instructed of the Christian and moral importance of this matter, that the ministers refuse to conduct funeral services on Sundays except in cases of actual necessity, and that the public be instructed through the press as much as possible to abandon the practice.

It is true that oftentimes at funerals a great many things are done that tend to

destroy the reverence which we should have for the Lord's day, and which lead to Sabbath desecration; but a great many of these abuses are just as bad on week days as on Sundays, and we see no reason why a funeral occasion, may not be made as edifying on Sunday as any other form of worship; and it seems to us that the action of the Lancaster Association would lead the minds of the people to expect to be allowed more license on such occasions. If the unnecessary preparations, in various ways, as excessive eating and drinking, and the vain ceremonies often connected with them, and other abuses, which are just as much out of place on week days, were set aside, and a quiet, orderly burial given the departed, we do not see that funerals would be any more out of place on Sunday than any other day. All unnecessary display and excitement should be avoided. To the Christian every day should be a holy day.

QUESTIONS ANSWERED.—Is the word of God in all its teachings to be understood word for word, as it reads? It tells me to "pray without ceasing." This is a mystery to me, and I would like to know how we should pray all the time.

ANS. The word of God must be understood literally, whenever the literal sense does not involve an impossibility or destroy the sense. To "pray without ceasing" means the same as when Paul says Acts 20:31, "By the space of three years, I ceased not to warn every one night and day with tears." This does not mean that Paul continued in one unceasing stretch, night and day, for three years to preach to the people, weeping all the while. This would be an impossibility. But during this period he preached on all proper occasions, whenever the people came together and whenever he was with them and could speak to them. Again and again, as he had opportunity with them he taught them the way of life, through faith in Christ, and declared unto them the whole counsel of God. So prayer must be our continual work every day. Not that we must be on our knees from morning till night and from night till morning; but each morning and night, and during the day as we have opportunity: it must be for us a life work each day to come before God in prayer, and we should keep our minds in such a frame that though not always engaged in prayer, we are always filled with the spirit of prayer. A proper sense of our weakness and our imperfections, will lead us continually to feel our dependence in God and to call on him for help, even while we are engaged in our daily duties, while at the same time we should have stated periods of prayer. The words without ceasing and continually seem to be used in the sense of a succession of efforts put forth at intervals, and all these efforts having the same purpose in view.

"Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48.

The perfection here spoken of cannot be the perfection of God or "perfect as God;" because God is infinite in all his attributes and man is finite; God is not limited by, nor in anything, while man is limited in all things. It cannot mean the perfection of angels, because man was created lower than the angels; the angels of God have retained their first estate, but man fell from his righteousness, so that even that which he possessed in his condition, "a little lower than the angels," he lost by the fall. It must therefore signify a perfection peculiar to himself. And when he is to be perfect, he is to be perfect as man; as a weak, sinful, fallen, ruined man, and that perfection is not in himself, but through the man, Jesus Christ, who is our sympathizing High Priest, and was in all points tempted like as we are. He satisfied the law; he became to us wisdom, justification, sanctification and redemption. He through his merits paid the debt that we owed and could not pay, and by this atoning sacrifice, we are justified and made perfect in him and not in ourselves. He is our perfection. Now if we accept him, trust him, and live in him, as the apostle says, "For me to live is Christ," then we are, in our weakness and imperfection, made perfect and complete in him. That is the perfection to which we may and ought to attain.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Cayuga, Ont., will be held on Friday May 12th.

THE ANNUAL CONFERENCE for Canada and New York will be held at Meyer's Meeting-house at the Twenty, on Friday the 26th of May.

THE SEMI-ANNUAL CONFERENCE for Lincoln Co., Ont., and Erie Co., New York, will be held at Clarence, Erie Co., N. Y.. on Friday May 19th.

THE SEMI-ANNUAL CONFERENCE in the Eastern district of Pa., will be held at Franconia, Montgomery Co., Pa., on the first Thursday in May—May 4th.

THE ANNUAL CONFERENCE for the State of Ohio will be held at Nold's church, Columbiana county, on the third Friday in May, (19th). An invitation is given to bishops, ministers, deacons, and members from all parts to be present on that occasion. Those coming by way of the Pittsburg Ft. Wayne & Chicago R. R. will stop at Leetonia, which is only a short distance from the meeting-house where the conference is to be held.

THE SEMI-ANNUAL CONFERENCE of Virginia, for the spring of 1882, will be held at Hildebrand's Church in Augusta county, on Friday and Saturday, the 12th and 13th of May. There will be public preaching on Saturday at two o'clock, and on Sunday following the communion will be observed.

"We give a warm invitation to bishops, ministers, deacons, and members from all parts to meet with us at our conference. All who feel disposed to come will be welcomed. Those coming by way of the Baltimore and Ohio R. R. will stop at Mount Sidney, where they will be met on Thursday previous, May 11th, by Bro. John W. Landes. Those coming by way of the Shenandoah Valley R. R. will stop at Crimora Depot, where they will be met with conveyances on the 11th of May. Those coming by way of the Chesapeake and Ohio R. R. will stop at Waynesboro, and inquire for F. R. Way, who will provide conveyance. We would be pleased to have brethren meet with us from all parts of the country, believing that our labors together will not be in vain."

JACOB HILDEBRAND.

CHURCH NEWS.

FROM AUGUSTA CO., VA.—On the 15th of January at a meeting held in Kindig's church in Augusta Co., Va, two precious souls were reclaimed. May the Lord bless and strengthen them to be faithful unto death and receive the crown of life that fadeth not away.—*Watchful Pilgrim.*

BISHOPS JOSIAH CLEMMER and Samuel Leatherman, of the Eastern district of Pennsylvania, commenced their round of communion services of this spring in the six churches under their charge on the 2nd of April. We trust they may have a pleasant and profitable season of religious communion with their people, and that the churches may be edified, encouraged, and strengthened in the work of the Lord.

ON A VISIT TO PENNSYLVANIA.—Through a letter from Bro. John N. Durr we learn that they expect to hold their communion meeting at Stonerville, Westmoreland Co., Pa., on the last Sunday in April, and at Masontown, Fayette Co., on the first Sunday of May; and that they expect Bro. C. B. Brenneman, of Allen Co., Ohio, to be with them at that time. We sincerely hope the Lord will be pres-

ent with them, and that the labors of the brethren may result in refreshing to the saints and the conversion of sinners.

VISIT TO KALAMAZOO, MICH.—On the 18th of March, the Brethren J. J. Weaver and Christian Plank, of Shore, La Grange Co., Ind., visited Bro., Berger and the few members with him near Fulton, in Kalamazoo county, Mich., and spent several days with them. They report that there is a good prospect that souls might be gathered to Christ, if a proper effort were made. Some outsiders gave a very pressing invitation to be visited again, and said they cannot forget the doctrine that they heard. The brethren speak of making another visit to that place before long.

On the 1st and 2nd of April, Bro. W. and Bro. P. visited and held meetings with the church on the Haw Patch, Noble Co, Ind.

NEW MEETING HOUSE.—The new meeting-house near Mechanics Grove, Lancaster Co., Pa., is now finished, and will be opened for services on Thursday the 13th of April, if the Lord will. The house is now paid, and the brethren desire to return their sincere thanks to their friends and neighbors for their kind contributions to aid them in this work. May the Lord bless them in return for their kindness. There will be meeting in this house every four weeks, commencing from Sunday April 16th. Traveling ministers are hereby earnestly requested to visit us. Quarryville Station is only two and a half miles from the meeting-house, and any one writing to Bro. Amos B. Miller, Mechanics Grove, Pa., will be met at the station and provided for in a becoming manner.

THE CHURCH AT CULLOM, ILL.—On the 7th of April the Brethren Jacob A. Beutler and John S. Coffman visited the church at Cullom, Ill., and staid with them till the 10th, during which time seven public services were held. On Saturday sixteen persons were received into the church, and one more made application at the last meeting on Sunday evening. On Sunday the communion was observed.

The church here has long felt the need of a house to worship in, having been holding their services in the school-houses, but on account of the want of means, had thus far not undertaken to build a church house. Recently, however, they have concluded to undertake the work, and hereby they make an appeal to all sympathizing brethren and sisters to remember them and give them something to aid in the work, hoping the cause may be of such importance that it will be lending to the Lord. Contributions may be sent to Peter Haun, Cullom, Livingston Co., Ill.

FROM PAGE CO., IOWA.—Bro. Henry L. Hoffman, deacon of the church in Page county, Iowa, writes, giving a short description of the church at that place. He says they have a small congregation of Mennonites, and would be very much pleased to have ministers traveling west to visit them and aid them in building up the church. Bro. John S. Good is their minister and is getting well up in years. They have meeting regularly on the first and third Sundays of every month. They will have their communion meeting on the first Sunday in May. They give an invitation to all the members that can to be present with them then, especially ministers. Any one coming by the Chicago, Burlington and Quincy R. R. will go to Vilisca and from there to Clarinda, where inquiry can be made for Henry L. Hoffman or Andrew Good, who live three miles south of town. If any one coming will let them know by addressing them at Clarinda they will be met at Clarinda. Those coming from the south can stop at Shambaugh and inquire for John S. Good. The brethren warmly invite members moving west to settle with them, and would be glad to have those looking for homes to stop with them and see their country.

FROM DUBOIS CO., IND.—Bro. Andrew Crook writes a letter to Bro. H. A. Mumaw, under date of April 7th, from which we make the following extract:

"This letter leaves us all well. My mother has been very low, but is able to be up at present. I received a letter from Bro. Andrew Shenk, which informed me of the death of Bro. Melchia Brenneman (deacon in the church in Allen Co., Ohio). I was very sorry to hear the sad news. I had met with him when I was in Allen Co., but alas, we will meet no more on earth. The weather here is fine; the woods are beginning to look green; the apple trees are white with bloom, and the birds are singing their merry songs. The wheat crop will be good through this part of the country if nothing happens to injure it. I have the finest looking wheat I ever had, and I hope we will be blessed again with good crops. The railroad which is being built through our county is completed to within three miles of where I live, but will not be finished until July, on account of a tunnel in the next county east. Corn, bacon, lard and other produce are already shipped on the part that is completed.'

BRO. HENRY EYMAN, of Kent county, Mich., writes us under date of April 5th, as follows: The HERALD OF TRUTH is a welcome visitor to me, and, if possible, I would like to see it continued semi-monthly. I have been a reader of it since its first issue. I feel willing to support it, and I hope every reader will do the same. I would rather pay fifty cents, and even more. to have it semi-monthly. I would say to the editors, Be not discouraged, but labor on in the cause of the Lord, and you shall have your reward. I see that it is also the desire of many others to have the paper semi-mouthly. I think too, the paper is improving, and would write for its columns more frequently if I had the gift as some others have. I was pleased to read the article from Bro. J. M. Brenneman. Many a time I sat under the sound of his voice, and heard his earnest declarations of the truth of God's word. I pray that the Lord may strengthen him and enable him to write more; but if this should be the last one, we will not forget him, and we will ask him too to remember us in his prayers, especially the little flock here, as we are a flock, so to speak, without a shepherd. Pray the Lord that he may send forth laborers into his vineyard, for the harvest truly is great, but the laborers are few, and many are on the road to destruction. O that by the grace of God many may be turned from darkness unto light, and converted from the power of Satan unto God."

FROM MICHIGAN.—Editor Herald, I thought I would write to you and have you publish a letter in your paper. A great many persons have requested me to write and let them know about the country in northern Michigan, and I am receiving letters of inquiry almost daily.

We live in Antrim County, forty miles south of Petoskey, one hundred and forty-eight miles north of Grand Rapids, seven miles north-west of Mancelona, and four miles south-east of Bellaire, the County seat of Antrim County. Bellaire was located, and the first house was built in Nov, 1879. Now we have two dry-goods stores, two grocery stores, one hardware store, and one drug store; one planing mill, two sawmills, one butter bowl and scoop factory; and a population of about 300. Grass River runs through the town, and affords splendid water power. Small steam-boats run up the river as far as Bellaire, but go no farther on account of the rapids at this point. We have a market for our timber at the lakes and river, and can sell all our timber that will make saw logs.

Land is cheap here. Wild land is from $7.00 to $10 00 per acre. We have land here that can be bought for from 50 ctz. to $3.00 per acre, but it is not so good. Improved land can be bought for from $10.00 to $25.00 per acre, and some still higher. Timber is mostly beech, maple, elm, basswood, hemlock, birch, and some pine. The soil is a sandy, gravelly loam, with considerable limestone gravel. This section of the country is well watered with numerous springs and spring brooks. The country is generally level, but in places it is hilly, and in some places very broken. The water courses are west to Lake Michigan, and the streams run very rapidly.

We are having a very pleasant winter here, not much snow. We had about seven weeks good sleighing. We have not had much mud here this winter; the deepest we had was not more than three inches. We like this country very well so far.

Game is plenty. There are some deer, a few bears, a good many partridges and pheasants. The fish are speckled trout, pickerel, bass, muscalonge, mackinaw trout, and sunfish.

If we had a minister here we would feel perfectly satisfied, but it seems lonesome without a place to go to meeting on the Sabbath day. But we hope and trust that the time is not far distant when we will have a minister here. We would like to have some minister to visit us once in a while. JOHN D. TROYER.

Mancelona, March 28th, 1882.

For the Herald of Truth.

THE KINGDOM OF GOD UPON EARTH.

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" Luke 1: 33.

These are the words of the angel Gabriel to Mary, the mother of Jesus, ere Jesus was born. Behold what a promise! What father or mother would not be cheered by such a promise? Many fathers and mothers would be glad even if they knew that their son should reign over this great nation for four or eight years; but see how much greater is that promise! Think, "Reign over the house of Jacob (or God's people) for ever!

Some may not know what is meant by the word reign; it means to govern, to rule, to lead. Some may inquire how Christ reigns now, as we cannot see him; and some even go so far as to say that he never was on earth. But we must believe according to the Word that Christ is sitting at the right hand of God, looking down upon poor mankind at the present, and ruling his people and leading them by the clear waters and green pastures as a shepherd leadeth his flock.

The principal reason that some argue that Christ was never upon earth, is because they never saw him. Now, how many ever saw George Washington? Probably not one of my readers. Yet who doubts that *he* was here? probably not one. Have we any more reason to doubt that Jesus Christ was here? History tells us that both were here.

We are told in our text that of his kingdom there shall be no end.

Suppose we lived in a country governed by an earthly king, who reigned with a hand of tyranny, and the United States would stretch out a sympathetic hand, and we could get there, how many of us would not go? If we came to the U. S. we would have to have our naturalization papers before we would have full right as citizens. We are by sin aliens in a strange land. It becomes necessary that we are naturalized and become citizens of this kingdom of which there will be no end. We want our names written in the book of life.

How many of us would not leave oppression and tyranny for a land of liberty though we knew that we could stay but the few short years of our life? How much more, then, should we strive to be naturalized to that kingdom of which there is no end? It begins here upon this earth and continues in eternity. But we must enter it in this life if we wish to enter it at all. We cannot wait till life is past and think to enter it in eternity. Remember, to-day is the accepted time. We have no promise of to-morrow.

Dear reader, think of trying to enter the pearly gates of heaven and being refused admittance! What would we then give as a recompense? Worlds, were they ours to give; but alas! it will be too late. What is death to a person who knows that he has been admitted to that kingdom. He passes it with as much joy as the man after a long absence passes over the bridge of a river which leads to his home. He knows that all are waiting for his presence. O, the inexpressible joy that fills that soul when he hears the glad welcome, 'Come and inherit the kingdom prepared for you from the foundation of the world."

Now, what shall we do so that we may enter that kingdom? This is a question upon which persons have worked up differences of opinion. Some say this or that makes no difference, this or that is all right, even upon subjects which are plainly set forth in the Scriptures. For instance war, oaths, feet washing, &c.

One says there is a time when forbearance ceases to be a virtue. We will go to war to settle the difficulty. Think of a man trying to kill as many people as possible, claiming to be a good Christian. Is that following Christ's example? Did he resist when wicked men crucified him? Would Christ have come upon this earth and taught us to do things that are entirely unnecessary? Certainly not. If it was not his will that we should wash one another's feet he would not have said so. Christ would not have come upon this sinful earth from the courts of heaven to teach us something that he did not see fit for us to practice. Christ is too merciful and good to require us to do anything that is not essential.

J. S. HARTZLER.

MANY of the most eminent men of the world have left behind them testimony that true religion and secret prayer are the soul's support in business life.

For the Herald of Truth.

"ARISE AND SHINE."

"For thy light is come, and the glory of the Lord is risen upon them." The church of God in her glory, through the abundant access of the gentiles. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee."

The gentiles shall be brought to the light. In the new dispensation, "The people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up." Jesus, the light of the world, preached repentance, and chose his twelve apostles to spread the glorious light of the gospel. They were chosen to preach the glad tidings of joy to Jew and gentile. All those that believed were the disciples of Christ. "Ye are the light of the world." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Hence it is the duty of every Christian to let his light so shine that his good works of piety, charity, and holiness may be seen, By so doing with fervent prayer, and the blessing of God, others can, and will, light their lamps, and all become more brilliant.

Let us therefore have our lamps well filled with oil, faith abundant, and our lamps burning, shining all around; and as the children of the light, continue in the full discharge of christian duties. Then the church will prosper, and many be brought from darkness, to the glorious light of the gospel, as obedient subjects, under the cross. Through much tribulation they will make their robes white in the blood of the Lamb, and be prepared to enter the shining courts of heaven, where there is heavenly perfection in the light of God.

SAMUEL GODSCHALK.

TEMPERANCE.—The temperance question is happily claiming much attention at present in Virginia. Many of the secular papers are using their influence in its favor, publish the favorable news and many of the excellent speeches which temperance workers are making to educate the people against the liquor traffic. The Legislature has just passed a bill authorizing the voters of Roanoke county to vote on the question of granting license for the sale of liquor.

The Opelet appears as a beautiful flower floating on the surface of the sea, but in reality it is a sea animal, and the pretty silk-fringed petals are clasping fingers, seizing every fish which ventures near, to benumb it with swift poison, and draw it down to the voracious mouth beneath.

EASTER MORNING.

Over the purple mountains
The Easter morn breaks clear,
And the sunbeams come as brightly
With their voiceless faith and cheer.

As to the waiting women
Came the light of that hallowed day,
After their night of watching
At the tomb where the Savior lay.

As sweetly and as freshly
Our Easter blossoms bloom,
As those in that sunny garden
Beside the Savior's tomb.

Teaching the same glad lessons,
That life must upward spring,
That to our flowers immortal
No taint of earth can cling.

Oh! risen, glorious Savior,
What have we now to-day?
What gift of love and service
At thy pierced feet to lay?

Only our contrite hearts,
But we offer them to thee;
Praying that thou wilt plant therein
Fair lillies of purity.

Thou hast robbed the grave of terror,
No more we feel its power;
Death is no more a monarch
Since thy resurrection hour.

Oh! happy holy Sabbath,
That Saw our Lord arise;
He waits to welcome his redeemed
Beyond the starry skies.

—*Sel. by A. E. Karr.*

OUR LORD'S APPEARING.

Nothing know we of the season
When the world shall pass away;
But we know the saints have reason
To expect a glorious day
When the Savior will return,
And his people cease to mourn.

While a careless world is sleeping,
Then it is the day will come;
Mirth shall then be turned to weeping,
Sinners then must meet their doom,
But the people of the Lord
Shall obtain a bright reward.

Waiting for our Lord's appearing,
Be it ours his word to keep,
Let our lamps be always burning,
Let us watch while others sleep:
We're no longer of the night,
We are children of the light.

Elida, Ohio. *Selected by* F. S.

HE IS A POISONER.

Yes, a poisoner! "Who hath woe? Who hath sorrow? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine."

Thus speaks the Scripture; but once I did not believe it true. "Take a little; it will do you good'" was ny motto; and when a friend quoted the celebrated Dr. Gregory as saying, "I never got a patient by water drinking, but thousands by strong liquors," I regarded it as sufficient answer to say, my health is just as good as the health of any temperate man in our village. His reply made no impression on me then, but I remember it now. It was as follows:

"Your health is good now, but how will it be a few years hence. if you continue to drink the poison? It is the continual dropping of the rain that wears away the stone, and not the first two or three drops. Did you ever hear Dr. Lee's illustration on this point?

"A young man went to a beautiful scene in Yorkshire, where a stream, through an opening of the limestone mountain, rushed down on the rocks below. As the water holds carbonate of lime in solution, it always leaves its traces there. Well he took a fancy to select a little rock, and carved his initial where the spray of the water fell. 'Next time I come,' says he, 'I will look for the stone; I shall know my mark.' Nearly fifteen years elapsed before he went again. The mark was not to be found; it had been covered with the incrustations. What had done this? The falling spray of that season? No. The season before? No; but *every drop* that had fallen since the moment the mark had been carved. And so it is if you take this alcohol day by day; it leaves its footprints on the heart, and the day at last comes when the elasticity of some one of its valves is destroyed—when it ceases to open, or, opening, ceases to close! 'He who despises little things, shall perish little by little.'

"Be not deceived; you will, by and by, feel its poisonous effects. How can it be otherwise, if it be true that alcohol contains fifty per cent. of carbon? Besides this, it produces inflammation in the blood vessels, and makes its subject liable to disease. Dr. Parsons says: "A person who drinks water sends into his blood-vessels the only liquid nature requires; but the individual who drinks alcoholic drinks, whether beer, cider, wine, or spirits, makes use of a beverage that is overcharged with carbon, and thus is doing his utmost to thwart all the benevolent intentions of his bodily functions, and predisposes himself for any epidemic that may afflict the country.

"Mr. Delaven, of Albany, New York, testifies on this same point:

"'I was engaged at the time [the time of the cholera, 1832], with two gentlemen, in erecting a large block of buildings. The laborers were much alarmed, and were on the point of abandoning the work. They were advised to stay and to give up the use of strong drink entirely. They agreed to do so, with only a single exception; he would not, and died. All the others escaped. There was prepared for them, every morning, a drink composed of iced water, vinegar. and ginger, which they liked very much. I was at the same time, engaged digging down a clay bank in the south part of the city. I employed a large gang of laborers, who also became frightened, and were about leaving. The same proposal was made to them, to furnish a drink which would not intoxicate, if they would give up the use of strong drink while the cholera lasted. They promised, and kept their promise. Not one died. On the opposite side of the same bank there was another large gang of diggers. They continued the usual ration of whisky, and I was informed by my contractor that one third of that gang died of the cholera.'

"At this same period, of two hundred and four cases in the Park Hospital, New York, only six were temperate, and all of these recovered, while one hundred and twenty-two of the others died. Similar facts are recorded of all the other hospitals.

"In addition to these facts, it ought not to be forgotten that the liquors in common use, in order to increase the profits of the dealer, are oftentimes adulterated with the most poisonous compounds.

"Dr. Nott once inquired of a friend of his, who had formerly been a wine dealer, in reference to the charges made concerning the adulteration of liquors, and he replied: 'God forgive what has been done in my own cellar, but the statements made are true, and all true. I assure you.'

"It should also be borne in mind that, as Dr. Hays, Massachusetts State Assayer well asserts, 'Newly distilled spirits often contain salts of copper, of lead, of tin, derived from the condensers in which the vapors are reduced to a fluid form, and some of the fusil oils in the fermentation of mixed grains, so that poison is frequently found in liquors when they have not been adulterated.'"

To all these arguments I replied. "There is no danger; I will not drink enough to injure myself." But now I know by experience that the bite of the serpent and the sting of the adder are full of poison. They have poisoned me. though I was long unwilling to own it.

I cannot withstand the evidence of my tottering limbs and trembling hands. I remember, too, the firm, round voice which once was mine, and which could be heard ringing to the furthest corner of the town hall when I chose to address my fellow-citizens on the questions of the day. But it is now gone. The poison has destroyed its power, and with stuttering tongue and trembling voice I can only say, *Kill the Fiend, he is a Poisoner!—Western Tract Society.*

AN OLD MENNONITE MEETING-HOUSE.—The Doylestown, Pa., *Morgenstern*, gives the following: "In Germantown, Pa., there is perhaps the oldest Mennonite meeting-house in the country. In the year 1677 Wm. Penn traveled through Holland, to encourage the oppressed Mennonites of that country to emigrate to America, and in the year 1682 the first settlement of these brethren was formed in Germantown. Here they soon after built a meeting-house where it still stands to-day."

The first settlement of Mennonites was made in 1683, and the house now standing in Germantown was built in 1770 as may be seen from a stone in the building, and is consequently now 112 years old. An account of the settlement with a description of the house with an excellent illustration of the same was given in our Family Almanac for 1875.

WAR.—"Dispatches received via London, state that in official circles war between Austria and Russia is considered inevitable. As a consequence, there has been a sudden, and what promises to be an alarming, fall in the price of nearly all the securities dealt in at the London stock exchange." Might it not be a great blessing to many of their poor subjects if both these great nations were less prepared to take human life?

SENATOR BLAIR introduced a resolution which proposes an amendment to the Constitution prohibiting the sale, manufacture and importation of alcoholic liquors from and after the year A. D. 1900.

FOR MANY years the ocean at Atlantic City N. J. has receded, and has left much fresh land above high water; and now the owners of the lots claim the land to the water, while the land company that sold the property claims the new land. The property in dispute is valued at $150,000.

IMMIGRATION.—The arrivals at New York during March were nearly 44,000, almost double the number for March of last year. The total for the first quarter, 73,433, is also nearly twice as large as that for the corresponding period last year.

Married.

CHRISTNER—MILLER.—On the 12th of March, in Clackamas county, Oregon, by brother Boynton at his residence, Jacob Christner and Fanny Miller. Happiness and heavenly blessings to them in their new relations.

KRAUS—STEINER.—On the 23rd of March, in Wayne Co., Ohio, by Bishop C. Hoover, Christian Kraus of Milton, and Catharine Steiner of Chippewa, Wayne Co., Ohio.

MILLER—CHRISTNER.—March 30th in Miami Co., Ind., by David Kauffman of Elkhart Co., Ind., Ephraim Miller and Anna Christner.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

MILLER.—On the 3d of April, in Kent County Mich, suddenly, Leah Miller, aged 31 years, 4 mos. and one day. Her husband rose and went out to the sugar camp, to start the fire; when he came back he found her lying dead on the floor. There was no one in the house at the time except a little child. She was buried in the Caledonia burying-ground, services from Math., 24:44.

HARTMAN.—On the 6th of April, in Elkhart Co., Indiana, after a lingering illness, Bro. Valentine Hartman, aged 75 years, 5 mos. and 9 days. He came from Germany to America many years ago. He was united in marriage to Mary Smeltzer in Nov. 1836. He had eight children, two of whom died before him; and nineteen grand children of whom seventeen are yet living. He leaves a sorrowing companion, six children and a large number of relatives and friends to mourn his death. He was a consistent and faithful Christian for many years and a member of the Mennonite Church. He died in the blest assurance of the divine favor, saying that all was well, and that he was going home to Jesus. He was buried at Yellow Creek on the 8th, followed to his grave by a large concourse of friends and relatives. Servtces were held from 2 Tim. 4:6-8. May the Lord bless this affliction to the spiritual welfare of the family and friends. and may we all endeavor to follow his pious and consistent example,

OVERHOLT.—March 22nd at Hammond, Kent Co., Mich., of consumption Elzabeth Overholt, aged 22 years and 6 days. Funeral on Sunday, the 26th. The services were conducted by Samuel Sherk. Text Rev. 14:13. David Lambert assisted in the services. She had to pass through a great deal of suffering before the final relief came, but on the whole she bore it patiently. We feel our loss deeply; yet when we consider the bright and encouraging hope of divine acceptance, and of entering where sorrow and affliction can never come, we could hardly wish her back to earth. A. OVERHOLT.

MILLER.—On the 29th of March, in Looke Tp. Elkhart Co., Ind, Elizabeth, daughter of Michael and —— Miller, aged 17 years, 11 mos. and 6 days. Buried on the 31st at North Union, discourses by Jonathan Smucker and J. A. Beutler. This young sister died of consumption. A few weeks before she died she felt that all was not right. and desired peace with God before leaving this world, and desired to be baptized and received into the church, and also to partake of the sacred emblems of the broken body and the shed blood of Christ.

BETZNER.—February 25th in Waterloo Co., Ontario, of heart disease, Sister Eliza widow of Bro. Samuel Betzner, dec'd, aged 71 years, 8 mos. and 21 days. She was buried in Cressman's grave-yard near Breslau. She was a charitable sister, and was followed to the grave by a large number of friends, showing their high esteem for the departed one. Services in German by J. Woolner, and in English by David Sherk.

WEBER.—On the 29th of October, 1881, in Waterloo Co., Ontario, a son of Abraham and Esther Weber, aged 1 year and 14 days. Buried in Cressman's grave-yard. Funeral services by Jacob Woolner.

Clemens.—On the 6th of January, in Waterloo Co., Ont., Of the infirmities of old age and dropsy, Bro. Jesse Clemens, aged 90 years, 6 mos. and 24 days. He was born in Chester Co., Pa., in 1791, and was a faithful member of the Mennonite Church. He bore his bodily afflictions with great patience, and showed an unbroken faith in Christ to the end. He was buried in Hagey's burying ground. Services in English and German by J. Woolner.

REESOR.—March 26th in Markham, York Co., Ontario, Bro. John L. Reesor, aged 70 years, 6 mos. and 18 days. Buried on the 28th in the Mennonite burying ground, when a large concourse of relatives and friends followed him to his last resting place. Funeral services at the house by Bishop Reesor, and at the Meeting-house by Joseph Barkey in German. Text 2 Tim. 4:6, 7, 8; and Samuel Hoover in English from Rev. 14:13. Let us not mourn as those who have no hope, but so improve the remainder of our days that we may meet our loved ones in the land which the Lord has prepared for those who love and serve Him.

BLOUGH.—March 13th, in Cambria Co., Pa., Minta May, only child of Nathaniel and Laura Blough, aged 9 months and 29 days. Funeral services by Jonas and Samuel Blough.

"Fond parents calm the heaving breast,
The Savior called her home;
Grieve not, your darling is at rest,
Beyond the vale of gloom."

STATLER.—March 14th, in Somerset Co., Pa., of scarlet fever, Harry Statler, aged 6 years, 5 mos. and 2 days. Buried the 16th in the family grave-yard. Services by David Stuft. Text 2 Cor. 5:1—8.

BOYTS.—March 16th, in Davidsville, Somerset Co., Pa., Hiram Boyts, aged 45 years, 11 mos. and 6 days. Buried the 18th in the Davidsville burying ground. He leaves a wife and six children to mourn their loss. Services by David Stuft.

HOCHSTETLER.—March 29th, of consumption, Rudolph Hochstetler, aged 21 years, 11 months and 7 days. During his sickness he became concerned for his soul's salvation, and six weeks before his death desired baptism, and was received into the Amish Mennonite Church. The funeral was attended by many sorrowing friends. Funeral services were held by Moses Burkholder and John C. Schlabach from John 5:24-29.

BRENNEMAN,—March 27th, in Allen Co., Ohio, of lung fever, Bro. Melchia Brenneman, deacon. Aged 42 years, 5 months and 14 days. Bro. Brenneman was a bright example of piety, earnestness, and devotedness to the cause of Christ, and has left to the family and friends a bright hope that he has gone to be forever with Jesus whom he loved and served below. Services by George and C. B. Brenneman.

"Companion do not weep for me,
The Lord will your supporter be;
Strive to be faithful, free from sin,
And teach my children Jesus' will."

MESSINGER.—On the 25th of March, near Bluffton, Allen Co., Ohio, of consumption, Sister —— Messinger, wife of Bro. George Messinger, aged 54 years, 5 months and 5 days. She was buried on the 27th. Services by G Brenneman and John Mosser, from Eccl. 12:5-7.

DRIVER.—On the 13th of Jan., in Augusta Co., Virginia, Sallie Frances, daughter of Pre. Joseph N. Driver, aged 5 years, 3 mos. and three days. Buried at Kindig's grave-yard where appropriate services were held by Jacob Hildebrand and Isaac Grove, from Luke 8:52.—*Watchful Pilgrim.*

WHISLER.—On the 22nd of November, 1881, in Augusta Co., Va., of tumor in the liver, Brother David Whisler, aged 65 years, 8 months and 10 days. He was buried at Hildebrand's meeting-house. He leaves a bereaved widow and 9 children to mourn their loss. He was a kind father and a faithful member of the Dunkard church. The large number of persons present at the funeral showed the high esteem in which he was held in his neighborhood. Services by Garber and Brower from Mark 13:35.

YODER.—Feb 20th, in Knox Co., Tenn., of consumption, Lydia, wife of Noah Z. Yoder, aged 30 years, 4 months and 3 days. She was a consistent member of the Amish Mennonite church. She leaves a husband and 3 children to mourn thier loss. She told her husband not to grieve after her that she expected to meet him

again in heaven. Funeral services by James Ruble in English from Isa. 33 : 17, and John Stoltzfus and Joseph Detweiler in German from Rev. 14 : 13.

LITWILER.—On the ——, in Waterloo County, Ontario. Widow of Peter Litwiler aged about 70 years. She leaves a large number of children and grand-children. She was respected by all who knew her and was very kind to the poor.

MOYER.—On the 16th of March, at Franconia, Montgomery Co., Pa., of scarlet fever, David Moyer, aged 1 year, 3 months and 28 days. Buried on the 19th. Services by Jacob Loux, Henry Rosenberger. and Henry Nice. Text, Mark 5 : 20.

DELP.—On the 16th of March, at Franconia, Montgomery Co., Pa., of scarlet fever, Amanda H. daughter of John and Elizabeth Delp, aged 9 years and 8 months. Services by Henry Nice and Josiah Clemmer. Text, John 16 : 22.

REICHARD.—March 27th in York Co., Pa., Sarah, daughter of Henry and Rachael Reichard, aged 68 years, 6 months and 12 days. Services by Daniel Witmer from Rev. 14 : 13.

KAUFFMAN.—March 31st, in York Co., Pa., Fanny E., daughter of Emanuel and Malinda Kauffman, aged 39 years, 10 months and 5 days. Buried at Witmer's meeting-house. Services by David Witmer. Text, John 16 : 16.

LESHER.—March 22nd in Franklin Co., Pa., Sister Catharine Lesher, widow of Michael Lesher, aged 78 years and 26 days. Buried on the 25th at the Chambersburg meeting house. Services by Peter Wadle and Adam Baer. Text, Heb. 10 : 28.

LEHMAN.—On the 2nd of April, in Cambria Co., Pa., of consumption, Bro. David Lehman, aged 61 year, 11 months and 17 days. Last fall Bro. Lehman and his aged companion went to Michigan to visit their children and friends, and came home unwell. From that time he declined slowly, day after day, till death relieved him from his sufferings. His mind was good to the last, and he desired to be relieved by death. He was a faithful brother in the church for many years, a kind father and a good neighbor. On the 4th he was buried in the family grave yard, followed by his companion two sons and four daughters, and a large number of friends and neighbors. A funeral sermon was preached by Samuel Blough and Samuel Gindelsperger from Phil., 1 : 21—24.

SIEBER.—February 25th, in Lost Creek Valley, Juniata Co., Pa., of heart disease, Abraham Sieber, aged 71 years, 4 months and 10 days. Brother Sieber was a faithful member in the Mennonite church for many years. He had endeared himself to all that knew him. He leaves a deeply bereaved wife, four sons and three daughters to mourn their loss. He died with a firm hope in his blessed Redeemer. He was buried at Lost Creek burying ground, whore many friends and relatives met to pay the last respects to their departed friend. Services by Jacob and William Graybill and —— Cobenhaver Text, Psalms 116 : 15.

BASSLAR.—Feb. 24th at Stonerville, Westmoreland Co., Pa., of tumor, Sarah Basslar, widow of Jonas Basslar, aged 73 years, 8 months and 20 days. She was a faithful member of the Mennonite church for many years. She bore her afflictions with christian fortitude. We trust our loss is her eternal gain. She was buried on Sunday the 16th in the Mennonite cemetery at Stonerville, where a large number of friends and relatives gathered to pay their last tribute of respect to the departed. Services by Samuel Wakefield and John N. Durr from 2 Sam., 14 : 14.

DALY.—March 26th, near Manheim, Lancaster Co., Pa., Sally Daly, aged 70 years, 11 mos. and 8 days. Funeral on the 29th. Text Psa. 119 : 81. Buried in Manheim.

BAKER.—March 17, near Landisville, Lancaster Co., Pa., Brother David Baker, aged 73 years, 2 mos. and 25 days. Funeral on the 21st. Text 2 Tim. 4 : 6-8. Buried at Landisville meeting-house. Many friends and neighbors assembled to manifest their respect for the beloved brother. May the Lord be merciful to the bereft and deeply afflicted family.

Letters Received.

WITHOUT MONEY.

Anna W Weaver, Levi Blough, A Overholt. Heinrich Gorz, D K Witmer, Abm Rohrer, Anna Horning, John Shenk, William Vogt, A A Good, Henry L Hoffman, John Metzler.

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THE BLIND BROTHER.

It was a blessed summer's day,
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's ample shade,
Till suddenly I came upon
Two children, that had hither strayed.

Just at an aged birch-tree's foot
A little boy and girl reclined,
His hand in hers was kindly put,
And then I saw the boy was blind.

Dear Mary, said the poor blind boy,
That little bird sings very long;
Say, do you see him in his joy?
And is he pretty as his song?

Yes, Edward, yes, replied the maid,
I see the bird on yonder tree;
The poor boy sighed and gently said,
"Sister, I wish that I could see."

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From these dear birds that God has made.

So, sister, God to me is kind,
Though sight, alas, he has not given;
But, tell me, are there any blind
Among the children up in heaven?"

No, dearest Edward, there all can see;
But wherefore ask a thing so odd?
O Mary, He's so good to me,
I thought I'd like to look at God.

Ere long disease its hand had laid
On that dear boy so meek and mild;
His widowed mother wept and prayed
That God would spare her sightless child.

He felt the warm tears in his face,
And said, Oh, do not weep for me,
I'm going to a bright, bright place,
Where Mary says, I God shall see.

And there you'll come, dear Mary, too,
And, mother, when you get up there
Tell Edward, mother, that 'tis you—
You know I never saw you here.

He spoke no more, but sweetly smiled,
Until the final blow was given;
When God took up that poor blind child,
And opened first his eyes in heaven.

—*Selected by* LEONA FERGUSON.

AND so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*Whittier.*

For the Herald of Truth.

OFFENSES.

"Wo unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offence cometh." Matt. 18: 7.

The nature of man in his natural state is in harmony with many things which conflict with the teachings of the holy Scriptures. He is prone to sin in all its various forms. It was not so in the creation; for after God had created all things, we are told he saw it and it was very good. But, alas! this state of things did not long exist. The devil, the great deceiver, the enemy of God and the souls of the children of men, made his appearance, and with all the devices that could exist in a living being he approached the woman, and through his subtilty filled her with a desire to become wise as God, knowing good from evil. Thus no doubt almost before she was aware of it, she offended her Maker by doing that which he had positively commanded them not to do, under the penalty of death. Ever since that time man has been an offending creature.

Our Savior in all his teachings and examples protested against offenses. it is true he said, "For it must needs be that offenses come." But this is no excuse for being offensive. This should more fully prepare us to war against flesh and blood, and thereby subdue the offending spirit within us.

One of the principal causes of offense comes from not paying due respect to the feelings of our fellow-men. We should not think only of our own feelings and desires, and forget that the feelings of our fellow man have any claim on us. Though we fear this is very frequently the case. We frequently hear idle, inconsiderate remarks made which do the speaker no good, and the person of whom they are made becomes offended. If our nature desires anything which our brother abhors we should deny ourselves of it rather than be offensive to our brother. But we often hear the remark made, "If I am sincere in it, my conscience is clear, I don't believe it is wrong, and I intend to do as I please." Here I would ask, Is this a Christian spirit? have we a true, unfeigned love for the brethren and sisters? Are we making any sacrifices rather than be offensive? If we are tempted to make any such remarks let us think well over the matter that we do not commit a two-fold sin—one of doing something we should not do, or is not becoming to a Christian; the other of offending our brother.

The teachings of the apostle Paul are beautiful examples of love and self-denial to avoid offending brethren. He says, "But if thy brother be grieved with thy meat, now walkest thou not charitably (that is by eating meat). Destroy not him with thy meat for whom Christ died." "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Finally the apostle forms this resolution, "*Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*" Would to God that we could all feel thus towards our fellow men, and sacrifice our wishes and desires in order to walk charitably before the brethren. Then we might create more love in the church, and the church would become stronger. The enemy could not have the same power; the world could see and know that we are the children of God, because we love the brethren; and much good could be done. Souls might be added to the church, and the cause of Christ would certainly prosper more. Divisions, contentions and strife, conflicts and troubles would seldom appear among us.

Then, dear brethren and sisters, let us try and sacrifice our wishes and preferences for the good of our brethren and the prosperity of the cause of Christ. Let us not be stumbling blocks in our brother's way, that he may fall and we with him. It seems that we have come into perilous times; men have become lovers of themselves; their notions and doctrines must be carried out at the peril of their souls.

The Savior tells us, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and

shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." This plainly tells us what our doom will be if we do not cease to be offensive. Then is it worth the few little sacrifices we are required to make for only a few days to escape eternal punishment? Could we not endure a lifetime of suffering and disappointments in order to escape so fearful an end? Then, when all our troubles shall be over here, if we could have the blessed assurance of entering eternal bliss, death would lose its sting, the grave its terrors. The thought of "shining forth as the sun with the righteous in the kingdom of God," would dispel every fear, and our last moments on earth would be the most calm and serene of all our days.

Now a few remarks to our young brethren and sisters, who have not long been fighting the battles of the Lord. Look well to your footsteps. We know by experience and observation and by the teachings of our Savior, that you have many things to contend with, and one of the things you are most apt to offend in is in conforming to the world. There is naturally a desire in the young to make a gaudy show in the world in their dress, and I am sorry to say it is not confined to the young. Our aged grayheaded ancestors, who have long labored as faithful members in our church, and by whom through God's help the church has been upheld, and has passed through many trials, must often see many things on the members of the church that are offensive to them. Their hearts are pierced with sorrow to see their children walking in the ways of the world. Many will justify themselves, and sometimes say, These opinions concerning plain dress are only the notions of some old fogy, who would better sweep before his own door. Do not deceive yourselves, they are the teachings of our Savior, and you do well to observe them. Some say, The world changes, the times change, and we are not obliged to be odd from everybody else. We admit that the world and the times change, but God's word is unchangeable. He gave us his law, and many wise men of the world have been criticising it; many translations have been made, but it has stood the test, and man can have the Word in its purity. This Word teaches us to walk humbly before God, who even despises a proud look. It teaches us to deny "the lust of the eye, the lust of the flesh, and the pride of life." Then if we deny these carnal desires, and walk humbly before God, we will not offend our best friend. Our minds and conscience will not be burdened with the thought that we may have to share the fate of the proud and rebellious Pharisees.

Once more, dear brethren and sisters, I would urge the necessity of thinking before you speak and act. This will often save us many troubles, and will also serve as a link to bind Christian hearts together. No doubt many who read this may recall a time when they were the cause of offenses, and what sorrow it caused in their hearts. Can we not then resolve to walk more worthily in the vocation in which we are called, and when this mortal life shall cease, meet our God in peace, and be forever at rest.

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GOD'S ARITHMETIC.

(Intended chiefly for the young members of the family.)

(Continued from page 117.)

CHAPTER VII.

AND TO GODLINESS BROTHERLY KINDNESS.

"You will notice," began Mr. Forrester, the next Sunday, "that each of these last three items seem to mean love in different aspects—Godliness, love to God; brotherly kindness, love to fellow-Christians; charity, love to mankind. We have already spoken of love to God, and what that love will enable us to do. Let us now turn to our duty to our fellow-Christians.

"Our Savior says, 'These things I command you, that ye love one another;' therefore this is not only a figure we *may* add, but one we *must* have in our sum, or it will not satisfy our Master.

"The early Christians were more careful than many of us are in carrying out this command. During the great plague that raged in Alexandria during the reign of Gallienus, the heathen drove all those who were infected from their sight, and threw their friends half dead into the street, in fear of catching the infection. But the Christians showed a very different spirit; they did not spare themselves, but attended to the sick, visiting them without fear, and cheerfully giving up their lives with them. Many who took the bodies of their Christian brethren into their hands and bosoms, and closed their eyes, burying them with every mark of attention, soon followed them in death. But they had carried out their Lord's command, and their reward, we know, is sure.

"The kindness is to be shown to our brothers—those who are related to us. We cannot choose our brothers and sisters; they are given to us by God. Eight or ten people living together in a house do not necessarily make up a family; a family does not depend on living together: it depends on relationship. So if we are Christ's, all who belong to Him belong to us, and to such we are bound to show kindness.

Three little children went out to play on the beach; their home was some three miles off, but the afternoon was fine, and they were eager to reach the sea.

While they played thoughtlessly there, the evening shadows came on, and Mary, the eldest, knew there would not be time to reach home before dark; so she placed the two younger ones in a sheltered nook on the beach, and fearing they would be cold, she stripped off most of her own clothes to keep them warm. She then started off to gather dry seaweed to cover them with. Having tenderly in this way made them a nest, she quietly sat down by them to keep watch during the cold, dark night.

That evening the father and mother sat up wondering at the children's long absence, and hoping they had gone to their grandmother's. But as it got dark and cold their anxiety deepened, and they went out to search for the missing ones. Kind neighbors joined them, but the children could not be found. All that night was spent in searching and in tears, till early next morning the little group was discovered, Johnnie and Lizzie asleep and somewhat numbed with the cold; but the noble-hearted Mary, who had shown such true 'brotherly kindness,' was stiff and still and dead beside them, grasping the last bundle of seaweed she had brought to make her brother and sister warmer.

Here was true brotherly kindness shown even unto death. She forgot herself in her tender care of those related to her. And her love shall in nowise lose its reward.

CHAPTER VIII.

"AND TO BROTHERLY KINDNESS CHARITY,"

"There is an expression, 'as cold as charity,'" began Mr. Forrester, "but it is not the charity which the apostle speaks of. The charity he urges on all to add to their faith is that over-abounding love which seeks to do good to all, and to bless all, as the sun shines alike on the good and evil, on rich and poor.

Dr. Dodridge's little daughter had found the secret, when in answer to his question, 'How is it that everybody loves you?' she answered, 'I suppose because I love everybody.'

We see God's bountiful love shown everywhere—in air and earth and sea; and the grandest manifestation is that 'God so loved the world, that he gave his only begotten Son.' If this divine love is in our hearts, it will find its own objects, and will not be content till it can do them good.

'Is thy cruse of comfort failing?
Rise and share it with another;
And through all the years of famine
It shall feed thee and thy brother.

Love divine shall fill thy storehouse,
And thy handful still renew;
Scanty fare for one, will often
Make a royal feast for two.'"

For the Herald of Truth.

MATRIMONY AGAIN.

It seems to me that this divine institution is so lightly esteemed in our time that it is necessary to write something on the subject for the benefit of our young people.

In the beginning God created man after his own image, and the Lord God said it is not good that the man should be alone, "I will make him a help meet for him." Gen. 2 : 18. Here God instituted matrimony. Now as the people multiplied, and became numerous, they became disobedient, and very wicked, and took them wives whom they pleased. Some took many wives. Among the children of Israel there were those who became tired of their wives and desired to put them away, and Moses, because of the hardness of their hearts granted them a writing of divorcement. He knew this to be an abomination in the sight of God, but he had two evils before him, as we have sometimes, in which we try to choose the best. If he had not allowed them that privilege they might have rejected him altogether.

When Christ came, the scribes and Pharisees questioned him about this, to know whether it was lawful for a man to put away his wife. He told them it was not lawful. Mark 10 : 1—12; Matthew 5 : 32. Christ says, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Paul says, 1 Cor. 7 : 10, 11, "Unto the married I command, yet not I, but the Lord, let not the wife depart from her husband, but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

The HERALD OF TRUTH, March 16th, contains an article in which the writer holds that in case of adultery a man may put away his wife and marry another, which I hold is contrary to the word of God. Neither the new nor old dispensation grants divorces, but forbids them. We are referred to the woman of Samaria, of which the writer means to prove that we should ask no questions, as Christ told her. John 4 : 10. "If she had asked, he would have given her living water." Now, what did Christ say when she asked him for the water? He told her to go and call her husband and come hither. The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. He goes further and tells her, "Ye worship ye know not what, we know what we worship, for salvation is of the Jews. Then she went and said to the Samaritans in the city, "Come, see a man, which told me all things that ever I did."

Now Christ told her she was living with a man that was not her husband, or in other words she was living in adultery, and we know she could not receive the living water, or Christ, in this condition. This is the reason why Christ talked with her, and rebuked her living as she did. Here I hold that Christ taught her how to live to follow him, and become a light of the world. We are referred to Romans 7. Paul tells the Romans that so long as one or the other liveth and they marry another, they are called adulterers. Now, the law that Paul here speaks of is not our law of the land, but it was the law that God had given his people. See Deut. 22 : 13—19. This is the law to which Paul referred. God gave this law; Christ confirms it. God said, "It is not good that the man should be alone." Therefore matrimony was divinly instituted as a religious and legal contract for the procreation and conservation of the species. It is therefore necessary that they should be united in one common bond of fraternal charity, and assist each other in their necessities, and that they should live happily together. Death only gives privilege to marry again and be a true Christian.

OUTLIVED HER USEFULNESS.

Not long since, a good-looking man in middle life came to our door asking for "the minister." When informed that he was out of town he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as this place used to be her home, and my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," replied the strong man, with hesitancy; "a mother is a great loss in general, but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and a burden to everybody. There were seven of us, sons and daughters, and as we could not find anybody who was willing to board her, we agreed to keep her among us a year about. But I've had more than my share of her; for she was too feeble to be moved when my time was out, and that was three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces, which smiled or grew sad in imitation of mine—those little ones to whose ears no word in our language is half so sweet as "mother"—and I wondered if the day could ever come when they could say of me, "She has outlived her usefulness; she is no comfort to herself, and a burden to everybody!" and I hoped that before such a day would dawn, I might be taken to my rest. God forbid that we should outlive the love of our children!

When the bell tolled for the mother's burial, we went to the sanctuary to pay our token of respect for the aged stranger, for we felt that we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up; she was no comfort to herself, and a burden to everybody else."

These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toilworn mother. One—two—three—four—five. How clearly, and almost merrily, each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten, rang out the tale of her sports upon the green sward in the meadow and by the brook. Eleven—twelve—thirteen—fourteen, spoke more gravely of school-days and little household joys and cares. Sixteen—seventeen—eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen brought us the happy bride. Twenty spoke of the young mother whose heart was full to bursting with the new-sprung love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the love and cares and hopes and fears and toils through which she passed during these long years, till fifty rang out harsh and loud. From that till sixty each stroke told of the warm-hearted mother and grandmother living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize. But hark! the bell tolls on! Seventy—one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, and after all her toil and weariness it is hard she can not be allowed a home to die in; that she must be sent rather than invited from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be a comfort to herself or anybody; that is, she has ceased to be profitable to her earth-

craving and money-grasping children.

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and on dependence on God, urging all present to make their peace with the Master while in health, that they might claim his promise when the heart and flesh should fail them. Then he said, "The eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk and gazing intently on the coffined form before him, he then said, reverently:

"From a child I honored the aged, but never till the gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother who now lies in death before us was a stranger to me, as are all her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers have strength to toil, until she had reared a large family of sons and daughters; that she left her home here clad in weeds of widowhood, to dwell among her children, and that till health and vigor left her, she lived for you, her descendants. You who together have shared her love and care, know how well you have requited her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families or of heaven, "Our mother has outlived her usefulness; she was a burden to us." Never, never, never; a mother can not live so long as that! No, when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth, by her helplessness, all the noble, generous feelings of nature."—*United Presbyterian.*

PUSH.—How can a zealous Christian enter the house of God, and go to sleep when he is earnestly worshiping God? All such ought to take a dose of *push* before leaving home, so that it will be impossible to sleep in the house of God.—*St. Louis Christian.*

WAR'S NIGHT BEFORE CHRISTMAS.

Whoever can read with pleasure the history of a great war or the life of an eminent warrior, and feel that it is heroism to engage in the bloody work of war, even according to the forms of the most enlightened nations, let him contrast the horrors recorded in the following article, which we have selected from one of our exchanges, with the "Peace on earth, and good will to men," which rang out over Judea's hills and joyfully greeted the ears of the prostrate shepherds on the plains of Bethlehem, and see how positively incompatible all war is with the religion of Him whose birth we hail with every Christmas. [Ed.]

It was the night before Christmas—1864. Our brigade had been in camp along the Rapidan for a fortnight, and everybody thought the campaign had closed. Winter quarters had been erected, cold weather had come and those who had fought and marched the long summer through congratulated themselves on a season of quiet and rest.

The picket lines were about half a mile apart and the Confederates beyond were also settling down in winter quarters. It was Stonewall Jackson's old brigade in front of us, backed by that of Walker and flanked by other Confederate troops. For a week there had been no firing by the pickets. War's cold-blooded murders had been replaced by a spirit of peace, and the men who had felt the tiger's thirst for blood now asked nothing more than to rest undisturbed.

Such was the situation, when, just as the gloom of that night before Christmas settled down over friend or foe, my company was ordered out under arms. It afterwards appeared that information had been received to the effect that General Lee and Johnson were at a farm house just within the Confederate lines, and our mission was to capture them. Therefore, in the gloom of the winter evening, with dark banks of clouds racing across the heavens and snow squalls skurring down upon us at intervals, we mounted and set off at a trot for a ford seven or eight miles above the camp. The lower one we knew to be heavily guarded; the upper we hoped would be open. And so it was. The cold, swift river, already covered with floating ice, was guard enough, the Confederates thought. The water was breast high to the poor horses and most of them shivered like a man with an ague as they reached the opposite shore. It was only mercy to them to indulge in an hour's gallop.

Afar off we saw the light of a farm house—not one, but every window towards us was illuminated, proving that even in the shadow of war's ghastly horrors some one was remembering that Christmas would come with the morrow. That house was our objective point. The high way led straight past the door and a sudden dash must surprise all who had gathered there.

I knew what our men were thinking of as they formed a column a quarter of a mile away for the charge. Every father's thoughts were back home to wife and children and Santa Claus and little stockings hanging up for presents, and I believe every man truly hoped that we might not fire a gun or shed a drop of blood on this night which belonged to peace instead of war.

As the word was given we swept forward at a canter, and in three minutes we had encircled the house. I was one of the dozen troopers ordered to dismount and dash in to secure the prisoners and I was the second inside. This was the sight we saw as we poured into the big room: A gray-headed grandfather, a soldier with his arm in a sling, a wife and mother, a half-grown daughter and three or four men and women who must have been neighbors. There was an open Bible on the grandfather's lap, three little stockings hung beside the chimney, and in the room beyond was the table at which all were about to sit down as we entered.

It seemed a full minute before anyone moved. We had surprised them and in return had been surprised. Our information had been false and we had made a ride of a dozen miles to burst in on a scene of peace. We were still standing there, speechless with surprise, when there came a sudden pop! pop! pop! of musketry, followed by shouts, orders and the clash of steel. I had no sooner mounted my horse than I saw we were surrounded by infantry. We charged straight at the mass in the road before us, but were driven back. Then we charged up the road and run upon a battery of three pieces. As we were forced back the fight whirled round and round the farm house. There were a dozen to one, and though we charged again and again, ten minutes put an end to the fight. Of the eighty-five men who had left the camp ten had broken through, fourteen were prisoners and the remainder lay dead on the trampled snow, along with a score of Confederates.

The stark corpses of men, the agonized groans of wounded horses, the snow melting with the warm streams of blood—that was war's chances.

I looked in the house through a shattered window. The grandfather lay stark and stiff on the floor, his blood staining the Bible as it poured out. The grandmother was lying at his feet, her snow-white hair matted with blood, and her eyes closing in death as I looked upon her. The soldier and his wife were unhurt, but they had better been dead. The three little stockings hung as before, but one by one they had brought out the three curly-heads who had hung them there and they were corpses! Bullets meant for enemies had sought out these little innocents as they slept and dreamed of heaven, and men who had gazed upon a thousand dead unmoved, shed tears as the little bodies were laid on the floor just under the stockings Santa Claus was to fill and bring joy to their hearts. It was midnight now. Christmas had dawned upon white hairs stained with blood, childish hearts stilled by murder, men groaning in anguish, women with breaking hearts, God's mantle of purity blotched and drabbled and crimsoned, until the winter moon crept behind the darker clouds to hide the spot with shadows.

A CONFESSION OF FAITH IN PEACE PRINCIPLES.

BY PROF. EDWARD A. LAWRENCE.

I believe, with Napoleon I, that "War is the business of barbarians;" with Edmund Burke, that "it suspends all the rules of moral obligation;" with Gen. Sherman, that "it is cruelty and you cannot refine it;" with John Bright, that "it may be summed up as the combination and concentration of all the horrors, atrocities, crimes and sufferings of which human nature on this globe is capable;" and with Æschylus, that "many virgins rending their veils with their delicate hands, sharing in the sorrow, drench their bosoms with dense floods of tears;" that the popular maxim, "in peace prepare for war," is a mischievous fallacy that leads to standing armies and iron-clad navies, and makes wars easier and more frequent, since, when one prepares, all prepare, and often fight for no other reason, than that they are ready;—with the apostle James, that "wars and fightings" come from the lusts of men "that war in their members,"—military and national ambition, greed of empire and gain, sectional jealousies, animosities and resentments, religious feuds, ecclesiastical dogmas, papal arrogance and priestly despotism; that they are a waste of property and life, and, on one side or both, a grievous wrong and sin;—with Paul, that, as the followers of the Prince of Peace, God has called Christians of all names and creeds to be at peace one with another, and as far as in them lies to "live peaceably with all men;" and with Him whom we hail as Master, that we should love our enemies, bless them that curse us, and do good to them that hate us; who rebuked a fractious, self-conceited disciple for a hasty misuse of a sword, and bade him put it up, and never after gave permission to draw it; who came to save men's lives and not destroy them, who never resented an insult, but bore injuries and ignominy, torture and death, with a patient love that conquered his enemies, won them to truth and right, and has been winning them ever since.

I believe that peace among nations is as plain and imperative a duty, and as wise a policy as between individuals and families; that there is nothing more hostile to the teachings and spirit of Christ than the war-spirit; that there is nothing which the nations more need than righteous concord, and that nothing leads more certainly to true greatness than the principles of humanity, justice and love: that the Gospel—"the white horse of Peace, on which sits the Faithful and True"—is able to abolish war with its iniquities and atrocities, and will do it by extinguishing the lusts of the flesh which lead to it, and bring to the bleeding nations the peace and good will of which the angels sang at the birth of Christ, who will so breathe his spirit of love into the war-wolf, that he will dwell with the pacific lamb, and make the wild leopard lie down with the amicable kid, and the ravening lion eat straw with the patient ox; when the nations shall beat their swords into plowshares, their spears into pruning-hooks, their bomb-shells and cannon into implements of peace, and their arsenals into museums of natural history, and their naval and military schools into agricultural colleges, academies of science, philosophy and theology.—*Sel.*

THE TRUE GENTLEMAN.

The following sketch is called "The Portrait of the True Gentleman." It was found in an old manor-house in Gloucestershire, written and framed, and hung over the mantlepiece of a tapestried sitting room.

"The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Savior, the saints are his brethren, and all that need him his friends. Devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, charity his treasurer, plenty his mistress of the house, and discretion his porter to let him in or out, as most fit.

"Thus is the whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a Man and a Christian."

SPRING.

Sunshine streaming gaily,
Skies of deeper blue,
Crimson budded woodlands,
Fields of greener hue,
Tell the winter-weary
Spring returns anew.

All is now forgotten,
As the wild-birds sing,
Of the biting north blast—
Winter's numbing sting—
And of weary longing
For the jocund Spring.

For the vernal sweetness
Screens the darksome past;
Light falls where the shadows
Erst were grim and fast:
In the lifeful present
All is joy at last.

Shouts and youthful laughter
Rise from out the dells
Where the runlets babble,
Where the primrose dwells,
Where the cups and daisies
Leave their winter cells.

Over hill and valley,
Through the meadows gay,
By the brimming rivers,
Countless roamers stray,
Glad and sunny-hearted
As the sun-bright day.

Sunlight streaming gaily,
Rain in sunny showers,
Balmy west winds blowing,
Groups of infant flowers,
Hearts with pleasure beating
Fill the merry hours.

—*Chambers' Journal.*

For the Herald of Truth.

THE VIRGINS.

Let us apply our hearts to the obvious instructions which this well known parable so naturally suggests. We have placed ourselves under a religious profession; our lamps are in our hands, and we go forth as those that expect to meet Christ, as those that desire and expect to be admitted to the marriage supper of the Lamb. But alas! how few there are who are truly prepared for such blessedness.

Our Lord intimates that the wise as well as the foolish are too apt to slumber. There may be an unexpected time, a midnight cry. Happy the soul that can hear it with pleasure, being not only habitually, but actually, ready to obey the summons. Happy they that have their loins girded and their lamps burning.

The foolish virgins saw their error too late; they applied to the wise for oil, but their application was in vain. "In vain will they cry, Lord, Lord, open unto us!" The door will be shut. The door of mercy will be closed forever, and the workers of iniquity disowned.

The day of grace has its limit, and to those who have trifled it all away there remaineth not the hope of entering in to enjoy the heavenly feast.

DAVID H. MARTIN.

"MAN, JESUS CHRIST IS SORRY FOR YOU."

It was not quite train-time, and among the waiting passengers a gentleman walked to and fro in the long depot, holding his little daughter's hand. A commotion near the door attracted the general attention, and several officers brought into the room a manacled prisoner. It soon became known that he was a notorious criminal, who was sentenced to the States prison for twenty years.

The little child looked at him, first with wonder and horror; then, as she saw the settled, sullen gloom of his countenance, a tender pity grew on her sweet face, until, dropping her father's hand, she went over to the prisoner, and lifting her eyes to her face, she spoke a few low words. He glared upon her like a fiend, and she ran back half afraid to her father's hand. But a moment after she was at his side again, pressing nearer than before in her self-forgetful earnestness, and this time the prisoner dropped his self-defiant eyes as he listened, and a slight tremor passed over his hard face. Then her father called, and the little child went slowly away, looking back pityingly.

The train came presently, and the prisoner went quietly on board, and during the journey gave the officers no trouble.

Upon their arrival at the prison, his conduct was most excellent, and continued to be so. Inmates of that prison, having terms of twenty years and over, are allowed a light in the evenings, and it was observed that he spent the time in studying the Bible. At length some one asked how it came that he brought with him such a reputation for willfulness since he had proved himself quiet and well behaved.

"Well, sir," said he, "I'll tell you. It was when I was waiting in the depot, before I came here. A little mite of a girl was there with her father. She was'nt much more than a baby, and she had long, shiny hair flying over her shoulders, and such great blue eyes as you won't often see. Somehow I couldn't help looking at her. By and by she let go her father's hand and came over to me, and said, 'Man, I am sorry for you;' and you wouldn't believe it, but there were tears in her eyes, Something appeared to give way inside just then, but I was proud, and wouldn't show it; I just scowled at her, blacker than ever. The little dear looked kind of scared like; and ran off to her father; but in a minute she was back again, and she came right up to me, and said, 'Man, Jesus Christ is sorry for you." O, sir! that clean broke my heart. Nobody's spoken to me like that since my good old mother died, years and years ago. I'd hard work to keep the tears back, and all the way down here I was just thinking of mother, and the many things she used to teach me, when I was no bigger than the blessed baby—for I'd a good bringing up, though more's the shame for me. Well, the whole of it is, sir, I made up my mind I would never rest till my mother's God was mine also; and oh, sir," he exclaimed, while the tears ran down his face—"He's saved me—he's saved me."

This little child spoke a great truth when she stated that Jesus Christ is sorry for the unsaved. He is full of compassion, and longs to have all come to himself. Do you, my young reader, believe that Christ really loves you; that he died on the cross, and there shed his blood to cleanse you from your sins? I am sure you wish to go to heaven, but remember, you cannot if you are not washed in the blood; for

None but the blood-washed are there,
The ransomed and forgiven.

—*Gospel Herald.*

BISHOP HAVEN'S DEATH.

He was sick for six weeks, and suffered a good deal. During that time his friends still hoped that he might recover, and his physicians were not without hope of his restoration to health. But when his physician called to see him on the morning of the 8th of January he noticed that a great change had taken place during the night—he saw clearly that the bishop was in his last conflict with the king of terrors. He saw that he could not live over that day, and felt it his duty to communicate this to his friends and to the bishop also. This intelligence did not cause him any alarm; he merely said, "Well if this be the case, the will of the Lord be done. But I now request of you that my friends be permitted to see me."

Hitherto none but his attendants were admitted into his chamber, even his most intimate friends were excluded; but now, as their presence could not alter his condition, the physicians consented that they might see him in his last hours. This news was immediately telegraphed to Boston and other places and many of his intimate friends came to his bedside. The Bishop's mind was perfectly clear, and his voice natural, though he spoke with some difficulty. For nearly eight hours he welcomed all who came to see him, and with loving and appreciative words he gave them his last expressions of friendship. To one brother in the ministry he said, "Preach the whole gospel, a whole heaven, a whole hell, a whole Christ." To another he said, "Stand by the old church." To another he said, "You and I would not have this so, but God knows best, and it is all right," and then went on and said, "Oh, it is so pleasant, so beautiful, so delightful to die! The angels are here; God lifts me so up in his arms. I can not see the river of death—there is no river, it is all light. I am floating from earth to heaven! I am gliding away unto God!" In the intervals of conversation, he was constantly whispering the name of Jesus. "Precious Jesus, precious Jesus—blessed Jesus!" Thrice he exclaimed with holy triumph, "Glory to God in the highest!"

The last preacher who bade him good night, was an old and long-tried friend. "Good night," said this brother, as he was leaving the room. "Good night," said the dying bishop, "but when we meet again it will be good morning." Last of all the bishop took leave of his children, his mother, and his sisters. The sacredness of that farewell we will not disturb.

It was on the verge of heaven. It was heaven itself! Heaven and earth touched! After this the bishop seemed to fall asleep, and rested quietly for nearly an hour, then once more opening his eyes, he seemed to take one last look at his friends, and he was not, for God took him to himself. Is not such a death worth living for? What can infidelity give in place of such a transporting scene? Who on reading such a victory over death is not prepared to exclaim, "Let me die the death of the righteous, and let my last end be like his?" We see in such triumphant exits from this world, how the stern and relentless messenger death has, through our Lord Jesus Christ, been changed into one of peace and joy. Jesus has conquered death and robbed him of all his terrors. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—*Lutheran Observer.*

KINDLE THE FIRE.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask him what he was up to, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another," would you not say, "Why man, let your windows alone, and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of the love of God and man, kindled at the altar of prayer, burn in their hearts and the bad habits will soon melt away.—*Schoolday Visitor.*

"THE burning thirst for costly church edifices is one of the great evils."

For the Herald of Truth.

HONOR GOD IN ALL THINGS.

"We must through much tribulation enter into the kingdom of God." Acts 14:22.

When we see that our blessed Redeemer left his Father's throne of glory, and though sinless, returned to the Father through tribulation; we should not think it too much when it is required of us to suffer. We have been what might be termed thieves and robbers, though many of us may not have stolen any money from our fellow men nor robbed any of our neighbors of their goods. We may have robbed God of his glory, and of much of our time which belonged to him.

We may also have withheld from our fellow-men our love and best wishes, which we owe to all. This I fear is too often the case when we think too much of self, or have our minds centered too much on worldliness to the exclusion of spiritual things. In this we also rob our Heavenly Father of his own.

God has promised us his saving grace to help us in time of need if we are not wrapped up in the garment of selfishness. If we get out of self and ask him in faith, believing, we will receive in fullness if we ask according to his will. If we know not how to ask believing, let us ask for wisdom and understanding, that we may learn to pray in faith believing without which we have not the promise of recieving.

How often we fall short of doing our duty boldly. Is it sometimes diffidence? or do we fear that the finger of scorn will be pointed at us? We should not fear nor hesitate to perform our duties in the presence of unbelievers, much less believers. Let us not shrink from observing scriptural customs, even when they are not popular even in the churches and among people who call themselves christians. Why should we hesitate to put on a plain Christian apparel as did our fathers and brethren in the past? Why should we not imitate these pious lovers of Jesus and adorn ourselves in modest apparel even in the presence of unbelievers? Let us not rob God by being untrue to our profession, by refusing to bear persecution, and by murmuring at afflictions.

Dear brethren and sisters let us, as becometh Saints, do something for the Lord by coming to him in prayer very frequently with the dear children he has committed to our care.

ELIZABETH GARBER.

MANY people are more afraid of death itself than of the consequences that moy follow, but as Christians we should remember that Jesus has destroyed the power of death and that his grace will enable us when the hour comes to surmount the fear of death and triumph over the grave.

RELIGIOUS EPIGRAMS.

Let thy repentance be without delay;
If thou defer it to another day,
Thou must repent for one day more of sin,
While a day less remains to do it in.

If gold be offered thee thou dost not say,
"To-morrow I will take it, not to-day."
Salvation offered—why art thou so cool
To let thyself become to-morrow's fool?

Faith, Hope and Love were questioned what they thought
Of future glory which religion taught.
Now Faith believed it firmly to be true,
And Hope expected so to find it too;
Love answer'd, smiling, with a conscious glow:
"Believe? Expect? I *know* it to be true."

—*John Byron*—1691-1763.

For the Herald of Truth.

THE SAINT'S REST.

There remaineth a rest to the people of God. Dear readers, let us labor that we may be able to enter into this rest, of which it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Let us resolve with Joshua, "As for me and my house we will serve the Lord."

We can plainly see that this world is not our home, that it is but a wilderness through which we are journeying, where we cannot stay. We are also accompanied by trials and tempations; but God will make a way that we may escape them and will not suffer us to be tempted above that we are able to bear. These temptations purify our lives as gold tried in the fire. We read in the Revelations; "What are these which are arrayed in white robes? and whence came they?" "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." We should not count our sufferings strange, and murmur because of them, but remember the experience of the Psalmist, he says, "Before I was afflicted I went astray; but now have I kept thy word." Moses chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season.

If we are without chastisement, then are we bastards, and not sons. We must take the cross and follow Jesus daily through afflictions that we may enter into rest. Jesus suffered and opened the way into rest, and became an example, after which we are to pattern. He suffered to raise us up through suffering and set out our feet upon the everlasting Rock, give us access unto the tree of life, and receive us into rest. If we could have one glimpse into the heavenly rest, how our spirits would long to rise into its bliss and dwell on earth no more!

BENJAMIN LEGRON.

For the Herald of Truth.

THE DURATION OF TIME.

Time seems to us immortal. If we look forward ten years we almost think that time will never come. But if we look *back* ten years, what a change! These ten years with all their events seem but as so many busy days.

We can remember our companions of *then.* Where are they *now?* Some have gone to distant parts of the earth, some are still near to us and mingle in society with us, and some have gone from this life to the world to us unknown. This reminds us of the fact that we too are ten years nearer the grave than we were then. We may think lightly of death, and think it is far in the future; but we should remember that the arrow of death which is to pierce our hearts may the next moment number us with the dead.

So it is with the great judgment day. We know it is coming. We should therefore be prepared for it at any time. We know no more of the time of Christ's coming, than we do of the date of our death. If we make light of these things we know what our reward shall be in eternity. O! time is so short, compared with eternity. Therefore, "watch and pray that ye enter not into temptation."

J. A. R. S. P.

HOW NOT TO PREACH.

Some of the styles of modern preachers were recently portrayed by Dr. Hurst of Madison Seminary, in this wise: "It takes ten minutes on some Sabbath mornings to annihilate Huxley, ten minutes more to knock Farrer's 'eternal hope' to pieces, ten more to do away with Ingersoll, and about five to close up on the 'second coming.' What is going to become of the poor, burdened soul who has drifted into the service with his bereavements, and broken future, and penitent feelings?"

Sound sense is this. It is time that preachers realized that they are neglecting the Gospel when firing away at enemies unknown and invisible to most of their congregations. Such discourses are but a waste of time and ammunition. And what is the use of a man firing at a thing that is beyond the range of his gun? It would be far better for the cause if he would confine his efforts to that which demands his attention. He should carefully search into the spiritual wants of his congregation, and if possible, adapt his discourse to the needs of the people. Preach the good old story of the cross; preach the Word in its power and simplicity, and thus edify and strengthen the people.—*J. H. M. in Brethren at Work.*

THERE is no rest in Satan's service.

HERALD OF TRUTH.

May 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

COMPLETE WORKS OF MENNO SIMON in German.—The translating and printing of this important work, in the German language is now completed and all orders for the work will be promptly filled as soon as we get some of the books bound.

THE WEATHER.—Easter was fine, warm and sunshiny. The week following was cold and rough, with a considerable freeze and several hard frosts. The wheat was slightly injured in some low spots, but the fruit trees not having come into bloom, the fruit is uninjured, and the prospect for a good fruit crop is fair. The air has been cold up to this date (26th), with the exception of one or two pleasant days. To-day is very rainy.

THE SEMI-MONTHLY ISSUE of the HERALD OF TRUTH.—The increase in our subscription list since Jan. 1st is 352. This does not by considerable fill the conditions upon which we agreed to continue the semi-monthly issue. But we have received so many earnest appeals to have it continued semi-monthly, and some of our friends have labored so earnestly that we have determined to continue its publication twice a month. But in this determination we, of course, expect our kind friends who have already done so much for us in the way of gaining new subscribers (and others also who may as yet have done very little), to work with renewed zeal that the full number may be reached, and that we may not run short of means in the effort to satisfy the wish of so many of our kind readers. Let every one make an effort to send at least one or two new names.

MRS. DURANT of this city (Elkhart) who has been blind for twenty-five years is now again able to read large printed letters and to see other larger objects. She claims that the restoration of her sight is a direct answer to prayer.

MOVED TO MICHIGAN.—Jonathan Gehman, Jonas Leinbach, formerly from Lancaster Co., Pa., Joel Snyder, son of Abraham Snyder, formerly of Canada, and Samuel Weaver Jr., removed within the last month, with their families, from Elkhart County, Indiana, to Emmett County, Mich. We trust they may be prospered in their new homes temporally as well as spiritually. It seems that there is quite a Mennonite settlement forming in this vicinity.

OUR SUNDAY SCHOOL QUESTION BOOKS.—These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices :

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

A BROTHER WRITES : "I am poor in this world's goods, but I, as well as the rich, can obtain a treasure in heaven, and should any one feel that no good thing can come out of Nazareth, let him come and see. If we come to him with a true heart we shall know that He is the Son of God, and the king of Israel, and if we will make known our wants to him, he will help us."

Yes, dear friends, Worldly position, or wealth are no passports to heaven. The rich and poor are alike before God, as to their outward condition. God looks at the heart. The prince and the beggar have both to go by way of the cross to come to Jesus, and wealth and position will not bring grace nor forgiveness of sin. This lies alone in the blood of Jesus. Let us all humble ourselves before him, and he will bestow his blessing.

SUNDAY SCHOOL in the Mattawana (Amish Mennonite) church in Mifflin County, Pa., was reopened for the summer on Sunday the 9th of April.

JACOB F. FRICK (nephew to the editor) who formerly for several years was an employee in the office of the HERALD OF TRUTH, died of consumption at the residence of his mother in Philadelphia, on Saturday April 15th. He was buried on the following Wednesday. Within a period of about two years the father and two sons have fallen victims to this disease in this family. We trust our heavenly Father may sanctify this bereavement to our eternal welfare, and especially comfort the sorrowing mother.

TEMPERANCE.—We understand from a private letter, that Iowa is to have an election in the month of June, to decide in favor or against a prohibitory liquor law. The brother writing this takes a strong position against such a law and thinks it would be wrong to adopt it. We hope this dear brother, with all our people, will consider the immense amount of sin and suffering caused by the use of strong drink as a beverage, and always stand firmly against sin and drunkenness, and use their influence in favor of temperance and the Gospel. Remember that strong drink sends 60,000 precious souls to drunkards' graves every year.

A DESTRUCTIVE STORM passed through portions of McPherson County and other portions of Kansas on the night of the 7th of April. The building of Cornelius Funk and William and John Nickel were much injured. Some were unroofed and otherwise badly broken up. A stable standing alone was entirely torn to pieces, but the cattle were unharmed. In the buildings of Bro. Wm. Nickel a horse was killed. The losses aggregate about $1.000. The losses sustained will be made good by the Mutual Insurance Association which the churches there have among them. This storm also passed through portions of Iowa, Missouri, and Michigan, doing considerable damage in its course.—*Zur Heimath.*

THE NEW MEETING-HOUSE built by the brethren near Mechanics Grove, Lancaster Co., Pa, was opened for the service of the Lord, on Thursday April 13th. The day was fair, and the house was filled to its utmost capacity. The brethren,

sisters and friends had gathered in from far and near. The services were opened in German by Bish. Benjamin Herr, followed by Amos Herr and Jacob N. Brubacher in the English language. The brethren Tobias Shenk and Jacob Dentlinger were also present. The brethren here are also making arrangements to organize a Sunday-school. May this place be indeed to the people there, a pleasant home, in which they may gather from time to time and worship God in spirit and in truth, and may God bless every effort that may be put forth to extend his kingdom.

MARTYRS MIRROR subscription list has, since our last issue received a good lift, and we now have 861 names. One brother sends 19 additional names to his list, and another adds 24. This is encouraging, and we hope the good work may go on till we shall have the desired number and be able to commence work. At this rate the 139 names yet required will be made up in a short time. The large outlay of money necessary to publish this work, makes it necessary that we should have the designated number of subscribers before we begin. Some idea of the expense of printing a work of this kind may be formed from the reading of the account of the Ephrata Edition of this work in 1748—49, as given in the HERALD of April 1st, by S. W. Pennypacker, from which it appears that 15 men worked on it for about three years. At the present rate of wages, $1.50 to $2.00 a day, the labor alone would have amounted to a little fortune. With the better facilities and machinery now employed in printing, the work can of course be done with much less labor, and yet even now it will cost a large sum. With a good force of men it will take at least one year to get it into print. We would kindly ask all who have any further subscription in prospect to secure them if possible and report to us before the 15th of May. By that time we want to determine this question finally.

FROM A SISTER.—The following remarks from a private letter show us, in the highest sense, the value of a religious paper such as the Herald :

"With a sad feeling I write these lines. It is the first time I have written for the HERALD, though a reader of it since its first publication, and I am so glad that it comes twice a month. I am the only church member here now, my husband having died. I have no church to go to. Any one may think that it is a hard stroke to be left in this way, where one has no church privileges. The Lord only knows why it is so. * * *. With a sorrowing heart I close, but I need not sorrow as those who have no hope. My husband said, he was going to be with Jesus. He said, 'It is far better there than here.' So this is my great consolation."

May the Lord be with this dear sister and comfort her in her sad bereavement, and may the HERALD bring her words of encouragement and peace.

FOR MINISTERS.—"Give ye them to eat," were the words of Jesus to the disciples when the multitude refusing to obey the calls of hungry nature, lingered in his presence to hear the words of life. At this distance of time they have all the freshness of an utterance of but yesterday. To preacher and teacher is the command addressed, "Give ye them to eat.' "Feed the flock of God." "Feed my sheep." "Feed my lambs." And let us see that what we give is real food; that for bread we do not offer a stone, for a fish a serpent, or for an egg a scorpion. Let the food be that upon which the Master's blessing was pronounced.

The bread which the disciples distributed to the hungry multitude, increased in their hands, because the blessing of Jesus had been pronounced upon it. The teacher or preacher may have but a limited stock of knowledge; but if he will secure upon it the benediction of the Master, he will be amazed to see how it will multiply while he is dispensing it.—*Bible Teacher.*

WHY THE WASTE ?—From an exchange we gather the following : "The value of finger-rings in the United States is estimated at fifty-eight millions of dollars. The annual interest of this sum at six per cent. would be *three millions four hundred and eighty thousand dollars.* But finger-rings are only a very small part of the luxuries in which the American people indulge, and many of those who pay tribute to luxury are church members."

It is only too true that the finger-rings are but a very small portion of the extravagance and luxury indulged in by church members. What a sad commentary on the life of the modern Christian! We wish we could say that there are none that call themselves Mennonites, that indulge in any of these fashionable vanities. How much good could we do for the poor and the suffering and for the works of the Lord if we would lay aside all superfluities and serve the Lord in the beauty of holiness, with meekness, sobriety and humility.

NON-RESISTANT.—With too many persons who claim to be non-resistant the idea prevails that this principle is to affect our lives so far only as taking the sword, using the law, and striking with the fist are concerned. We should be non-resistant in our words as well as our actions. As disciples of Jesus we have a right, and duty requires us to speak out against evil; and we must exercise discipline in the family of God, but it is never right to use revengeful, hasty words. To our sorrow we must admit, that it is no unusual thing to witness among professed non-resistants, a most sanguinary war of words that tells of a heart full of bitterness and revenge. Our Savior taught and lived non-resistance, and if we are his disciples, we learn of him, take him for our example, and follow in his footsteps.

Half the actual trouble of life would be saved if people would but remember to keep silent when they are irritated, vexed, or annoyed. Offenses will come, and probably the soul of the most devout will sometimes be vexed in a way, that, were the feelings expressed, would not show all to be love and gentleness within. But why put the annoyance in the shape of speech, which once uttered is remembered, and may burn like a blistering wound, and be returned to him that uttered them to rankle in his breast like a poisoned arrow ? When provoked by a deed ever so unrighteous, let us be silent till the sweetness of the Savior's love shall have melted us into calmness, and his peace shall have rested on us and given us self control.

O that every dear soul which has learned that non-resistance is a principle taught by Jesus, and not a mere opinion of men, would cease to speak words that wound more than swords. C.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Cayuga, Ont., will be held on Friday May 12th.

THE ANNUAL CONFERENCE for Canada and New York will be held at Meyer's Meeting-house at the Twenty, on Friday the 26th of May.

THE SEMI-ANNUAL CONFERENCE for Lincoln Co., Ont., and Erie Co., New York, will be held at Clarence, Erie Co., N. Y.. on Friday May 19th.

THE SEMI-ANNUAL CONFERENCE in the Eastern district of Pa., will be held at Franconia, Montgomery Co., Pa., on the first Thursday in May—May 4th.

CONFERENCE in Illinois will be held this spring in the Morrison, Whiteside county, Church, on the 26th of May. Brethren and sisters from all parts of the country are cordially invited to meet the brotherhood there. Communion services will be held on the following Sunday.

THE ANNUAL CONFERENCE for the State of Ohio will be held at Nold's church, Columbiana county, on the third Friday in May, (19th). An invitation is given to bishops, ministers, deacons, and members from all parts to be present on that occasion. Those coming by way of the Pittsburg, Ft. Wayne & Chicago R. R. will stop at Lectonia, which is only a short distance from the meeting-house where the conference is to be held.

THE SEMI-ANNUAL CONFERENCE of Virginia, for the spring of 1882, will be held at Hildebrand's Church in Augusta county, on Friday and Saturday, the 12th and 13th of May. There will be public preaching on Saturday at two o'clock, and on Sunday following the communion will be observed.

"We give a warm invitation to bishops, ministers, deacons, and members from all parts to meet with us at our conference. All who feel disposed to come will be welcomed. Those coming by way of the Baltimore and Ohio R. R. will stop at Mount Sidney, where they will be met on Thursday previous, May 11th, by Bro. John W. Landes. Those coming by way of the Shenandoah Valley R. R. will stop at Crimora Depot, where they will be met with conveyances on the 11th of May. Those coming by way of the Chesapeake and Ohio R. R. will stop at Waynesboro, and inquire for F. R. Way, who will provide conveyance We would be pleased to have brethren meet with us from all parts of the country, believing that our labors together will not be in vain."

JACOB HILDEBRAND.

CHURCH NEWS.

BAPTISM.—On the 2nd of April, thirty-one young people were baptized in Salem's Church, in Turner County, Dakota. Services were held by Bish. Christian Kauffman. A large number of people were present. Communion services were held on the 7th.—*Zur Heimath.*

FROM BUYERSTOWN, PA.—On Sunday, April 23rd, Bro. Isaac Eby preached at Hershey's church. The brethren and sisters there are rejoicing in the blessings of the Lord in bringing souls to accept his grace. There are sixteen applicants for membership and prospects for more. Most of them are young persons, but one is in her eightieth year. It is rejoicing to see sinners come to Jesus in the eleventh hour, but the fact that some do come thus late in life, should not encourage any one to put off the important work. How very few of the sinners who may read this would come to Jesus if they were to put it off till their eightieth year? Communion services will be held at Hershey's on the 28th of May. On Saturday previous those applicants will be baptized. May the Lord abundantly bless the brethren and sisters in their prosperity, and make their converts men and women strong in the Lord and zealous in the holy cause.

A WORD TO THE CHEERFUL GIVER.—Having recently made two visits to the church at Cullom, Livingston Co., Ill., and learning the circumstances of the brethren and sisters there, I feel that it is but justice to them and an exercise of my own duty to publish a few words in their behalf.

The members there have been holding their services in the school-houses ever since the organization of the church there, which was a great disadvantage and must have hindered their prosperity. At present there seems to be a lively interest for the welfare of the church at that place among outsiders as well as the members, and the members seeing that one of the great hindrances to their prosperity was the want of a church house to worship in, have decided to build a meeting-house. They expect to build a fair sized, commodious house, and make it as inexpensive as possible, yet large enough and substantial. The proposed house will cost probably $1200 or $1300. Lumber and stone are much more expensive there than in a stony and timbered country. The members there have done well according to their means, and have raised a large part of the money, but need yet a considerable amount.

Now I would kindly ask the generous, as one that believes in their sincerity and sees their need and the probable good results of their undertaking, to throw in a mite to assist them. Please attend to it now while you think of it and feel disposed to give, and the Lord bless your donation to his service. Send directly to Peter Haun, Cullom, Ill.

J. S. COFFMAN.

"Preach the word: be instant, in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

TRUST IN the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"DISGUSTED."

It would be amusing, if it were not pitiful, to see how many men retire "in disgust" from positions where they have been driven in consequence of their own faults. A man intrudes himself into some circle, undertakes to rule before he has learned to obey, playing the politician and schemer, and making a dolt of himself and of those who follow him, until at length he is defeated and disgraced, when he suddenly becomes "disgusted," and abandons the field. He may be a lawyer who knows nothing of law, a physician who knows nothing of medicine, a preacher who cannot preach, or a politician who knows little of politics except the lowest arts of the lowest politicians. But when his tricks, be they few or many, have failed, when his deceptions have been found out, and when at last none will follow his standard and do him honor, he puts on a show of virtuous indignation, he denounces the wrongs for which he himself is largely responsible, exposes the tricks with which his own hands have been defiled, makes great pretentions to purity, and marches off in "disgust" at the wickedness of the times.

There is plenty of wickedness no doubt, but the fox is likely to find most fault with the grapes that are just out of his reach.—*The Christian.*

HOW LONG?

The evidence is complete; the argument is invincible; the conclusion is thundered into our consciences. Everybody knows, or should know, that in the dram shops of high and low degree, nearly all the violent crimes that afflict and disgrace our society have their origin. Here murder is generated. Here lust is inflamed. Here every crime known to the records of our courts has its accessory before or after the fact. Here, also, pauperism, with its inseparable vices and miseries, is born and bred. The heaviest burdens of the government rest on the good citizen in their effort to protect society against the bad. And the dramshops are notoriously responsible for the greater part of these burdens. The burden grows as we carry it. The evil and the curse increases from day to day. Distilleries, breweries, wholesale liquor stores, drinking saloons, bar-rooms, sample rooms, grog-shops and pretended drug-stores, multiply upon us like the frogs of Egypt. The whiskey power grows by rapid and enormous increments. Its strong hand, full of gold, and controlling thousands of ballots, has within the last decade been felt all the way down from the White House in Washington to the local magistrate's office in the frontier; from the National congress to the simplest town council.—*Haywood.*

TEARS OF SYMPATHY.

No radiant pearl, which crested fortune wears;
No gem, that twinkling hangs from beauty's ears;
Not the bright stars, which night's blue arch adorn;
Nor rising sun, that guilds the vernal morn;
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others' woes
—*Selected.*

PULL IT UP BY THE ROOT.

"Father, here is a dock," said Thomas, as he was at work with his father, in the garden, "shall I cut it off close to the root?"

"No," replied his father, "that will not do, I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the root*, for nothing else will kill it."

Thomas pulled and pulled again, at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock root, Thomas," said his father, "which is an evil and a fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion even when found out, is hard to be removed, it is of no use to trifle with it; there is no other way to overcome and destroy it, but to *pull it up by the root.*"

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat or careful. As weeds injure the flowers, so bad passions will injure good qualities. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be *pulled up by the root.*

Every bad habit, every ill passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to that Almighty Friend, who alone is able to strengthen you, and assist you. He can take from your hearts the love of sin; and this is the only sure way of destroying it, as we have the dock, by *pulling it up by the roote.*"

A BOY, whose name was Henry Mees, a Scholar in a Sunday-school, met with his death in the following manner: One Sunday afternoon, the weather being fine, instead of going to school he went to walk; and, along with some other boys, he strolled to the water side. There were some planks afloat at the edge of the river, and Henry got on these; but his foot slipped, and he fell into the river and was drowned. He had not been a great while in the Sunday-school, and his conduct generally was pretty good; but it is a very awful thing to die suddenly; still more so to die in the act of breaking the commandments of God. How much better would it have been for this poor boy to have gone to school. He met with his death through playing the truant; and truant-players never get any good by staying away from school. Let Sabbath-breakers beware! The Lord is a holy God; he hates sin, and he often punishes those who break his laws; if not in this world, he will in the next.

Be pesuaded, my dear young reader, to seek your happiness, not, like this boy, in doing your own pleasure and in breaking the commands of God; but, in striving to please God, and doing what he has told you in his holy word. For, the wages of sin, you see is death; but the gift of God is eternal life through Jesus Christ our Lord.—*Youth's Friend.*

BISHOP SIMPSON says: "If the world is ever to be converted it is to be done by God working through human instrumentalities. Christ bade his disciples go and preach the Gospel to all nations, and he meant it. He did not intend they should carry their selfishness into this great work, and confine their efforts within the cramped and narrow limits of their own locality; he spread the map of the world before them and showed them their field of labor, and commanded them to enter into it. Are we obeying this command of our Lord and Master?"

THE PRIMITIVE CHRISTIAN says, "The Pennsylvania Railroad Company has instructed its agents to sell no tickets to drunken men, and the gatemen have been ordered to allow no intoxicated person to pass. This move has been made to protect the company against numerous suits which are brought for damages sustained by drunken persons, and at the same time prevent decent passengers from being annoyed by drunken men. This is a move in the right direction. It discountenances intemperance and cannot help but have its influence."

"You cannot make a Christian without work. There is no such thing as a vagabond Christian, and no community can be christianized truly until that community goes to work sufficiently to maintain its gospel."—*Bishop C. C. Penick.*

AN ASTONISHED CONDUCTOR.

"Get aboard, old limpy," said a pert conductor to an aged, plainly-dressed, lame man, standing on the platform, waiting for the signal to depart; "get aboard, old limpy, or you'll be left."

At the signal, the old gentleman quietly stepped aboard and took a seat by himself. When the conductor, in taking up the tickets, came to him, and demanded his fare, he replied:

"I do not pay fare on this road."

"Then I will put you off at the next station."

The conductor passed on, and a passenger, who had seen the transaction, said to him:

"Did you know that old gentleman?"

"No, I did not."

"Well, it is Mr. ———, the president of this road."

The conductor changed color, and bit his lips, but went on and finished taking up tickets. As soon as he had done he returned to "old limpy," and said:

"Sir, I resign my station as conductor."

"Sit down here, young man. I do not wish to harm you; but we run this road for profit, and to accommodate the public; and we make it an invariable rule to treat every person with perfect civility, whatever infirmity he suffers. This rule is imperative upon every one of our employees. I shall not remove you for what you have done, but it must not be repeated."

This is a true story. The "old limpy" was the Hon. Erastus Corning, of New York, who has been dead now for over ten years. He was a member of Congress for eight years, and one of the leading railroad capitalists of the United States.

That conductor never addressed another passenger as "old limpy."

It is unsafe as well as ungentlemanly to be impolite to the poorest looking stranger. Many a boy has started on the straight road to success by gentlemanly conduct, while others have made a dismal failure because they were rude and impolite.

AMISH MEETING-HOUSE.—"After several years of serious consideration," says a correspondent to the Lancaster *Era*, "the Amish residing in the Conestoga Valley have concluded to build a plain and substantial edifice for religious worship. The church when completed, will be the first and only one of this persuasion east of the Kishacoquillas Valley in Mifflin County, Pa."—*Primitive Christian.*

WOMAN AND THE CROSS.

When we look over the church rolls, we find the names of two women to every one man. At our week-day prayer-meetings there are always about three times

as many women present as men. At the communion table women are present in about the same majority. It is a well-known fact that women were last at the cross and first at the sepulchre; and at both those places there were two women to every one man.

When Christ was on earth he was the man of sorrows, the object of scorn and contempt and persecution. But he received all this ill-treatment at the hands of men. So far as the record goes, there was never a woman that spoke a word against him while he was on earth. Men slandered him, a man denied him, men deserted him, men mocked him, men tried him, and men nailed him to the cross. Amid all this not a woman uttered a word of reproach or condemnation against him.

In the very crisis of his trial there was heard a woman's voice pleading for him, and speaking in his justification. Pilate's wife begged her husband to have nothing to do in the way of condemnation of that just man. When men were yelling along the streets, "Crucify him! crucify him!" a woman's voice pleaded for him in the very court-room where he was being tried, and where he was condemned to death.

Does not all this prove that there is more sympathy in the soul of woman for Jesus than there is in the heart of man? It was a woman that brought sin into this world, because she was first in the transgression; but it was man who cast out and crucified the Savior of sinners; and not a single woman assisted or countenanced man in the act of crucifixion. It was through woman, and woman alone, that Jesus was born into the world; and it was by man, and man alone, that he was crucified and slain. Jesus was the child of a virgin. No man was his father. In this unique circumstance of his birth, there is a halo of mystery hanging around his cradle that makes an irresistible appeal for love and sympathy in every true womanly heart. He is most uniquely and emphatically "the seed of the woman."

It needs only for woman to have her eyes opened, to see who and what Jesus is, for her to recognize in him her truest and wisest and best friend, the sum of all her true womanly aspirations and the crown of unfading glory to all feminine beauty. Christ is love, and woman is in closer sympathy with him than man because there is more tenderness in her nature than in man's. Love is the flower of beauty that blooms in the consummation of perfect womanhood; but it is only when the love of Christ is shed abroad in her soul that the flower of love, which is the diadem of beauty to her nature, has any sweet odor in it. A Christian woman, were she composed of all the essential elements of grace and beauty themselves, is like a beautiful flower without any sweet fragrance in it. I marvel that any woman, with her need of love and her clasping nature, always yearning after the lovely, can look into the face of the ever-lovely and all-loving Jesus, and not instantly commit herself, soul and body, and for time and eternity, into his safe and sacred keeping.—*Zion's Watchman.*

MEMORIES OF THE PAST.

BY NAOMA B. MURRAY.

What a sacred meaning lies hidden in these few words, memories of the past! How their mere utterance seems to impress us with a sense of another and a better world. They carry us back to the sunny hours of childhood, when all the year seemed one great round of pleasure, and life with all its changing scenery, seemed a perpetual fountain of happiness. They speak to us in tones of love of a father, whose voice has long since been hushed by the pitiless messenger of death; of brothers and sisters, some of whom have been called home, and others, who, if not dead, are far away from that home we used to love so dearly, and where are our schoolmates and friends? Scattered like the leaves of Autumn, yet in fancy we can see them all again, and once more we can wander over hill and dale, or along some shady brook, where clear waters are dancing joyously onward to that great emblem of eternity—the ocean; or it may be all seated on the moss-covered earth, surrounded by the friends of our childhood, whose merry laughter rings on our ears with a cadence not of earth. Then comes the memory of our dear old home, and that dear mother whose loved form we see no more; whose weary feet have long since gone to walk the streets of the New Jerusalem, over whose grave the flowers have bloomed and faded many times, but whose gentle voice we still can hear, whose touch we still can feel, and our hearts are filled with loving thoughts of her whose pure face seemed ever to look down into our eyes with the radiant love, such as none but a mother can feel. Memories of the past! Alas, of the many they call to mind, but few remain, and they are so changed that they seem to be a part of the many who have gone down into the valley of the shadow of death, and we alone of all the happy throng remain. Nothing is left us to-night but memories of the past! Sacred memories! They come to me in the loneliest hours soothing the troubled spirits, calming the fierce tempest of sorrow that sweeps over our heart, dispersing the gloom that is fast settling down upon our lives, and making us better and purer for the sake of the loved ones that are gone before.

Waterloo, Iowa.

Miscellany.

BAD MEMORIES.

Many a person when questioned regarding texts and sermons, pleads a bad memory as an excuse for forgetting the things that have been uttered. The late H. S. Hastings used to compare these poor memories to barns that would hold stubble and brush and bog hay until they were full, but had no place in them where a sheaf of wheat or a load of hay could be deposited.

It is a fact that persons who cannot remember gospel can remember almost everything else. They can remember the price of beans and the price of butter; they can remember the gossip of the neighborhood and the news of the day; they can remember their old, bygone quarrels; they can remember insults received and bitter words spoken; they have not the slightest difficulty in recalling the wrongs they have suffered; in fact their memories seem like a row of hooks on which they hang old grudges; but when they come to the words of God, the living, gracious messages of the heavenly Father, a strange forgetfulness seems to come over them, and they cannot remember the things they have heard.

There is something mysterious about this forgetfulness. Why is it that men remember foolish jests, idle tales, vain conversations, and trifles light as air; while they forget the grandest and most important matters which ever engaged the attention of mortals? Is not this the solution of the mystery? "Satan cometh *immediately* and taketh away the word that was sown in their hearts." Mark 4 : 15. What a fearful thought is this, that while Satan is storing our minds with every idle trifle, while he is assailing us with fiery darts, that inflame every evil passion and unholy desire, he is at the same time stealing and catching away from us the words of everlasting life which alone can save our souls. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at *any time* we should *let them slip.* For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2 : 13.—*The Christian.*

INTERNATIONAL ARBITRATION.—We have received the following call for an Arbitration Convention: The National Arbitration League of the United States of America being profoundly impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the American nations, as proposed by our late President, James A. Garfield, and the invitations prepared by ex-Secretary of State, Jas. G. Blaine, and sent to the governments by President Arthur, as well as the larger proposition to include all the nations of the world, as said to be contemplated by the latter, are movements in that direction, and deserve the approbation and support of the American people: Therefore,

The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 30th and 31st of May, 1882, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and desire them to take form and character in an International Court of Arbitration.

A cordial invitation is extended to all peace societies and religious organizations to send delegates; and all persons not so connected who favor the settlement of difficulties, disputes, and claims between nations by the pacific means of arbitration, are also invited.

Eminent and able speakers will address the convention.

FRED. P. STANTON, President, 608 14th Street, N. W.; ISAAC T. GUSON, Secretary pro tem., 1209 G Street, N. W., Washington, D. C.

VACCINATION.—The value of re-vaccination is well illustrated by a report recently furnished, at the instance of the Local Government Board of London. This report relates to an average number of 10,584 persons permanently employed in the postal service, all of whom have been required to undergo re-vaccination on admission to the service, unless that operation had been performed within seven years previously. Among these persons during the ten years, 1870—1879, there has not been a single fatal case of small-pox, and in only ten instances have there been non-fatal attacks, all of which were of a very slight character. In the telegraph department, where the enforcement of re-vaccination has not been carried out with quite the same completeness, 12 cases have occurred in the same period among a staff averaging 1,458 in number. Eight of these attacks were of persons who had not been re-vaccinated, and one proved fatal. The remaining four were of re-vaccinated persons, who all perfectly recovered without pitting. This experience, like that of the nurses at the small-pox hospitals, seems to show that re-vaccinated persons enjoy absolute immunity from severe attacks of small-pox, and that their risk of catching that disease at all, even in its most modified forms, is infinitesimal.—*The Sanitarian.*

THE FIRM of Fairbanks & Co., St Johnsbury, Vt., will not employ any man who is in the habit of using intoxicating liquor. They give this testimony: "The result of this rule is to bring us a company of men who are intelligent, industrious and frugal. Those who have been the longest time with us have accumulated property, and have comfortable, happy homes. Many of our employees are numbered among our very best influential Christian citizens. When a man falls out through want of conformity to our rules, we have no difficulty in filling his place with a sober man who respects himself—which means being respected by others."

THE *Independent Catholic Reporter* states that at the Masonic Temple and at Harlem, New York city; at Newark, New Jersey; at Brook Street, Brooklyn, and at two or three places in New England, ex-priests are teaching and endeavoring to build up Independent Catholic congregations. It is evident, however, that Bishop McNamara, the leader of the movement, meets with great difficulties.

A PROTESTANT Episcopal church was recently burnt in New York, and the congregation intended hiring a hall to hold services until they rebuilt. The rabbi of the Jewish temple offered them their temple, and was accepted. Many Hebrews attended the Sunday services, and during the Passion week. It is to be hoped that some of the Jews who heard the gospel of Jesus preached in their own temple may be moved by the Holy Spirit to accept Jesus as their Savior.

THE REPORT of the Department of Agriculture for April shows an increase of two per cent. or 500,000 acres, in the acreage of winter wheat. The condition of the winter wheat is high throughout the West, in the cotton states, and in Delaware, Maryland and Virginia. In N. York, Pennsylvania, N. Jersey, and Ohio the condition is from 3 to 13 per cent. below the average.

THE FLOOD on the Mississippi still continues. A call for 400,000,000 of rations have been asked of the government for the state of Louisiana. At Morgan City, La., it is said there is no land in sight, except the old war fortifications, upon which a few cattle have taken refuge. The water in the city is from two to eleven feet deep.

A SNOW AVALANCHE fell on Genoa, Nevada, March 16th, killing ten persons. The slide came down the gorge slowly, but with great force, sweeping every thing before it.

MOODY AND SANKEY are in Glascow laboring with great success with increased manifestations of God's favor and blessing.

DEATH FROM COAL GAS.

On Saturday night, March 25th, in Foutz Valley, Perry Co., Pa., Sister Mary Fauver died, aged 80 years, 1 month and 23 days. She was buried in the family grave-yard. Many friends and relatives met to pay their last respects to their aged deceased friend. Funeral services were held by Jacob Graybill, William Graybill, and Thomas Graybill.

Sister Fauver was the widow of Frederick Fauver, who died suddenly about four years ago, while leaning over a garner in his granery measuring wheat. At the time of her death her daughter, the widow of John E. Graybill, was living with her. Her death was caused by unconsciously inhaling coal gas which escaped from a communicating heater in her sleeping apartment. The mother and daughter slept in the same room, the daughter lying on a lounge taking care of her mother, who has been confined to her bed most of the time from bodily weakness. In the night the daughter awoke in a stupified condition. A lighted kerosene lamp exploded, and set fire to the table-cloth, the carpet and some clothes hanging over it. The fire went out of its own accord, it is supposed, from the closeness of the room and the presence of the gas. Another family lived in another part of the house, and when they failed to see the other occupants up as usual the next morning they were led to examine into the cause.

On opening the bedroom they found the mother dead and the daughter lying unconscious and almost lifeless. Through the efforts of the family she was brought to consciousness, and is getting well. Sister Fauver was a consistent member of the Mennonite church for many years, and was loved by all who knew her.

Married.

KAUFFMAN—HOOLEY.—Feb. 7th, in Mifflin Co, Pa., by Samuel Yoder, Shem J. Kauffman and Lizzie Hooley.

HOOLEY—HOOLEY.—Feb. 23rd, in Mifflin Co., Pa., by Samuel Yoder, Joseph Hooley and Katy Hooley.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

LESHER.—March 23rd, in Guilford township, Franklin county, Pa., Catharine Lesher, aged 78 years and 25 days. The funeral services were held by Bro. Adam Baer in English, and Bro. Peter Wadle in German. She was the widow of the late Michael Lesher. About three months before her death she fell and broke her hip bone. She was constantly confined to her bed till relieved by death. She died unexpectedly, being found dead by the person who went to give her medicine. She was a shining light in the community where she so long dwelt. She gave her heart to God many years ago, and united with the Mennonite church; and through her long life she exhibited those traits of character that are found only in the faithful followers of Jesus.

MUMMA.—March 16th, near Mechanicsburg, Cumberland Co., Pa., Katie, daughter of Martin and —— Mumma, aged 19 days. Buried in Eberly's grave yard.

GOOD.—April 5th, near Good's meeting-house, Lancaster Co., Pa., our aged brother Joseph Good.

AUKER.—April 1st, in Foutz Valley, Perry Co., Pa., of the infirmities of old age, Sister Catharine Auker, aged 66 years, 1 month and 25 days. Sister Auker was unwell for many years, and not able to attend church. She was the mother of Preacher William Auker. Appropriate services by Jacob and William Graybill from Rev. 21 : 6, 7.

WINGARD.—March 20th, in Richland township, Cambria county, Pa., Maria Wingard, aged 82 years and 2 months. For many years she suffered from spells of severe sickness. She had one of these on the morning of her death. As she spoke frequently of her sister, living seven miles distant, she was sent for. She exchanged a few words with her sister and died half an hour after her arrival. She desired to depart, and had made her peace with God. Years ago she had prepared her burial clothes. Her husband died 18 months before her. She leaves a numerous family of children, grandchildren and great-grandchildren. Funeral services by Moses Miller and John Hershberger, from John 5: 24—30.

ALDINGER.—Near Brillhart, Pa. on the 6th of April, Frederic Aldinger, aged 83 years, 7 months and 23 days.

FREED.—April 5th, in Augusta Co., Va., of dropsy, Barbara Freed, aged about 62 years. She was buried on the 7th (Good Friday). Sister Freed was a faithful member of the Mennonite church for many years, and leaves a deeply bereaved husband and two children to mourn her departure. She seemed fully resigned to the will of God. Funeral services by Jos. N. Driver, from 2 Timothy 4 : 5—8.

KURTZ.—April 8th, near Nappanee, Ind., Mary Jane Kurtz, aged 24 years, 5 months and 13 days. She leaves a husband and infant child. She was

a faithful member of the Dunkard church, and died in the hope of eternal life. Funeral services by Daniel Wysong and Jonathan Smucker.

MOLBASH.—On the 13th of April, in Elkhart county, Ind., of a lingering disease, Bro. John Adam Molbash, aged 82 years, 5 months and 13 days. He was the father of 11 children, 29 grand children, and 15 great-grandchildren. He was buried on the 15th. Funeral services by J. F. Funk and Jacob Beutler, from the text selected by himself, 1 Tim. 4:6—8. He was deeply interested in his salvation. Some little time ago he was reinstated into the church and during the last three or four days of his life he was constantly engaged in prayer and in repeating passages of the word of God, and verses of hymns, as they occurred to his mind, until his speech failed him. He also twice called his children to him, and admonished them, and prayed for them very earnestly. Thus he passed away, as we trust, to his eternal rest. And may we all remember his earnest devotion and his prayerful spirit, and be encouraged thereby to live near to God and enjoy the blessings of his precious promises. He leaves a deeply sorrowing companion and six children to mourn their loss. May our heavenly Father comfort the sister and children in their deep affliction.

HAMAKER.—March 19th, near Petersburg, Lancaster Co., Pa., Daniel L., son of David and —— Hamaker, aged 1 year, 8 months and 28 days. Funeral on the 22nd. Text, Mark 10:15. Buried at Petersburg Meeting-house.

ROHRER.—March 20th, in Mechanicsville, Lancaster Co., Pa., Nancy Rohrer, aged 64 years, 3 months and 10 days. Funeral on the 23rd. Text, John 11:25, 26. Buried at Petersburg Meeting-house.

BRUBAKER.—April 15th, at the house of her son-in-law, John G. Longenacre, Jackson Co., Kansas, of consumption, Anna Brubaker, aged 50 years. Deceased was born in Lancaster Co., Pa. The funeral was largely attended. Services by P. Jones. Text, Rev, 14:13.

GNAGY.—April 10th, 1832, on the Haw Patch, Noble county, Ind., Aleesta, daughter of David and Caroline Gnagy, aged 14 years, 5 months and 14 days. She was buried on the 12th, at the Amish Mennonite burying ground. Services were conducted by Isaac Smucker and J. S. Hartzler in German, and Rev. Goodrich in English. Text, Rom. 14:8. She was sick about two weeks of malarial fever and other diseases. It was heart rending for her parents and neighbors and especially her schoolmates, to give up one so much beloved and admired for her more than ordinary talents, and mild, loving disposition; one in whom we hoped to see a useful member of society in the future. She was taken from our midst in the dawn of her usefulness; but thank the Lord we mourn not without a hope for her future salvation. We hope that God has a better home for her than earth, at best, can afford.

CULP.—On the 15th of April, near Nappanee, in Elkhart county, Ind., Dilman. infant son of Eli and —— Culp, aged 7 days. Buried on the 16th at South Union. Services by H. Shaum and P. Lehman from Matt. 18:1—4.

MILLER.—April 7th, near Wayland, Henry Co., Iowa, of measles and bronohitis, Elmer, son of S. F. and Leah Miller, aged one year, 2 months and 16 days. Funeral services by Sebastian Gerig and G. V. Gunden, from Mark 10:13—17.

WENGER.—April 9th, in Wayland, Henry Co., Iowa, in the house of his son-in-law, of the infirmities of age, Christian Wenger, aged 82 years and 6 months. He was on a visit to his children, and was not able to return to his home. He was buried on the 11th in Joseph Sommer's burying ground. Funeral services by S. T Miller and Sebastian Gerig, from 2 Cor. 5. His wife died 15 years ago. Brother Wenger was a faithful member of the Amish Mennonite church for 68 years. He came from Basle, Switzerland, to Canada in the year 1835, where he lived 17 years. From there he went to Iowa, and lived 30 years one half mile from where the body now rests. He furnished the evidence to all that he with Paul has fought the good fight and finished his course, and that there is a crown of righteousness laid up for him.

KRATZ.—In Franconia township, Montgomery Co., Pa., of consumption, Jacob C. Kratz, aged 35 years, 4 months and 24 days. On the following Saturday he was buried in the presence of a large congregation, at Franconia meeting-house. At the house Bro. Clemens, and at the burying place Bro. Abraham Moyer held appropriate services. He left four sons and a sorrowing widow to mourn his departure.

Letters Received.

WITHOUT MONEY.

Heinrich Gorz, John N Long, D Sherk, Henry Hygema, Benj Legron, I H Moyer, Jacob Brandt, J A Ressler, J W and Thomas Graybill, John J Amstutz, F A Rose, Elizabeth Strohm,

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D—Abraham Detweilor, John Detweiler, Samuel L Detweiler.

E—Gerhard Epp, Lena Ervin, Elizabeth Esch.

F—Sarah Fulk, Jacob Funk, Cornelius J Friesen, Benjamin Ferguson, Jacob L Funk, Peter H Funk.

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I and J—Onke Ihnen, C Jansen, John Jansi.

K—H C Kauffman, Jonathan Kolb, Kasper Kiburz, Abraham C Kratz, Mary A Kauffman, Joseph Kolb, Jacob Z Kolb, Pre D S Kauffman, Elizabeth S Kauffman, Christian Kauffman, Andreas Kauffman, Noah Keim.

L—Jos Longenecker, Joseph Litwiller, Benj Lesher, Joseph Laideser, B Loewen, Lizzie Lintz, Noah Lantz, John Lindermau, D Lehman, Jacob B Lehman.

M—John Myers, Rudolph R Miller, Christian S Miller, Barbara Mayer, Jonas K Moyer, Anna H Musser, Joseph Mott, Stephen T Miller, Ephraim R Miller, Martin Metzler, Samuel Martin, J A Miller, John Metzler, J M T Miller, Lizzie Miller, Christian Miller, P C Mishler.

N—Emnice E Noblo per C A Beckler, Eli Nisley, John Nusbaum, David Nold, Abraham Newcomer, Jacob C Newcomer, Ephraim N Nissley.

O—John Overholt.

P—Benjamin Penner, D Peters, John Peters.

R—Christian Rohrer, S D Ream, H Reisbich, Jacob Rohrer, Christian E Raber, Peter Richert Sr, Mary C Risser, Amanda Rohrer, John Reger, Barbara Ranck, Jacob Reinhart.

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T—L B Troyer, Levi Troyer, Jacob Teets.

W—S E Warner, Peter Wiens, Banks Winey, Joseph Weaver, Henry K Wismer, Henry Wisler, Abraham Wismer, Chr Wenger, Jacob Weldy, A N Wismer, Hannah Wenger, Benjamin Witt, S B Wenger, Daniel Weaver.

Y—Israel Yoder, Adam Yoder, Mahlon Yodor.

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Vol. 19—No. 10. ELKHART, IND., MAY 15, 1882. Whole No. 226.

"TELL HOW GREAT THINGS THE LORD HATH DONE." MARK 5 : 19.

S. T CLEAVELAND.

Down from the shore to the Savior's boat
Waiting on Galilee,
Came there the man rejoicing
From his evil spirits free.

Close to the side of the Master
Fondly he pressed his way,
"Let me," he said, "be with thee,
Here let me ever stay."

"But no," said the Savior, gently,
"Go to thy friends at home;
Tell them of God's great mercy.
What great things the Lord hath done."

So speaketh the Lord to you, Christian,
Wherever you are to-day;
Anxious he is to hear you
Telling to others the way.

Tell of the wonderful pardon,
Of your sinful heart made whole,
Of the streams of mercy flowing
In peace throughout your soul.

Speak of the Lord, your Maker,
Of the Saviour's dying love,
Of the crown and robe that await you
In the home prepared above.

Then wait no longer, Christian,
Others may long to hear
The story you keep so silent,
The story to you so dear.

For many are waiting in darkness,
In the gloom of a heathen land,
And others are close beside you,
Dying on every hand.

Go forth and speak of God's mercy,
Tell it to every one;
Angels will smile as they echo,
"What great things the Lord hath done."

ASSURANCE; OR THE CERTAINTY OF SALVATION.

Some time ago a lady moving in the higher ranks of life said to the writer, "I am a believer, but I have not assurance;" and he sometimes meets an old gentleman upwards of ninety years of age, who says with much feeling, "My dear sir, I want assurance." Now these cases are by no means singular. There are thousands in the same state. Why is it? Are they not believers? Are they not looking to the Savior to save them? Have they not sincerely come to Him for salvation? We believe that many of them are truly looking to the Lord Jesus Christ to save them, and though they have not *peace*, yet they have *life*. Then why have they not assurance? We doubt not there are many reasons why they have not:—

1*st*. Some are looking wholly to their feelings, imagining that some particular experience must be gone through before they should speak with certainty of having forgiveness of sins and eternal life. It is astonishing how many are crippled, by being thus entangled with their *feelings;* though it be quite true that a soul does feel happy when he knows he is saved. But we have joy and peace, not by *feeling*, but in *believing*. Happy feelings therefore *follow* assurance, and do not precede it.

2*d*. Others are hindered by listening to unsound ministry, and reading religious books which deny the precious truths of the present possession of eternal life, present peace with God, &c.

3*d*. Many who are truly believers live so much in association, with what is contrary to the Lord's mind, that His Holy Spirit is grieved, and hindered from leading them into the simplicity of the only way of true joy and peace.

4*th*. Not a few are so mixing up law and grace, and adding ordinances, sacraments, the observance of days, and all kinds of religiousness to the work of Christ, in order to make their salvation more secure, as to undermine the value of Christ's work, so that they never can in these ways find assurance.

5*th*. There are others so systematically instructed in false doctrines, as to imagine there is no such thing to be known as present assurance of salvation except on a deathbed.

Nothing is more clearly taught in Scripture, than that Christ Jesus came into the world to save sinners; that he died for sinners; that he is the only Savior; and that, by him, all that believe are justified from all things. It is also clear that no one can be lost that comes to God by him; so that the vilest sinner who approaches God by Jesus and his blood is safe. The Israelites who were under the shelter of the blood of the lamb in Egypt were *safe*. Though the judgment of the destroying angel came upon every house in Egypt where the blood was not, yet God fulfilled his own gracious words, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." Thus all who believed God and put themselves under the shelter of the blood were perfectly safe, whatever fears or lack of assurance there might be.

We can imagine some of the Israelites, when they heard the shrieks in the next house at the first-born being struck dead in their midst by the destroying angel, fearing, trembling, and troubled about their own safety. Like many believers now, they might have so looked at their own unworthiness, sinfulness, weakness, and the like, until they have cried out, "Oh that I were certain of my safety!" Now what would be the proper reply to such? Would not a faithful Israelite have said, "You are perfectly safe; the destroying angel will not come here, because the blood is on the lintel and door-posts of the house?"

But the fearing one might then say, "How can I be certain, so certain as not to have another fear or doubt about it?" He would then reply, that God hath said, "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." (Ex. 12 : 13).

Thus we see that assurance is founded on two immovable and unalterable realities,—the work of Christ and the word of God. The death of Christ as a sacrifice for sin has satisfied God about the just judgment of our sins, and therefore it should perfectly satisfy us. In virtue of the blood of Christ, God can pronounce us cleansed, and give us the Holy Ghost as the seal and earnest of our inheritance; and it is by that blood alone that guilt is removed, and we have a purged conscience. Besides, the word of God assures us of shelter and safety from judgment, present forgiveness of sins, and much more, by the precious blood of Christ. It is when a soul can be before God *wholly* on the ground of the blood of his Son, and receive God's own assurance by his word of forgiveness of sins, justification from all things, being

now a child of God, &c., that then he has assurance. He is so fully assured by the unalterable word of God, by the Spirit, that he doubts no more. He says—

"My doubts and fears for ever gone,
For Christ is on the Father's throne."

Happy is the soul who is thus looking to Christ and his blood, and has received God's testimony in his own word to his everlasting safety!

Sometimes we find a person under gospel preaching become exceedingly happy in receiving Christ as his Savior. But we see him again after a few days, or weeks, and find that his happiness has fled and he fears he has been deceiving himself in imagining that he was converted; so that his distress is great. If asked, if he could give up his hope of Christ entirely, he replies at once, "Not for ten thousand worlds: still I fear I shall not be saved;" and then speaks of his sins, feelings, unworthiness, &c. The fact is, that he has become self-occupied, and is looking within for evidence of his security, instead of looking only to the word of God as authority for the assurance of salvation. If we ask him, "Are your sins forgiven?" he replies, "I once thought they were, but I am afraid they are not."

Now what does God say about it? That is the point. Hearken then to his word. God says, that "To him (Christ) give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Now, don't you look to the Lord Jesus Christ as your only Savior? "Yes I do; I could not look to any one else." Then what does God say to *you?* He says, "You shall receive remission of sins." And more, he says, "By him (Christ) all that believe are justified from all things;" "And their sins and iniquities will I remember no more" (Acts 10: 43; 13: 39; Heb. 10: 17).

Can you then wish anything more to assure you of your safety?—forgiven, justified from all things; and God remembers your sins no more! It is God who gave his Son to die for sinners; it is God who delivered him up for our offenses; it is God who declares that the blood of Jesus Christ his Son cleanseth from all sin; it is God who raised him up from the dead for our justification; and it is God who declares that "by him all that believe are justified from all things." Oh, the unutterable blessedness of this way of perfect peace with God! May every reader of these pages have assurance of salvation by faith in the Lord Jesus Christ, and the unalterable word of God.—*H. H. S. in Mess. of Peace.*

ABNADON everything to God's care, believing he will keep all that is committed unto him. His word is, "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever."

For the Herald of Truth.

DEATH.

Neither sex is spared, no age exempt. The courtly roads over which monarchs pass, the way that the men of letters tread, the path the warrior traverses, the simple walk of the poor, all lead to the same place; all terminate, however varied in their routes, in that one goal which is appointed for all living. One short sentence closes the biography of every man, as if in mockery of the unsubstantial pretensions of human pride. "The days of the years of Methuselah were nine hundred and sixty-nine years, and he died." There is the end of it, "And he died." Such is the destiny of this boasted man.

"It is appointed unto men"—unto all men—"once to die." No matter what station of honor we hold, we are all subject to death. The world is a huge theater, or stage, wherein some play the parts of kings, others of bishops, some lords, many knights, and others yeoman; but death sends all alike to the grave and to the judgment. Death comes equally to us all, and makes us all equal when it comes.

The ashes of an oak in a chimney are no epitaph to tell me how high or how large the tree was; it tells me not what flocks it sheltered when it stood, nor what men it injured when it fell. The dust of great men's graves is speechless too; it says nothing; it distinguishes nothing. We move among the monuments, we see the sculpture, but no voice comes to us to say that the sleepers are remembered for anything they have done. A generation passes by, the stones turn gray, and the man has ceased to be, and is to the world as though he had never lived.

Thus is life. Only a few years do we journey here and come to that bridge—death—which carries us to the destiny of the road upon which we have traveled, either happiness in the paradise of love, or destruction and death.

A proper view of death might be useful to abate most of the perverted passions. For instance, we may see what avarice comes to in the coffin of the miser. This is the man who could never be satisfied with riches; but see now a few boards enclose him, and a few feet of earth contain him. Study ambition in the grave of that enterprising man. See his great designs, his numberless expedients are all shattered and sunk in this fatal gulf of all human projects. Approach the tomb of the proud man. See the haughty countenance robbed of its power, and the tongue that spoke the most lofty things condemned to eternal silence. Go to the tomb of the monarch. There study quality; behold his titles, his royal robes, and all his decorations. He is dead to them all. Behold the consequence of intemperance in the tomb of the drunkard and glutton. See the body a victim of appetite that destroyed the senses and ruined vitality. Thus the tombs of the wicked condemn their practices and strongly recommend virtue.

Death reigns. The autumn, with its fruits, provides disorders for us; the winter's cold turns them into sharp diseases; the spring finds new graves to strew with flowers; and the summer gives green turf and brambles to bind upon our graves. The four quarters of the year all minister unto death. Go where you will, it will find you. Many dread it and try to flee from it as the king of terrors.

Is death an enemy when God sends it to deliver us from pains, follies, disappointments and miseries? Is it an enemy when by it we are delivered from delusive dreams, from the region of bubbles, and from corroding cares, to a region where all is pure, substantial, and enduring? It is a libel on death to call him our foe, an enemy, the king of terrors.

Frail man comes into the world crying, always seeking after some desired thing which he imagines is labeled happiness. Or he is mourning over some loss, which makes him miserable. He is a restless mortal body with an immortal soul that requires something more than earth can give to satisfy its desires. The soul should hail death as a welcome messenger, to deliver it from its ever changing, ever decaying prison-house of clay; on which time wages a perpetual war, whitening his locks, furrowing his cheeks, weakening his nerves, paralyzing his muscles, poisoning his blood, battering his whole citadel, deranging the whole machinery of life, and wasting his mental powers; until he becomes twice a child, and then delivers himself over to his last and best friend, who breaks the carnal bondage, sets the imprisoned spirit free, closing a toilsome career of infelicity; opening the door of immortal happiness, returning the soul to its own, original, and glorious home, to go no more out forever.

Not to become familiar with death, is to endure much unnecessary fear, and add to the myriads of the other imaginary woes of human life. Death to them that be God's dear children is no other thing than the despatcher of all displeasure, the end of all trouble, the door of desires, the gate of gladness, the post of paradise, the haven of heaven, the entrance to felicity, the beginning of all blissfulness. It is the very bed of down for the weary bodies of God's people to rest in, out of which they rise awakened and refreshed to everlasting life. It is a passage to the Father, a chariot to heaven, the Lord's messenger, a going to our home, a deliverance from bondage, a dismission from war, a security from all sorrows, and a manumission from all misery. Should we then be dismayed at it? Should we trouble to hear of it? Should

such a friend as death be unwelcome? Death is but life to a true believer; it is not his last day, nor his worst day, but in the highest sense his best day, and the beginning of his better life. A Christian's dying day will be his *enlarging* day, when he shall be freed from the prison in which he has long been detained, and be brought home to his Father's house. A Christian's dying day will be his *resting* day, when he shall rest from all sin and care and trouble; his *reaping* day, when he shall reap the fruit he has sown in tears and faith; his *conquering* day, when he shall triumph over every enemy, and even death itself shall die; his *transplanting* day, from earth to heaven, from a howling wilderness to a heavenly paradise; his *robing* day, to put off the old worn-out rags of flesh, and put on the new and glorious robes of light; his *marriage* day; his *coronation* day; the day of his glory, the beginning of his eternal, perfect bliss with Christ.

We at death leave one place to go to another; if godly we depart from our place here on earth, and go to heaven; we depart from our friends on earth and go to our friends in heaven; we depart from the valley of tears and go to the mount of joy; we depart from a howling wilderness and go to a heavenly paradise. Who would be unwilling to exchange a Sodom for a Zion, an Egypt for a Canaan, misery for glory?

What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning-star, indicating that the luminary of eternity is going to rise, life would, to our view, darken into midnight melancholy. Oh, the expectation of living *here* and living *thus* always, would be indeed a prospect of overwhelming despair! But thanks to that fatal decree that dooms us to die! thanks to that gospel which opens the vision of an endless life! and thanks, above all, to that Savior friend who has promised to conduct all the faithful through the sacred trance of death, into scenes of paradise and everlasting delight!

Oh, that all may be prepared for this awful change, but how often we hear the exclamation, "Too late?" from men who come up to the doors of a bank just as the key is turned in the lock; or up to the great gates of a railway terminus just as they swing to, and tell the tardy traveler he has lost his train; or up to the post office just as the mail has been despatched; but how should we tremble if our ears could hear the despairing cry of souls whom the stony gaze of that grim messenger has fixed in sin forever. How would our hearts thrill with horror to accompany one, without hope of heaven, to the portals of death!

When this hand of mine shall be pulseless and cold, and motionless as the grave wherein it must lie; when the damp, dewy vapors replace "this sensible, warm motion," and death shall spread my couch and weave my shroud; when the winding-sheet shall be my sole vesture, and the close-sealed sepulchre my only home, and I shall have no familiar companion, and no rejoicing friend but the worm. Oh, thou cold hand of death, unlock for me then the portals of eternal life, that whilst my body rests in its bed of earth, my soul may recline in the bosom of God!

"Life! we've been long together,
Through pleasant and cloudy weather;
'Tis hard to part, when friends are dear,
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, good night, but in some brighter clime
Bid me good morning."

J. W. SHOAF.

BOYS, GO HOME.

Ah, boys! you who have gone out from the homesteads into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to the old home nest? arms that were strong to carry you once, pressed to hearts that love you now as then? No matter though your hair is silver-streaked, and Dot in the cradle calls you grandpa, you are "the boy" so long as mother lives. You are the children of the old home. Nothing can crowd you out of your mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, gained wealth and fame; but mother's love has followed you always. Many a boy has not been home for five, ten or twenty years. And all this time mother has been waiting. Ah, who does not know the agony expressed by that word? She may be even now saying: "I dreamed of my John last night. May-be he will come to-day. He may drop in for dinner;" and the poor, trembling hands prepare some favorite dish for him. Dinner comes and goes but John comes not with it. Thus, day after day, month after month, year after year, passes, till at last, "hope deferred maketh the heart sick,' aye, sick unto death; the feeble arms are stretched out no longer. The dim eyes are closed, the gray hairs smoothed for the last time, and the tired hands are folded to everlasting rest, and the mother waits no more on earth for one who comes not. God grant that she may not, in vain, wait for his coming in the heavenly home. Once more I say unto you, boys, *go home*, if only for a day. Let mother know you have not forgotten her. Her days may be numbered. Next winter may cover her grave with snow.—*Watch-Tower.*

For the Herald of Truth.

WHY NOT GIVE YOUR NAME?

I wish to say a word to those who seem to be conscientious in regard to subscribing their name to their articles as published in the HERALD. I do not think there is any bad motive in it, but rather a mistaken modesty. You perhaps wish to avoid the praise of men, lest you be lifted up beyond measure. There is some good reason on your side, but by close examination it will prove groundless.

If there is an inclination in you to love the praise of men, and therefore wish to avoid the temptation, I would say to you, If this is in your heart you cannot keep it down by withholding your name; the grace of God only can remove this. The praise of men will not hurt you if you have no pleasure therein. But you say it might feed this already existing passion and thus become a snare to the soul. To avoid temptation does not strengthen the grace of meekness. If pride is there let it come to the surface, then ask God to remove it.

But, you say, This may be tempting God. I think not; we know it is right to subscribe our names to our writings, for the apostles did it, and therefore it must be right. The only trouble is, when we cannot do this in true meekness and modesty. If we cannot, let us ask God to give us this grace. Then we will not be lifted up, nor can we get proud of the grace of humility.

Remember that withholding your name is very trying to the patience of your readers when they look for it. Let us not take from our readers the pleasure of knowing who is talking to them. It gives the readers a chance to write to you concerning either good or bad qualities that may be in your writings. I have myself received both rebuke and commendation; both did me good. I think we should do this oftener than we do. To privately encourage those who are laboring in this way will do them good. It is truly encouraging to hear that our labors are acceptable. Is it wrong to do this? Then give your names. I know that many of the names in the HERALD have become familiar and dear to many readers. I would encourage you, dear brethren, to keep low at the feet of Jesus and learn the fullness of the blessing of the gospel of Christ, and tell us of the good pasture you find farther up. We will try and "come up higher." There are some striving to know the fullness of Christ.

Let us become acquainted with each other. We are told to provoke one another unto good works and excel in love. Let us hear from others. Let us pray for those that write and preach the gospel, that they may have a double portion of the Spirit. O, let us have the pentecostal fire; how much we need it! How pleasant the conversation of the spiritual man

and woman. Let us get our hearts filled with the Spirit, and have something to say about it when we meet; yes, every day. The Lord bless you all.

JOHN O. SMITH.

For the Herald of Truth.

WHAT CAN WE DO?

Dear Brethren, and all lovers of the truth: many of you, no doubt, have often asked the Lord, What shall I do to help rescue the perishing. It may not be our calling to preach the gospel, yet God has placed in our hearts an earnest longing to work for him. With tears we have looked upon the desolation of Zion. Millions are on the way to ruin, and God looks unto us to plead his cause. Necessity is laid upon us, and if we do his bidding lovingly and cheerfully, we shall have reward. But how shall we stand if we do it not? We are painfully sensible of our positions, but what is it that we can do? Brethren, how many of us do sincerely ask this question? Not asking like the young man, when the Lord told him, went away sorrowful, but with a willingness to do his bidding. We may expect a sacrifice that costs us something. It cost heaven something to redeem us. The servant is not greater than his Lord, and we must have the same spirit, be willing to sacrifice our all.

Now it has come to my mind how we might all work effectually for the Lord. I propose that we get up a good, spiritual, soul-stirring gospel tract; a solemn warning to sinners to flee from the wrath to come, with plain, simple instructions of the gospel plan of salvation, the ordinances of the home of God, and such things that are not so plainly set forth in other writings—non resistance and non-conformity not excepted. Such a tract will reach thousands where ministers can not reach them. Now, we need such tracts almost without number. We want much truth in a few words, such as will be eagerly read and easily remembered. I think one good tract is better than so many.

Printing costs something, and Bro. Funk is no doubt willing to do that as cheap as he can afford (we don't want it any cheaper). Now if those whose hearts God has touched would offer a free will offering in this direction there would be no use of forming a tract society. We should ask no favors, it is the Lord's work. We simply wish to know how many there are that have a mind to work in this direction. We should expect no inducements, simply the reward of the faithful. Other churches frequently pay largely to salary case loving preachers. I know of members in limited circumstances that pay yearly ten to fifty dollars to their preacher. Now, if we have one hundred members as liberal in the interests of tracts, and one thousand that will do less, how easy it will be to raise the means. Would we regret to all eternity such a use of money or would it not be a source of joy when we shall have been there for ages?

Our forefathers suffered cruel deaths and banishments; this will be their joy over there. Let us suffer a little in worldly goods. The Mormons give one tenth, and see how they succeeded in establishing even falsehood, as we believe. If such a work is undertaken, then give cheerfully, praying that God may bless your gift and the enterprise. Let us do something that will be doing good long after we are gone. JOHN O. SMITH.

CONCEALED WEAPONS.

American people should set their faces like flint against the too common practice of carrying deadly and concealed weapons. The very practice of carrying deadly weapons, serves to educate people to commit murder and take away the idea of the sacredness of human life. No one, we presume, carries a pistol without often harboring in his mind the idea that under certain circumstances he would take the life of his fellow-being. At first, perhaps, he concludes that he would only do this in defense of his own life. But with many this familiarity with weapons which are made to shoot people with changes their feelings so that they are willing to sacrifice a human life, no matter how valuable, when, in their judgment, no matter how perverted that judgment may be, it stands in the way of the accomplishment of some darling scheme. All good citizens should use their influence for the rigid enforcement of the laws against carrying concealed weapons. The manufacture and sale of the deadly revolver should be discouraged, and Christians, it seems to us, should neither engage in the manufacture nor sale of them. They probably destroy a hundred lives to where they save one.

Recently in Chicago a man insane with strong drink emptied five barrels of a revolver into as many different persons, against whom he had no quarrel, except that reason was dethroned by whiskey. Many drunken men, and half-grown, reckless boys carry this dangerous weapon to the great risk of the lives of innocent persons.

We hope the untimely death of our beloved President will so arouse public opinion, and call attention to this wicked and dangerous practice, that steps will be promptly taken, everywhere, to check and suppress this growing and alarming evil. The pulpit as well as courts of justice, should rebuke this crime as against the best interests of society.—*Mess. of Peace.*

For the Herald of Truth.

SLANDER.

Some little exception has been taken to my article, "Slander", wich appeared in the HERALD of March 1st. One brother in particular has interrogated me in reference to the expression: "It is the good man only, who can live indifferent to a slander" &c.; and wished to know if there are not times when it is justifiable or highly necessary that a good man should head off a slander, especially when directed against himself.

A comparative knowledge of human nature, together with an ordinary understanding of Scripture are sufficient to convince us that in no case is it wise or proper to chase a slander. The christianity of our time requires its professed followers to have the mind mount into a higher atmosphere of religious intelligence than that which allows him to give any credit to the base fabrications of the tale-bearer.

"But suppose," says one, "if the backbiter gets into circulation the false report that I had stolen money, or had been intoxicated and the matter were gone so far as to cause my best friends to give me the cold shoulder, shall I not rather chase the thing to the ends of the earth than have my good name branded with infamy?" We say, by so doing, you act in direct opposition to the example of Him who knew no sin, and never busied himself running up and down Judea in order to vindicate himself against the grave charges that the slanderous and falsifying Scribes and Pharisees choose to heap upon Him. Even when the heathen governor Pontius Pilate was led to cry out before the enraged throng: "*I find no fault in him.*" He chose to remain silent—never once protesting his innocence.

The really pious and religious man, who has the kingdom of heaven in his heart, will not allow his renewed nature to be disturbed when the backbiter, from a disposition of malice which is mistaken for justice, wounds his feelings by a thrust from the arrow of his tongue; neither will he allow his confidence to be shaken on hearing through the scandal-monger of the so-called erring steps of his fellow laborer in the vineyard of the Lord. He who readily receives the accounts of the tale-bearer, is in a measure a partaker of his sin. Though he may not repeat the slander himself, yet by *listening* the tale-bearer receives fresh courage to go and repeat it elsewhere.

The good man needs only so to live that in due course the smoothing hand of time will cause his own character to vindicate itself, thereby striking shame to the hearts of his friends for their lack of confidence, and even causing the backbiter himself to see the true moral worth of his victim and the iniquity of his own proceedings. L. J. HEATWOLE.

For the Herald of Truth.

CONVERSION.

The author of conversion is the Spirit of God; therefore conversion is called the sanctification of the Spirit. It requires a radical change, a transformation, and is an absolute condition of salvation. Sinner, your salvation depends upon your being converted—changed from what you now are. On this depends your happiness or woe, not only here, but to all eternity. What is left undone in this world, through neglect or otherwise, cannot be done in the next world, even if it be the acceptance of salvation through Christ. The dead are no more in a time of grace to make reconciliation with God through the atonement of the Savior, whom the true convert takes as his all-satisfying portion and eternal blessedness.

To be converted will not only be to our joy, but the angels in heaven rejoice over one sinner that repenteth. It is useless for the sinner to hope for happiness without this radical change. Where is the hope for the soul if it should be called to the giver while unconverted? His hope must end in destruction. The hope of the righteous has an end also, but it is not remorse and destruction like that of the sinner; it shall be a blessed enjoyment of all for which he had hoped. Why should you delay the matter of your conversion, when life is so uncertain and time flies so rapidly. Not a moment of the future is secured to you; now is the accepted time, behold, now is the day of salvation.

Dear young friend, give now your consent to your loving Savior to accept the gift of his grace; deny thyself, take up the cross, and be a follower of Jesus. Through him only can you hope for a blessing. The final result of your conversion will be man's salvation and God's glory. The converted soul rejoices in grace and longs for glory, and has a crown incorruptible in view. He seeks the kingdom of God and its righteousness here, and considers well the great difference of the places, one of which he must make his home in a future world.

O weary soul, accept now the invitation of Jesus to come unto Him and receive rest. He will convert you, you can not change yourself. Remember that Jesus says "Come," that if you are willing, He will assist you to come, and will give you to drink of the fountain of the water of life. Hungry soul, His word is heavenly manna, and will give you spiritual strength. Come, eat and drink and receive a foretaste of heavenly blessedness.

Come, then, and follow Christ to-day,
And tread with willing feet the way;
The Lord provides, oh trust him still,
And say, oh God, I'll do thy will!

SUSAN M. HERSHEY.

THE liberal soul shall be made fat.

CAN A CHRISTIAN CONSISTENTLY BE A SOLDIER?

It is clear to me that a Christian, free in the matter, could never be a soldier, unless he were on the very lowest round of the ladder, and ignorant of the christian position. It is another thing when one is forced to it. In such case the question is: is the conscience so strongly implicated on the negative side of the question, that one could not be a soldier without violating that which is the rule of conscience—the word of God? In that case we endure the consequences; we must be faithful.

What pains me is the manner in which the idea of "country" has taken possession of the hearts of some brothers. I well understand that the sentiment of patriotism may be strong in the heart of a man. I do not think that the heart is capable of a[illegible]tion towards the whole of the world. At the bottom human affection must have a centre, which is "I." I can say, "My country," if it is not that of a stranger; I say, "My children;" "My friend," and that is not a purely selfish "I." One would sacrifice one's life—everything (yet not oneself, or one's honor) for one's country, one's friend. I cannot say, "My world;" there is no appropriation. We appropriate something to ourselves that it may not be ourselves.

But God delivers us from the "I;" he makes of God, and of God in Christ, the centre of all; and the Christian, if consistent, declares plainly that he seeks a country, a better, that is a heavenly country. His affections, his links, his citizenship, are above. He withdraws into shadow in *this* world, as outside the whirlpool which surges there, overflowing all, carrying all away. The Lord is a sanctuary.

That a Christian should hesitate whether he ought to obey or not, I understand—respect his conscience; but that he should allow himself to be carried away by what is called patriotism that is what is not of heaven. My kingdom, said Jesus, is not of this world, else would my servants fight.

This is the spirit of the world under an honorable and attractive form, but wars come from our lusts which war in our members. As a man, I would have fought obstinately for my country, and would never have given in, God knows; but as a Christian I believe and feel myself to be outside of all that, these things move me no more. The hand of God is here—I recognize it—he has ordered all beforehand. I bow my head before that will. If England was to be invaded to-morrow I would trust in him. It would be a chatisement upon the people who had never seen war, but I would bend myself to his will.

Many Christians labor on the scene of the war; large sums of money have been sent to them. All this does not attract me. God be praised that so many poor creatures have been relieved; but I would rather see the brethren go through the lanes of the city, and seek the poor where they are found every day. There is a far more self-abnegation, more hidden service, in such a work. We are not of the world, but we are the representatives of Christ in the midst of the world.

May God graciously keep his own.

—*Words of Faith.*

OUR FATHER WHICH ART IN HEAVEN.

A shower of rain having led me to take shelter in a small house on the road on which I was traveling, I heard the voice of a child in the room next me, and I listened to the following conversation:—

"But mother, are you quite sure God loves you?"

"Yes, my dear," replied the parent, "I am quite sure he loves us, because he says so in his own word."

"Then why don't he let father have money enough to buy stockings, like John Watkins?" said the child.

"Because," answered the mother, "he is very wise, and knows that these things would not be good for us."

"But what harm would it do us," inquired the boy.

"Henry, if you were ill, and asked your father for something you wanted, it would be a proof of his love if he refused it, if he knew it would make you worse: and God is our Father, and he knows that our souls are sick; therefore he will not give us anything which would keep us ill. Do you know what I mean, Henry?"

"No, mother; but I think I should love him a great deal more if he gave us these nice things."

"Most likely, Henry, if God gave you all you wish for, you would not love him at all. We do not thank him now as we ought, for giving his dear Son to die for our sins; we are ungrateful for all his goodness, and break his laws every day; and if our Father who lives in heaven were to give us plenty of meat and warm clothes, and everything we wanted, very likely, instead of loving God more, we would leave off loving him at all. Do you think you love him a little for all he has given us, and all he promises to do for us, Henry?"

"What has he given us, mother?" said the child.

"My dear boy, has he not given us bread to eat, and clothes to put on, and a house to live in; and don't you love him for this?"

"Yes, mother; but my stockings are

old, and you said you had no money to buy more; and little Mary has got no shoes."

"My dear, our Father is so very good, that I am sure it is because he loves us very much indeed, that he does not give us these things; for he does not willingly afflict or grieve his children. Remember, Henry, how many good things he does give, and how unworthy we are of any mercy at his hands. He gives us health to work, and he will, if we ask him, give you a contented mind, so that you will not wish for anything you have not got. I am afraid, my dear, you forget what a great sinner you are, and that you deserve nothing from your heavenly Father but punishment. Think how much he loved you when he gave his Son to die for your sins, and what he promises to us hereafter, if we believe on our Savior!"

"Yes, mother," said Henry, "I can say a text about that: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'"

"Well, my dear boy, memember this; and when you are not satisfied with what you have, instead of wishing for more meat, or such things, recollect that your Savior had not where to lay his head; and pray for grace to love him more, who suffered so much for you."

ISAAC AND REBECCA.

In the East, it was customary anciently, as now, for parents to arrange for the marriage of their children; and though Isaac was forty years old when he was still in dutiful subjection to his father, who followed the custom of his country.

Abraham had a deep solicitude for his son. Surrounded by idolaters, he feared that Isaac might sometime wed "one of the daughters of the Canaanites" among whom he dwelt, and though "stricken in age," and unable personally to carry out his purposes, he called in his oldest servant, the faithful steward, Eleazar, and made him swear that he would go to Abraham's own country, Mesopotamia, and there seek a wife for Isaac from among his kindred.

In this, Abraham showed paternal love, true piety, and knowledge of human nature. He recognized the influence of a worldly wife. It does not seem to have once entered his mind that Isaac by marrying and settling among the Canaanites might obtain an influence over them, and so have opportunities to teach them of the true God. Perhaps he remembered Sodom. His nephew, Lot, had settled there, but instead of his refining and elevating them, they so corrupted him that he barely escaped with his life, and even after that awful lesson, his sottish vices covered his name with everlasting infamy. Hence Abraham sought to provide his son with a wife of a purer and more godly stock.

The journey was a journey of faith. Men-servants, with a caravan of ten camels, accompanied Eleazar, to bear valuable presents, and to provide transportation for the bride and her maidens upon their return.

As Eleazar neared the city of Nahor, he made his camels kneel down "by a well of water at the time of the evening, even the time that women go out to draw water." Still in that country, as the cool evening draws on, the women, in companies for mutual protection, go to the wells and rivers to bring home water. It is probable that there were other women coming with Rebecca.

As Eleazar waited he prayed: "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master." Gen. 24: 12—14.

Politeness, kindness, industry and health were the characteristics by which he was to know the bride that the Lord had appointed for Isaac, the child of promise, the heir of the covenanted blessings.

How the prayer was answered, and the result of this journey made in humble, trusting confidence, are charmingly told in the twenty-fourth chapter of Genesis.

One or two lessons we must not pass unmentioned. Our greatest blessings come when we do not plan for them. If Rebecca had been at home crimping, and trimming, and adorning herself, and contriving how she could otherwise make herself fascinating, she would have missed the grandest opportunity of her life. She who wants a good husband—and what girl does not?—will be found of him sooner—for he is seeking her—if she be in the way of homely, everyday duty, like this fair daughter of Bethuel, than if she spends her time in rendering herself attractive and idly waiting, or more boldly seeks to entrap him by the witcheries and arts of the coquette.

That Rebecca was beautiful we are told, that she was a child of wealth we may infer from the fact that she had a nurse and damsels of her own, that she was good and modest her whole deportment shows.

And if the young man who flirts and trifles until his mind is bewildered, his judgment befogged, his piety sapped, and he has not manhood enough left to win the respect of a sensible girl, will first make himself a man that a noble, lovely woman can reverence and delight to trust; and then deliberately seek, and prayerfully wait, for a wife that knows the Lord, he may find one, with imperfections, doubtless, but one who will be to him a crown of joy and blessings, instead of rottenness in his bones. Prov. 12; 19: 14.—*The Christian.*

For the Herald of Truth.

YE KNOW NOT THE HOUR.

Of old the holy men of God were empowered to heal the sick, cleanse the lepers and raise the dead. They prophesied wonderful things of a mighty king who should arise in Israel, and save the world from sin.

By and by prophesying and miracles ceased. The sons of men sowed and reaped, and considered miracles a thing of the past. For four centuries prophecies ceased, and the world was in spiritual darkness. Then came our Savior, and performed his wonderful miracles. He told his disciples that he would go to his Father, but come again in great power and glory. He gave to his disciples also the power of working miracles.

The age of miracles, after the order in which they were wrought in those times has again passed. The sons of men, busied with their worldly toils, think the coming of the Son of man in glory is an event too wonderful to come to pass now. Therefore it is to be feared that when he comes he will find many sleeping, who should be vigilantly guarding against evil and helping other souls to find their Savior!

Help us, oh Lord, to watch and pray

J. A. R.

For the Herald of Truth.

TASTE IN DRESS.

Looking upon the field of God's works we must conclude that he has taken especial care to gratify the varying tastes of his creatures. More than this, we must conclude that he himself has an infinite taste which finds an infinite pleasure in making and viewing this magnificent universe of flashing splendor and somber sweetness. Thus field on field, system beyond system, far off where human eye can never reach, are all shining and moving in an infinite variety of forms, colors and movements. God has put robes of beauty and glory upon all his works. Every flower is dressed in richness; every field blushes beneath a mantle of beauty; every star is veiled in brightness; every bird is clothed in the habiliments of the most exquisite taste

The cattle upon a thousand hills are dressed by the hand divine. Who, studying God in his works, can doubt that he will smile upon the evidence of correct taste manifested by his children in clothing the forms he has made. But this is not to be a slave of fashion.

The slave of fashion is one who assumes the livery of a princess and then omits the errand of mercy and good to the soul; one who dressed in elegance and goes upon no good errand and thinks and does nothing of value to mankind. They love dress too much who give it their first thought, their best time, or too much of their money; who for it neglect the culture of the mind or heart, or the claims of others, on their service; who care more for their dress than their disposition; who are troubled more by an unfashionable bonnet than a neglected duty. Female loveliness never appears to so good advantage as when set off by simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels if they would make good their title to that name should carefully avoid ornaments which properly belong to Indian squaws and African princesses. There gaudy ornament may serve to give effect on the stage or upon the ball room floor, but in daily life there is no substitute for the charm of simplicity.

A vuglar taste is not to be disguised by gold and diamonds. Mind measures gold but gold cannot measure mind. Through dress the mind may be read as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intelligent woman will bear the marks of careful selection and faultless taste. Women are like books, too much gilding makes men suspicious that the binding is the most important part. The body is the shell of the soul, and the dress is the husk of the body; but the husk generally tells what the kernel is. As a fashionably dressed young lady passed some gentlemen one of them inquired concerning her, and was answered thus: She makes a pretty ornament in her father's house, but otherwise is of no use. God has made it one of our highest and holiest duties to adorn the soul he has given us. It is wickedness to waste it in frivolity. If every young woman would think of her soul when she looks into the glass and hear the sad moaning of her hollow heart as it wails through her idle useless life, something would be done for the elevation of womanhood. Compare a well dressed body with a well dressed mind. Compare a taste for dress with a taste for virtue and piety.

Dress up an ignorant young woman in the hight of fashion, put on plumes and flowers, and diamonds; paint her face and gird up her waist, and I ask you if this side of a painted, feathered savage you can find anything more unpleasant to behold. Yet just such women we meet by the hundred on the streets and in all our public places. It is awful to think of why it is so? It is only because a woman is regarded as a doll to be dressed, a play-thing to be petted, a house ornament to exhibit.

Dear reader, let us avoid all this superfluity, that tells of a perverted taste especially in our churches, for there is too much of it among the professed followers of Jesus. Can we worship the Father in heaven when we are thinking of gay clothing or our appearance before the world? How can we humbly bow ourselves down at the feet of Jesus and ask God to bless us soul and body when we know that we are worshiping the creature more than the Creator, bowing low to the goddess—fashion? Pride goeth before destruction, and there seems to be no one sin which the Almighty seems more determined to punish than the folly of pride.

G. N. Johnson.

ACHIEVEMENTS OF CHRISTIANITY.

BY J. S. BLACK.

Reflect what kind of a world this was when the Disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the centre of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was unknown. The helpless and weak got neither justice nor mercy. There was no relief for the unfortunate. In all pagandom there was not a hospital, asylum, almshouse, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the show at which men were compelled to kill one another, to be torn to pieces by wild beasts, or otherwise butchered to make a "Roman Holiday." In every province paganism enacted the same cold-blooded cruelties: oppression and robbery ruled supreme; murder went rampaging and red all over the earth. The Church came, and her light generated this moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps and slowly burned to death. But her faith was made perfect through suffering, and the law of love rose in triumph from her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, transparent truthfulness, mercy, exulting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has converted, purified and reformed all men; for its first principle is freedom for the human will and there are those who choose to reject. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions, silence the admonitions of its preachers, let all Christians cease from charity, blot out from history the records of its heroic benevolence, repeal the laws it has enacted and the institutions it has built up, let its moral principles be abandoned and all its miracles of light be extinguished, and what would we come to? I need not answer this question: the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of a Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The Americans have and ought to have no special desire to follow that terrible example of guilt and misery.—*Selected.*

"What shall I do to be saved?" is the momentous question that should break forth from every lip. Very strange and erroneous notions have found place in the minds of many respecting what is necessary to become a Christian. They look upon it as a long process; first, there is a period of inquiry; then comes conviction, an overwhelming sense of guilt, a period of darkness, and lastly, conversion. While it must be admitted that some do pass through something like these stages, yet we want to impress the fact that no one should wait for any of these preliminaries. The sinner has only to submit to God and exercise faith in our Lord Jesus Christ, and his new life has commenced. He is to grow afterwards, but his new character is taken on at once. The Scriptures very clearly answer the question at the beginning of this paragraph: "Believe on the Lord Jesus Christ and thou shalt be saved."

HERALD OF TRUTH.

May 15, 1882.

To our Subscribers. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send Money.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

House Burned.—On the morning of the 3rd of May the house of Bro. Abram P. Miller, near Bronson, Branch Co., Mich., was burned. Nearly all his house property was consumed and the loss falls heavily on the aged brother.

Complete Works of Menno Simon in German.—The translating and printing of this important work, in the German language is now completed and all orders for the work will be promptly filled as fast as we can get the books bound.

Sunday School at Deep Run, Bucks Co., Pa., has been reopened for the summer. *Der Morgenstern*, of Doylestown, speaks of this school as follows: "The Sunday-school of the Mennonite church of Deep Run, Bedminster Tp., has re-opened her doors for the summer and bestows her blessings upon young and old. In this school the German language is taught as well as the English, and by this means many a grain of mustard seed has already fallen. May this school ever bloom and prosper and produce much good fruit."

The Martyrs Mirror.—The work of gathering subscriptions for Martyrs Mirror in the English language has made good progress since our last report, and the number (May 9th) stands at 920. We stated in our last that by the 15th of the month we should definitely determine what we would do in reference to proceeding with the publication. The number of names will no doubt fall short of the required number, and six days only remain. So in our next we shall give the result to our readers. If any who have collected names have not yet sent them all in, please do so at once. Quite a namber have been reported since our last issue and we hope a number more will be sent in within the next few days.

Our Sunday School Question Books.—These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

Infant Lesson Book,	single copy,	06
" " "	per dozen,	70
Primary Question Book,	single copy,	10
" " "	per dozen,	1.15
Intermediate Question Book	1 copy,	15
" " "	per doz.,	1.70
Bible Class Book,	single copy,	20
" " "	per dozen,	2.25
" " "	per 100, by Ex.	15.00

Bro. Troyer.—Bro. Noah Troyer, of Kalona, Iowa, gave us a short call on the 5th of May. He was on his way homeward, and had been visiting his relatives in the vicinity of his former home in La Grange county, Ind. During the last six weeks he has again been speaking in an unconscious state, and while on his visit spoke nearly every night. He spent one night with Bro. John D. Kauffman, who also speaks while in an unconscious state. They each became similarly affected, and each one spoke about two hours, but Bro. Kauffman did not speak until Bro. Troyer had closed. Neither seemed conscious of the other's presence, and the next morning neither had the slightest recollection that the other had spoken, that they themselves had spoken, nor of anything that transpired that night.

History of the United States.—We have received from the author, Josiah W. Leeds, a member of the Society of Friends, of Philadelphia, a new History of the United States, called, "A Smaller History of the United States." A larger work was published by the same author several years ago, which is more especially adapted for general reading, and the use of advanced classes in schools. This one is more brief, yet giving an excellent and comprehensive history of the early settlements, as well as the general progress and development of the United States down to the year 1882.

The book is well arranged, nicely illustrated, containing a number of maps. One particular feature in these works is the fact that they were written from an anti-war standpoint; and while the historical facts are given impartially as they occurred, the praise and glory which in other histories, is thrown around military heroes and their works of courage and bloodshed, is entirely avoided. This feature alone recommends the work to all Christian and peace-loving people, and makes it eepecially suitable for our people who wish to read the history of our country.

It is especially recommended for the use of schools also, as the facts are related in plain language and so to the point that one reads it with pleasure. The retail price is $1.25. In larger lots to schools 85 cts. Sold by J. B. Lippincott & Co., Philadelphia, Pa. May also be ordered from this office.

Don't Despond.—"Most perilous is the hour in a person's life when he is tempted to despond." What a sad hour, when one who has been fighting in the Christian ranks says, "It is not worth while to try any longer, I might as well give up; I cannot stand against these temptations." Sad, sad, when such turn from their Captain Jesus, and walk again in the ways of sin to indulge their low carnal propensities, profaning the name of God, drinking with the drunken, dancing with the gay, dressing like the world, neglecting their prayers, going down, down to awake to their true condition sometime to say, "I have sinned away my day of grace, I am lost!"

Dear brother, dear sister, do not lose your courage; if you do, you lose all, and there is no hope for you. It matters not how poor you are, how unfortunate your circumstances, how much deserted by friends, how much lost to the world, only keep up your courage. Remember that the Friend that sticketh closer than a brother has said, "I will never forsake nor leave thee."

Once a Christian young woman was on the very point of despondency. All the week the enemy said, "You cannot hold out; you must give up; you have done with your Christian life." On Saturday evening the enemy seemed to have full possession of her heart, and she had made up her mind to fall in again with the world and sin. On Sunday she went to church as her custom had been, when the minister preached a most powerful sermon on "Continuing to the End." During the services she was raised again into the blessedness of God's love. She believed that a loving Father had sent that message through his servant for her—for her especially. Then and there she resolved that she would *never give up*; that she would trust the cleansing blood, and cling to her Savior, even if she was too weak to do a single good work for him. Now she is old, but the Lord has not forsaken her through all the weary years of her toilsome, useful life. Don't despond, dear reader, though you are assailed by a thousand fiends of darkness. C.

What will you do for Jesus?—Christian, you expect to do something for Jesus. Thousands are constantly expecting to do something, yet never do anything. You may be one of them. If you have been quite a while a Christian, and wish to know whether you will do anything for Jesus, and what you will do, a good way to test the matter is to ask yourself the following questions: What did I do for Jesus last year? What did I do for him yesterday? What did I do for him to-day? What am I doing for him now? Ah, if you have done nothing and are doing nothing, it is to be feared that you will do nothing in the future. Many see their past lives to be a failure, repent and go to work for the Lord; if you find yourself wanting, do likewise. "Go to the ant, thou sluggard; consider her ways, and be wise."

CONFERENCES.

The Annual Conference for Canada and New York will be held at Meyer's Meeting-house at the Twenty, on Friday the 26th of May.

Conference in Illinois will be held this spring in the Morrison, Whiteside county, Church, on the 26th of May. Brethren and sisters from all parts of the country are cordially invited to meet the brotherhood there. Communion services will be held on the following Sunday.

CHURCH NEWS.

On Sunday, the 30th of April, Bro. John Fast, formerly of Russia, and later of Nebraska, was with us, and preached very interesting and pleasing sermons at Elkhart and Jones' school-house.

On Saturday, May 6th, the Brethren J. A. Beutler and Henry Shaum visited the church at Shore, La Grange county, Ind, and attended services on Saturday, and the communion Sunday following. At the meeting on Saturday four persons were received into the church.

On Sunday, May 7th, the church at Elkhart was favored with a visit from Bro. John Gnagy, of Clinton township, who preached an interesting and appropriate sermon at the German services. The Brethren J. A. Beutler and Henry Shaum were with us in the evening, and spoke in English.

From Missouri.—Bro. John Brubaker, of Leonard, Shelby Co., Missouri, writes that they expect to hold their communion meeting on the first Sunday in June. They invite all the brethren within reach to be with them on that occasion. They would be especially pleased to have a bishop visit them then, as Bro. Hershey's health is not very good, and he can not very well attend their services at all times.

SUNDAY SCHOOLS IN VA.

On Sunday, April 30th, two Sunday-schools were organized in Rockingham Co., Va.; one at the Bank church and the other at the Weaver church. The brethren Henry A. Rhodes and David Weaver were chosen to superintend the school at the Bank. About forty scholars were enrolled, with six teachers. A larger school is expected soon at this place. At Weaver's the brethren Emanuel Suter and Samuel M. Burkholder were selected to superintend the school. Eighty-four scholars were enrolled with fourteen teachers.

It is expected that the ministers and deacons will conduct these schools and in their absence the brethren chosen for the purpose shall take charge of them.

These schools have opened with fair prospects for success, and there is considerable interest in them on the part of the brethren and sisters. One of the brethren writes, "We truly hope that the Lord will be with us and enable us to perform our duty as becometh God-loving souls. We will use the Question Books published by the Mennonite Publishing Company."

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Faber.*

GOOD NEWS ABOUT MY NEIGHBOR.

There is a kindly old rhyme, founded on a Latin proverb, which says:—

"Of the absent and the dear,
Pray let nothing bad be said."

If this rule were observed. how much folly, anger, bitterness, and falsehood would be prevented. I know if we are called to bear testimony either to the living or the dead we must speak the truth, and that may sometimes oblige us to state painful facts, which, if we have the charity which ought to characterize Christians, will be a painful trial to us. If the choice lies between telling a disparaging truth to the disadvantage of our neighbor, and keeping silence, we ought to feel thankful to be able to be silent, if our silence injures no one. But there are occasions when the truth must be told, at all hazards, and at all sacrifices of personal interest and feeling. But that is a very different thing; indeed, the opposite of that practice, is so common that it may be called a general habit, of catching up every injurious report and spreading it, being ready to believe evil and quick to circulate it; having an open ear to whisperers, and an open mouth to pour out the flame of scandal kindled by the tongue; "for the tongue is a fire."

I had a neighbor—a venerable lady—who had lived to a good old age, and, of course, had seen much of human weakness, and the sin and sorrow which darken life. She had not in her own experience been free from heavy trials. Left a widow, with a family to educate, she was called to resign one of her gifted daughters just when her own advancing age made that daughter's society and care one of the dearest treasures of her earthly lot. Yet this dear lady, whom I will call Mrs. Friendly, had such a sweet, benignant spirit, that whenever I felt saddened or dull—and such clouds will gather over our spirit, and shut out the light sometimes—I used to enjoy a quiet hour with my friend. It pleased God to permit a long period of declining health, during which there were many days of great weakness, and for two years Mrs. Friendly never but twice left her chamber; but the calmness of perfect peace, the serenity of a soul that was ever light in the Lord, made that long evening of her life a beautiful season, not only for her to enjoy in peaceful Christian love, but for all who knew her to witness. I called on her one sweet summer evening, in July of 1871. Her bedroom commanded a view of the setting sun, which on that night was very splendid, so many great masses of clouds caught the glow, and softly floated like ships of rosy light upon an amber sea. I thought, as I looked at he sunset, and then at my friend,

propped up with pillows in her easy chair, that her evening was just as beautiful, and I think I said something to that effect; when she, with the sweet, clear voice that was natural to her, said, "Yes, dear friend, even the clouds are made to look bright when the beam is upon them; and so the trials of life—those heavy clouds that have been permitted to hover over us, and sometimes to descend upon us—when they catch and reflect the glow of the heavenly love, they add to the beauty of Christian experience. They lead us to think of the glory that shall be revealed."

This dear friend lingered on until the April of the next year; and then, early on one of the sweetest mornings of spring, she went from earth to that abode where it is always day.

One of the testimonies uttered by her faithful servant was,—"She never spoke evil of any one: she seemed always to see some good in all."

Yes, this was her sweet characteristic. She had words of kindly commendation and encouragement for the young; words of comfort for the sad; of tender admonition for the erring. When some people, keen-sighted to note faults, spoke of the failings of their neighbors, she would either defend the absent or turn the conversation to some other topic, or she would say, "We know so little of motives and of temptations that we are not able to form a correct judgment. If we had a larger scope of inquiry or of insight, we should find that those we condemn fell through temptations we have never known, or could not have resisted."

It was surprising how scandal died out in her presence. It could not grow in the bright atmosphere of that spirit; and so it came to pass that only pleasant and good tidings were brought to her.

These good news about our neighbors *are* to be heard of, and seen, if we only have the Christian love that opens the ear and clears the sight, and the gracious influence imparted to our soul, and cherish these things.—*Friendly Visitor.*

For the Herald of Truth.

ANOTHER REPLY TO "A VOICE FROM THE LAITY."

The question is asked in the HERALD OF TRUTH, "Why not more laborers?" I have no objections to more laborers, but am opposed to some of the ideas conveyed in that article. I have in my possession a letter, written by Brother Abraham Rohrer, deceased, which suits my opinion of the subject. Below will be found a copy of the letter.

RIVER STYX, Medina Co., O., Feb. 1858.

Beloved Brother: In the first place I wish you and yours the saving grace of God, the pure, unfeigned love of Jesus, and the enlightening and keeping of the Holy Spirit, as a hearty greeting and well wishing. The only good God, who knows our hearts and tries our reins, knows what manner of spirit we are of; to him I commend you and us, from the whole heart, through Jesus Christ, Amen.

Beloved Brother, I have received your kind letter, and have perceived that you think that I have lost my confidence in you, which is not at all the case. I was in thoughts that the good God, if he would consider it for good and beneficial, would then so direct it, through his good and Holy Spirit, that you would at one time or the other, according to the order of the gospel, through the Holy Spirit, by lot, be ordained to such a weighty ministry, because it was not common since the days of the apostles, that the good God called men through the Holy Spirit to such a weighty office, otherwise than through his word. Before, God spoke to his chosen by the disposition of angels, until the fulfilled time; now, he speaks to all men by this word, who have ears to hear, and his word is Spirit and life. Paul says he received from the Lord which he delivered to us, and he commands the bishops, that they should ordain in the church, in all places, deacons and elders.

Now, beloved Brother, I will write unto you several events that took place in my time. Some years ago there was a man in Canada, Cook by name, who claimed that a spirit came upon him that he must preach, and convert men; and it was such a zealous spirit that he could not remain silent in the church. He came to us several times to convert us, but it turned out very bad with him, so that he finally became entirely ruined. And thus I could relate of several cases, but never that it turned out well; but as all things are possible with God, therefore I will commit your guidance to the only good and all-wise God. I only desired to place before you, beloved brother, the great danger; for when Elias the prophet thought that he alone remained in Israel, and was zealous for God, God revealed unto him that there were yet many who did not bow their knees before idols. The Lord told Elias to go up on the mountain, where he would appear to him; then a great strong wind that sundered the rocks and rended the mountain passed by first, but God was not in it; after that there came an earthquake, but the Lord was not therein; then came a fire, here also the Lord was not; these were only forerunners, but afterwards there came a still, small voice, therein was the Lord, then Elias covered his face and went out patiently to wait what the Lord would now further command him. For, beloved brother, in such unusual callings, emotions and agitations of men, in the first fire, it is very dangerous that there does not mix with it imagination and self-conceit; for it is only a calling, but the Lord himself is not in it. May the Lord give you in everything a sound judgment.

Further, beloved brother, I will not for the present take much account of your guidance and calling, but my prayer from the heart is that the good God would keep you so in bonds, that you will not be tempted above your power, but be kept in proverty of the spirit upon which there is a great promise. And take heed that no suspicion enter into thy heart against thy brethren; for there is great danger that such a spirit will also creep in and cooperate in such weighty circumstances.

With this I will commit you, beloved brother, to the guidance of the almighty, good, and all-wise God; for I have also on my part adversities to stand against, in my great infirmities and poverty, that if the good God would not assist me, I would have no sufficiency, but the Lord showed me that I should be content with his grace, and I will not reject my confidence. Herewith I commend you unto God, the word and his grace, with a repeated hearty greeting of love and welfare to you all without exception. From your weak, though bound in love, old brother and servant in the Lord,

ABRAHAM ROHRER.

I will yet add to this letter a few remarks: In the acts of the Apostles, chapter, 1, verse 23, we read that "two were appointed, Joseph and Matthias, and they gave forth their lots; and the lot fell upon Matthias." We have no reason to believe that they were asked whether they had previously had a call from God to that appointment. Some might point to Paul's calling, but his appointment was not made known alone to him, but also to Ananias. Acts 9: 15. If any have been called directly from God, I fail to find it in the Scriptures. I think the plan of the Apostles is good enough for us. They were probably much stronger in spirit than any in our day.

WM. F. HOLDEMAN.

For the Herald of Truth.

THE WAY OF SALVATION.

"For whosoever shall call upon the name of the Lord, shall be saved." Rom. 10: 13.

Dear readers of the HERALD, as I am permitted I will also write you a few lines, desiring God's grace and assistance, from the thought presented by the above Scripture.

This is a glorious promise that if we shall call upon the name of the Lord we shall be saved. If we are willing to call, and come in obedience to his will, he will bestow upon us the gift of saving grace.

I am only a beginner in this good cause, and I can say that I have not been sorry that I have started out to serve the Lord. But I often feel grieved that I rebelled against the will of the Lord so long; even when I was convicted again and again, and was still unwilling to come to a loving Savior. That dear Friend followed me continually till I was willing to beg for mercy, and give up everything for his sake. Not until then did I find rest unto my soul, but now I rejoice that I have found peace with my God through the blood of Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Then when we have come into this new life Jesus says to us, "Watch and pray that ye enter not into temptation." And the apostle admonishes us to pray without ceasing."

Even after we have become new creatures we have trials to endure; but we should remember that through many tribulations we shall enter the kingdom of heaven. It seems as though we were sometimes tried in order to see whether we are willing to come to Jesus to ask for help in time of need. When we are tried we should remember that all things work together for good to them that love God.

Dear young friends, put not off your soul's salvation, but remember your Creator in the days of your youth. Let me warn you that it is not safe to travel on this dangerous road of sinful pleasures, not knowing how soon we must cross over into eternity. O, how sad will it then be if we have not prepared to meet God in peace. The thought often comes to my mind, What an awful condition would I have been in if the Lord had forever ceased to plead with me when I felt that I was right, and was spurning his entreaties; for it is written that the Spirit will not always strive with man.

If the good Spirit is striving with you, and knocking at the door of your hearts, O, come to the Savior while he is near, and make peace with God while he is yet to be found. May the Lord help us all, dear young friends, so to live that we may be permitted to enter that home which our Savior has prepared for his disciples, and that we may meet around the throne of God all our pious friends whom we love so much, and our dear, loving Savior who died to save us. Pray for me that the Lord may keep me faithful to the end. SUSANNA LEATHERMAN.

"LET NOT YOUR HEART BE TROUBLED."

D. M. E.

If we will we may be free in Christ Jesus. Yet we well know if Satan can draw our attention from the Crucified he will succeed in hindering and bringing us into bondage; and one of his favorite means is to suggest, with a plausible what if, some serious obstacle a little way before us, all the more insurmountable because just out of sight. Many a troubled day and restless night has this enemy of our peace caused us because we listened and looked at circumstances, feelings and surroundings, and consequently away from Jesus. It is so natural in trial to think one's self the most unfavorably situated of all tried one's; to forget the Almighty Deliverer in contemplating the mighty foes to be overcome. Often we may have heard some poor soul say, "I know nobody situated just as I am could help worrying; and this is the language of some who are watched as followers of Jesus. What wonder if the lookers on say their God is not able to deliver them. Should any one bound with this chain of anxious care taking ever read these words, to you, my friend, I bring a message. No matter who you are, or how situated at present, or what your future prospects, you need not worry. The word of God declares it. Jesus says, "Let not your heart be troubled." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Is worrying rest? He knew the end from the beginning when those words were uttered, and no exception was made of your peculiar case. "Cast thy burdon on the Lord, and he shall sustain thee." Did you ever meet one who has fully cast his burden on the Lord and left it there who was not sustained? No; nor will you ever, for although heaven and earth passes away, his words can never pass away. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." No matter if Satan says "What if." Tell him he is a liar, and henceforth you will only listen to God's voice in these things. Do not be troubled if a great mountain stand right in the path, and all the way seem very crooked and rough; for it is written, "Every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." So whatever your seemings and surroundings, dare to obey God and rest quietly in him. Begin to praise him for your safety, and resist the devil and he will flee from you. It may be in the midst of a new found peace the subtle suggestion will come. What if this should not last? Let not this trouble you. Abandon everything to God's care, believing he will keep all that is committed unto him. His word is, "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever." I know from painful experience what it is to carry my own burdens; to be anxious for the morrow; to let one worry succeed another till the complication became almost an unbearable burden, and I truly thought I could not help it. But it was shown me that God makes no requirements in his word which are impossible for us to meet, in his strength. "Be careful for nothing," and "Rejoice in the Lord alway," are to be obeyed; and as I ceased to struggle and trusted, because he commanded and there was nothing else to do; the promise of the peace which passeth all understanding began to be wonderfully fulfilled to me, and it is lasting.

—*Domestic Journal.*

For the Herald of Truth.

FAITH.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? * * * Even so faith, if it hath not works, is dead, being alone." James 2: 14, 17.

By this text we can clearly see that faith to be profitable and a saving power must be accompanied by works. Faith and works must be combined in the christian life. The door of mercy stands open to the throne of grace, and all are invited to go in through faith. None are refused admittance upon their faith, but those who exclude themselves through the want of faith or the neglect of works to make their faith alive. When one has really gone in through faith he will most certainly act so that the world can believe that he has gone in, and can have confidence in his profession. Otherwise his faith is dead to the world and dead to himself. Through the exercise of faith by good works men exclude themselves from that glory of which it is written that "eye hath not seen, nor ear heard, neither hath it entered the heart of men the things that God has prepared for them that love him." Let us not imagine that we have faith and sit idly down, for in such an hour as we think not the Son of man cometh.

This declaration of the Apostle James is the word of the Lord, and we read that while all flesh is as grass, and the glory of man as the flower of grass, "The word of the Lord endureth forever. And this is the Word, which by the gospel is preached unto you."

Peter says, "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Here works are shown to belong to christian duties in the matter of salvation, but a severe caution is annexed, showing that there is no saving power in them. Works alone, nor faith alone will make us perfect in coming to salvation through Jesus. We must continue to look in faith, and continue to work while the Lord spares us. Let us be zealous, so that when our work on earth shall cease we may meet all the true disciples in that heaven to which we look in faith. PETER R. ESHLEMAN.

GOD'S ARITHMETIC.

(Intended chiefly for the young members of the family.)
(Concluded from page 136.)

CHAPTER VIII.—Continued.

"A tourist, whilst crossing a mountain height alone, over almost untrodden snow; felt a drowsiness stealing over him, to yield to which he knew would be fatal. As the night closed in, the snowflakes fell thick and fast, and the freezing blast blew strongly; he tried to reason with himself, and with his utmost energy sought to free himself from the sleep of death fastening on him, but all to no purpose. Just, however, as he was about to lie down, and his weary eyelids never to open again, he stumbled against a heap that lay in his path. It was not a stone, though no stone could be colder or apparently more lifeless. He examined it, and it proved to be a human body, buried beneath a fresh drift of snow.

"The next moment the traveler had the frozen man in his arms, was rubbing his hands and face, breathing upon his cold lips, and drawing him to himself, that the dying one might get some warmth. It was no brother of his, not even a friend; he had never seen him before; but his love went out to him as a human being in need and trouble. And what was the result? Why, the efforts he made to revive the fainting one restored himself; the exercise he used to warm the lifeless form warmed himself; the exercise he used to rouse the lost one roused himself, till both were sufficiently well to make their way to the next station, where kind hearts took them in, and gave them food and shelter.

"This love to others is to be shown, not only in special cases where there is danger and death, but at all times. In the home and at school this love must be shown; at business and in pleasure; wherever God places us it is always best to carry on everything by the principle of the golden rule.

"In the south of Africa there was once a large lazar-house for lepers. It was an immense space, enclosed by a very high wall, and containing fields, which the lepers cultivated. There was only one entrance, which was strictly guarded. Whenever any one was found with the marks of the leprosy on him, he was brought to this gate, and obliged to enter in, never to return. No one who entered in by that awful gate was ever allowed to go out again. Inside were multitudes in all stages of their loathsome disease.

"Two Moravian missionaries, filled with the heavenly love, and anxious to carry the tidings of joy to those in such misery, chose the lazar-house as their field of labor. They entered it never to come out again; and it was said that when they died, there were other missionaries ready to take their place. Their deep faith in the Savior, and their overflowing love to him and to mankind for his sake, made the sacrifice easy.

"'Now abideth faith, hope, charity, these three; but the greatest of these is charity."

CHAPTER IX.

"IF THESE THINGS BE IN YOU, AND ABOUND, THEY MAKE YOU THAT YE SHALL NEITHER BE BARREN NOR UNFRUITFUL IN THE KNOWLEDGE OF OUR LORD JESUS CHRIST."

"We have reached the end of our list, now, boys," said Mr. Forrester, as the class gathered, "and a wonderful list it is! My earnest desire for you is that you may seek to add these precious graces to the faith which I trust some of you have in the Savior.

"Now let us add up the sum, and see what the result is. God himself tells us, so that we can make no mistake. 'If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' And 'so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' There is a grand result, boys! Is it not worth the pains of adding up the sum? Knowing much of the Savior, and an abundant entrance into his kingdom, what could we want more?

"I had a vivid illustration of an abundant entrance many years ago, when the Princess Alexandra came to England to the Prince of Wales. She had to take a voyage before she reached England; she had to exercise faith, patience, and love. The ship that bore her had to cross the stormy North Sea, before she could enter the country she was bound for. All England knew she was coming, and all England prepared to welcome her, specially the city which was to be her home for the future.

"When at last her ship sailed up the Thames, not only the Prince of Wales, but thousands of the nation thronged down to the river-side to meet her, and loud and long was the cheering as she stepped on shore. Welcomes greeted her on every side, triumphal arches were erected, and banners displayed at every turn of her path, as she rode along in state by the side of the heir to the throne. The Princess had an abundant entrance into the kingdom of England: she was loved by the highest prince in the land, and the whole nation sought to do her honor.

"We, if we are Christ's, are loved by the Heir to the throne of the King of kings, and we are on our voyage home to him. We are on the uneven waters, sometimes up, sometimes down, but every wave that passes by brings us nearer to the haven. Now is the time to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity; so that when the end of the voyage comes we may not be found lacking, but, like the Princess, may receive a hearty welcome from him we love, and from those who surround him in glory.

"Or to change the figure, let us, as children at school, so carefully and earnestly add up our sum, not only talking about these blessed graces, but really seeking to 'add' them to our lives and to practice them at all times, that when the Master comes and examines us we may be found neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, but may so be doing what he would have us, that we may have an abundant entrance into his everlasting kingdom."

OPPOSITION TO WORK FOR CHRIST.

Every true-hearted Christian who tries to do good in the world must make up his mind to be treated like his master. He must never be surprised to find that the self-righteous and the worldly-minded dislike his ways. The lawfulness of his proceedings will be constantly called in question. He will be regarded as meddlesome, disorderly and self-conceited, a pestilent fellow, and a troubler of Israel. (Acts 24 : 5 ; 1 Kings 18 : 17.) Scripture readers, district visitors, lay agents, and unordained missionaries are specially liable to meet with such treatment. And worst of all, they will often meet with enemies where they ought to find friends.

Let all who are attacked by the world for trying to do good take comfort in the thought that they are only drinking of the cup which Christ drank. Their Master in heaven sympathizes with them. The world's opposition is sure to attend every really good work.—*Bishop J. C. Ryle.*

An Impossible Choice. — A teacher had been relating to his class the story of the rich man and Lazarus; when he asked: "Now, which would you rather be, boys, the rich man or Lazarus?"

A boy replied: "I will be the rich man while I live, and Lazarus when I die."

And is that not what multitudes are trying to do? All want to die the death of the righteous, after having lived the life of Dives.

What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all yeu meet, a smile and cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give your love to your households, and, above all, give your hearts to God.

Miscellany.

AMERICAN INDIANS.

Had the money spent in fighting the Indians been spent in giving him just laws, fair dealings, good example and the Bible, he had, long since, ceased to give us trouble, and come to be a true and faithful friend to our race, a citizen of our government and a servant of his God. For the forty years previous to the "peace policy" which President Grant introduced, the military operations of the United States against the Indians cost the Government an average expenditure of $12,500,000 per annum. For the twenty years preceding that "policy" our military care of the Indians in New Mexico cost the Government $100,000,000. The Indian war in Florida cost us fifteen hundred lives and fifty millions in money, or one white man and thirty-three thousand dollars for every warrior that took the field. In the Cheyenne war of 1864–65, it was estimated that some eighteen or twenty warriors were killed at the cost of about one and a half million dollars per warrior. It is said by those best acquainted with the facts, that not a single Indian has been killed by the army at less than an average expense of a million dollars and the life of at least one or more white men. And yet these wars have never settled anything, nay, might have been averted had our course always been just and wise.—*Vermont Chronicle.*

Though the past is irrevocable, let the future be redeemed by a change of "policy" as rapid and thorough as possible, never resting till every Indian shall have all the rights and responsibilities of American citizenship.—*Missionary Review.*

To Keep a Room Pure.—To keep a room purified it is only necessary to keep a pitcher or some other vessel full of water in it. The water will absorb all the respired gases. At ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Water kept awhile in a room is unfit for use. The pump should always be emptied before catching water for use. Impure water is more injurious than impure air.

Disastrous storms visited different parts of the country during the last half of April. At Pennsville, Pa., houses and barns were unroofed. Near Glassburn, Pa., a mother and her two children were killed by falling timbers. At Brownsville, Mo., much damage was done by a cyclone. The total number of deaths reported is eleven, and several others are believed to be fatally injured.

Fresh outrages were committed on the Jews at Balta, Russia. The troops aided in plundering instead of protecting the Jews. Forty persons were severely injured during the progress of the riot, some of whom have since died. Fully a thousand houses were destroyed, and the damage done is estimated at 4,500,000 rubles.

The national debt was reduced $14,415,823.74 during the month of April.

Ralph Waldo Emerson, the distinguished philosopher and poet, died on the 27th ult., at his residence in Concord, Mass., aged nearly 79 years.

Married.

Birk—Blough.—On Easter Sunday April 9th, at the house of Bro. Emanuel Blough, the bride's father, by Samuel Blough, Charles Birk of Johnstown and Mary Ann Blough of Stony Creek Township, Cambria Co., Pa. May the highest earthly happiness attend them through life in their new relation.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

Sloneker.—April 19th, 1882, Oliver G., son of J. A. Sloneker, of Collinsville, O., aged 3 years, 6 months and 23 days. His affliction first manifested itself in Oct. last with severe pain in his head. After administering medicine the pain was relieved. About December 15th he again complained, and shortly afterwards became blind and his left side paralyzed. About Jan. 10th he went into a semi-comatose sleep and remained so for 12 days without taking any nutrition except water; after which time he was in apparent good health until he died. A few hours before he died his father said to him, "Kiss me, Ollie." After kissing him, he lisped in his childish way, "Goo' by" (good-by), after which he was in spasms until he died. The perspiration from his head was astonishing. He bore his affliction with great patience. He often folded his little hands, clasping his left, paralyzed hand with his right, and repeated his prayer taught him by his mother. Funeral services were held at the house in English by Preacher Finley from Matt. 19: 14, and at the burying place at Trenton, O., by Preacher P. Schmidt in German from Rev. 7: 9, 13, 14. A very affecting and appropriate hymn was sung, beginning,

"Wo ist denn hin mein leiden?"

An autopsy was made by the doctors, which revealed a tuberculosis in the right side of the brain.

Freed.—April 25th, in Steuben Co., Ind., of consumption, Brother Anthony Freed, aged 51 years, 11 months and 8 days. He leaves a bereaved widow and eleven children to mourn his departure. Bro. Freed was an affectionate husband, a kind father, a good neighbor, and an earnest Christian. During his last illness he frequently remarked that he was ready to depart. He was buried on the 26th. Funeral services by James Coyle and Eli Stofer.

Stauffer.—April 15th, in Washington county, Maryland, Abraham Stauffer, aged 59 years, 10 months and 15 days. He was buried on the 17th in the Stauffer burying ground. Services by Jacob Oberholzer and Josiah Brewer. Text, Amos 4: 12: "Prepare to meet thy God." One week before his death he saw the necessity of making preparation to meet his God; so he sought his Savior and was baptized and received into the Mennonite church.

Brown.—April 26th, in Elkhart county, Ind., of brain fever, two and a half weeks sickness, Salome Catharine Brown, aged 12 years, 9 months and 17 days. Funeral services by M Sherk, Amos Bechtel and C. Christophel, from Amos 4: 12.

Kohli.—May 4th, in Locke Twp., Elkhart Co., Ind., Katy Ann, daughter of Josiah and Margaret Kohli, aged 3 months. Funeral services by Henry Shaum and J. A. Beutler.

Nafziger.—March 28th, in Fulton county, Ohio, of sinking fever, John, son of Jacob and Barbara Nafziger, aged 3 years, 11 months and 13 days. Funeral services by Jephtha Weiss, Nicholas Koenig, and Christian Freienburg.

Burkholder.—April 29th, of consumption, near New Erection, Rockingham Co., Va., Sister Susanna Burkholder, wife of Abraham Burkholder, maiden-name Simmers, aged 75 years, 10 months and 14 days. She was confined to her bed for three years, during which time she often wished her Savior would take her home to rest. We have a hope that she has now reached that wished for place. Children prepare to meet your mother. Buried May 1st, at Weaver's church. Services by D. H. Landes, Daniel Heatwole and G. D. Heatwole from Matt. 24: 42—44.

Ressler.—Febr. 5th, in Lancaster Co., Pa., Rudolph Ressler, aged 56 years, 10 months and 24 days. Service by Amos Herr.

Huber.—Febr. 26th, in Lancaster Co., Pa., Jacob Huber, aged 78 years, 6 months and 26 days. Services by Amos Herr.

Huber.—April 6th, in Lancaster Co., Pa. Henry S. Huber, aged 66 years, 3 months and 22 days. Services by Amos Herr. So many persons had gathered on this occasion that a large portion of them could not get into the meeting-house at New Providence where the three foregoing funeral services were held.

Gabel.—April 22nd, in Gabelsville, Berks Co., Pa., Sister Emma, wife of Daniel Gabel, and daughter of Jacob B. Bechtel, aged 28 years, 5 months and 20 days. Buried in Boyerstown Menn. burying-ground. Funeral services by Josiah Clemmer and Jacob B. Mensch.

Kratz.—April 4th, in Montgomery Co., Pa., Jacob Kratz, aged 35 years, 4 months and 27 days. He was buried at Franconia. Services by Josiah Clemmer at the house, A. Moyer and H. Nice at the meeting-house.

Fellman.—April 8th, at Souderton, Montgomery Co., Pa., Preston Fellman, aged 1 year, 1 month and 26 days.

Swartzlander.—April 17th, at Rockhill, Montgomery Co., Pa., Sarah Swartzlander, aged 78 years, 8 months and 2 days. Services at the house of John Gross, and at the meeting-house by Josiah Clemmer.

Harshberger.—On the 21st of April in Somerset Co., Pa., of dropsy, Sister Sarah Harshberger, aged 34 years, 7 months and 2 days. Sister Harshberger was troubled with phthisic from childhood, and was much of the time confined to the house. She seldom had the privilege of attending church on account of her condition and the distance she lived from the church of her faith. Years ago she gave her heart to God and united with the Mennonite Church. Several months ago she desired to remember by the bread and wine the sufferings of our Lord. She was buried in the family grave-yard. Services by Samuel Blough from Isaiah 38: 1.

Lugibuhl.—April 21st, near Bluffton, Allen Co., O., very suddenly, Brother John Lugibuhl, aged 74 years, 4 months and 11 days. On Sun-

day, the 23rd, he was buried in the presence of a large congregation, on which occasion services were held by Jos. Moser and Benjamin Diller from John 11 : 25, 26.

SHANK.—April 26th, in Allen Co., O., of consumption, Sarah A., widow of Samuel Shank, dec'd, aged 44 years, 3 months and 5 days. She leaves four children to mourn her departure. She has left to them and all her friends the evidence that she has gone to that better land to be forever with Jesus.

HARSHBERGER.—April 24th, in German Township, Marshall Co., Ind., of cancer of the stomach, Preacher Simon Harshberger, aged 45 years, 2 months and 16 days. He was married 22 years and 8 months, and was the father of seven sons and seven daughters. At his death he left a deeply sorrowing companion and twelve children; yet they sorrow not without hope. Shortly before his death he earnestly instructed his children to be obedient to their mother, and faithfully to serve their God. He expressed a desire if it were God's will to remain with his family and assist in bringing them up and pointing them to the Lord. He said he had a hope that he was at peace with God. Brother Harshberger labored in the ministry twelve years, and was a willing servant and prepared whenever a request was made for his services. On the 25th he was buried at Burkholder's school-house. Funeral services were held by Moses Burkholder and John C. Schlabach from John 5 : 24–29, and 1 Cor. 4 : 1, 2. We hope our loss is his eternal gain. He suffered much, but bore it all with Christian patience.

EBY.—May 1st, at Berlin, Ontario, of consumption, Lydia, daughter of Henry Eby, aged 29 years, 7 months and 22 days. Buried at Christian Eby's burying-ground.

BRAND.—April 28th, near Annville, Lebanon Co., Pa., Bro. Jacob C. Brand, aged 79 years, 10 months and 25 days. Funeral on the 2nd of May. Text, Matt. 24 : 44. Buried near Bachmansville, Lebanon Co., Pa.

KRABILL.—April 30th, in Donegal, Lancaster Co., Pa., Sister Susanna Krabill, aged 64 years, 9 months and 21 days. Funeral on the 3rd of May. Text, 2 Cor. 5 : 1. Buried at Krabill's meeting-house. A bereaved husband and children and many friends followed the remains to her resting place.

MUMMA.—May 2nd, in Donegal, Lancaster Co., Pa., Bro. Jonas Mumma, aged 81 years, 3 months and 5 days. Funeral on the 5th. Text, Phil. 1 : 21. Buried at Krabill's meeting-house.

BURKHOLDER.—March 23rd, near Sterling, Whiteside Co., Ill., Bro. Daniel Burkholder, aged 49 years, 5 months and 28 days. He was a beloved brother in the Mennonite church. Funeral services by Henry Nice in German, and E. M. Shellenberger in English.

WEBER.—On the 22nd of February, Waterloo township, Waterloo county, Ontario, of diphtheria, Leah, daughter of Preacher C. Kurtz, dec'd, aged 15 years and 27 days. Buried at Christian Eby's burying ground.

LITTWILLER.—Feb. 25th, in Wilmot township, Waterloo county, Ontario, widow of Bishop Peter Littwiller, dec'd, aged 73 years and 4 months.

SCHNEIDER.—March 7th, in Waterloo county, Ontario, of sore throat and croup, Susanna, daughter of Joseph and Veronica Schneider, aged 2 years and 6 months. Buried at Martin's grave-yard.

BRUBACHER.—March 18th, in Waterloo county, Ontario, of typhoid fever, Isaac Brubacher, aged 22 years and 10 months. Buried at Christian Eby's burying-ground.

SHANTZ.—March 19th, in Waterloo township, Waterloo county, Ontario, of old age, Bro. Joseph Shantz, aged 86 years, 8 months and 25 days. Buried at Martin's grave-yard.

GOOD.—April 27th, in Woolwich township, Waterloo county, Ontario, of long continued weakness, and at last, as the physician supposed, paralysis, Sister Anna Good, aged nearly 28 years. Buried at Martin's grave-yard.

WENGER.—April 15th, on Sporting Hill, Lancaster Co., Pa., Edith May, only child of Amos and —— Wenger, aged 1 year, 10 months and 5 days. Funeral on the 17th. Text, Acts 17 : 30, 31. Buried in Sporting Hill graveyard.

METZLER.—April 21st, on Sporting Hill, Lancaster Co., Pa., John Metzler (merchant), aged 86 years, 7 months and 24 days. Funeral on the 25th. Text, Heb. 9 : 27, 28. Buried on Sporting Hill grave-yard.

HERSHEY.—April 25th, in Lititz, Lancaster Co., Pa., Olivia Kate, only daughter of Chr. and Susan Hershey, aged 18 years, 3 months and 28 days. Funeral on the 29th. Text, Matt. 25 : 13. Buried at Erb's Meeting-house. A solemn call to the young people.

STAUFFER.—April 27th, near Schenk's mill, Lancaster county, Pa., Sister Susan Stauffer, wife of Bro. Henry Stauffer, aged 77 years, 1 month and 23 days. Funeral on the 30th. Text, Psalm 34 : 18—20. Buried in the family grave-yard.

Letters Received.

WITHOUT MONEY.

S A Mishler, David Gascho, Chris Funk, Jacob A Ressler, Daniel J Schmucker, S J Yoder.

WITH MONEY.

A—John Amstutz Sr, John Augspurger.

B—J S Bare, John Beyer, Samuel Brunk, John Bixler, John C Beiler, Christian Beiler, John Blosser, John B Beehtel, P Balzer, Samuel Brunk, Daniel Buckwalter, C K Brubaker, C M Borntreger, Joseph S Baer, Gotl Beck, Ethanan W Byler.

C—A B Clemmer, Aaron Clemmer, Amos S Cripe, Jacob R Cripe, Solomon B Culp, D H Coffman.

D—F Dueck, Peter Dueck.

E—Joseph Engel, Christian Ebrisman, John Engbrecht, E W Eby, Joseph Egli, Cornelius Ewert.

F—Elias S Fink, Laura Van Fossen, Benjamin Frick, Cornelius Fast, David Franz.

G—Martha Gerber, Franz Goerz, David Gottshall, Daniel Grieser, Henry Gable, Rebecca Glazier, David Goerz, Jonas Gsell, John George.

H—William Hiebert, Henry H Hoover, Emanuel D Hershberger, Daniel D Hershberger, A A Hershberger, C B Hertzler, Jacob M Herr, Jacob A Heatwole, Michael D Heckler, Andrew Habecker.

I and J—John Janzen, David Johnson of D.

K—Joseph Klopfenstein, J F Krauso, John P King, Lawrence C Kriebel, Lawrence C Kriebel, John H Kreider, Nancy Kohler, Lawrence C Kriebel, Ann Kreider, John H Kaufman, John Krupp.

L—Christian T Lee, Jacob Lahmer, Adam L Landis, Martin Loucks, John C Lugubill, Martha Lichty, Christian Lantz.

M—Henry B Moyer, Isaac H Moyer, I A Miller, Simon Manst, John O Miller, David H Martin, David H Martin, Mary E Messick, Jacob Miller.

N—Philip Nice, Samuel Nunemaker, Chr Noll, Eli Nisley, Annie S Neff.

O—Henry Oberholtzer, Jacob Oberholtzer.

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LET IT PASS.

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing the cheery song,
Let it pass! let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away
Like the dew drops on the way,
Wherefore should our sorrows stay?
Let it pass! let it pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great;
Let it pass! let it pass!

Selected for the Herald, by J. K. HARTZLER.

For the Herald of Truth.

CHARITY, OR, WHO IS MY NEIGHBOR?

Who is my neighbor? This question was asked by a lawyer by way of temptation. He asked Jesus, saying, "Master, what shall I do to inherit eternal life?" Christ said unto him, "What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy strength, and with all thy mind, and thy neighbor as thyself!" We here see that the lawyer was acquainted with the commandments, for Christ said unto him, "Thou hast answered right; this do and thou shalt live." But it appears the lawyer was not satisfied with this, but willing to justify himself, said unto him, "Who is my neighbor?" This would appear to be a very simple question; one would naturally think those living closest about us were what are termed neighbors. But as it appears, this was not what the Lord wished him to understand; as he answering, said, "A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed came where he was; and when he saw him, he had compassion on him." Now we find Jerusalem and Jericho in Judea, and perhaps the wounded man may have been neighbor to the priest and Levite, or at least, they were in their own country. But we see nothing of compassion or charity in either of these men. The priest, as he saw him, passed by. It would appear that he did not look to see whether he was hurt or not. The Levite looked on him, but he too passed on the other side. He also lacked that compassion, that love, so much needed on the journey through life. But the Samaritan, from an adjoining country, had compassion on him, went to him, bound up his wounds, pouring in oil and wine, as a balm to heal the wounded man. Well could the lawyer answer when he was asked which he thought was neighbor unto the wounded man: "He that shewed mercy on him."

I will here relate an incident that occurred when I was yet quite a boy. I went with my father to market; while on the way from Doylestown to Philadelphia, on a very rainy, unpleasant day in the spring of the year, the ground being well filled with water, and everything damp and dismal, we passed a man sitting on the bare ground on the bank by the roadside, with tattered clothes, wet and ragged, while a small child was clinging to his back, with its arms clasped round his neck, and large tear drops trickling down his furrowed cheeks. What a pitiful sight, or at least it was so for me, as the thought of that poor man was on my mind by day and at night, and when I woke the thought of the poor man was gnawing at my heart strings. After we had passed, I remarked something to my father about the poor man. "Yes," said he, "I had not my thoughts collected, or I would have given him some money and sent him to the inn"—which was not far distant. I think my father was also much affected by the sight; but how much better would we have felt, had we done as the good Samaritan, and administered to his wants.

I have nothing to flatter myself with in relating this instance, as I did nothing commendatory. I only wish to show that compassion, that love, and that pity, which is found in childhood. Hence the necessity of being born again, so that we may become as little children, or as God's children—but I feel here to say more.

In a very few years my father died, and I was thrown upon a world of cares and of sorrow; perhaps passing many instances that should have touched my heart as that of the poor man referred to, but the childlike days had gone. I had become hardened in this world of sin, and my heart became full of haughtiness and I wandered away from home with the prodigal son. Hence the need of regeneration, of becoming the children of God, so that we may become charitable and humble within ourselves, and be able to love our neighbor as ourselves, yea, even to love our enemies, for God is love, and the child of God will have the love and good wishes of all mankind. We will again examine the Samaritan. We see in his conduct no motive for gain, or honor, but pure charity or love. He was not, as it appears to be the case with the attendants and physicians of our late President, who, after doing what they could, but accomplishing nothing in the way of cure, seek for a hundredfold compensation. The Samaritan, after caring for the wounded man until the morrow, when he departed, took out two pence and gave it to the host, and said, "What more thou spendest, I will repay thee when I come again."

We see no love of gain, but pure love, compassion, and charity, which must govern the hearts of all God's children.

I hope this writing may serve as a benefit to myself as well as to my dear readers, so that I may be profited by it and not write to others and myself be a castaway. JOHN GODSHALK.

Doylestown, Pa., May, 1882.

For the Herald of Truth.

PERFECTION.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would that do I not; but what I hate, that do I. Rom. 7: 14, 15.

The law is spiritual; it requires perfect holiness of spirit; that men should love God with all their heart and soul and strength; and that whatever they do, they should do all to the glory of God. But not even Paul, after his conversion, and after he had been preaching the gospel for years, did all this. So far as he fell short, he was carnal, sinful, and needed the grace of God through Jesus Christ. I am carnal; fleshly and earthly in my affections, and thus sold under sin; under its power as a bond-servant.

These words describe, first, the state of all unregenerate men; secondly, the condition of believers so far as the "law of the spirit of life in Christ Jesus" has not made them free from it. In what follows to the end of the chapter, the apostle describes the painful conflict between the spiritual law of God and the carnal mind of man, in the soul of him who is earnestly seeking to render to the law a true inward obedience. What he says applies in a measure to the awakened and convicted sinner, who, without any clear apprehension of Christ's grace, is vainly seeking justification from the works of the law, but more fully to the warfare with sin in the heart of the true Christian; for he is spiritual only in part, not a willing, habitual devotee and slave of sin, but sold as a captive against his prevailing inclinations. He is not delighted or contented with his bondage.

It is his grief and burden. He has tasted the beginning of liberty, and sighs and struggles for its completion. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. Read also Rom. 6: 22,

V. 15, "That which I do:" in violation of the law of God; "I allow not:" I do not love it, delight in it, or approve of it; "What I would:" to obey perfectly the law of God; "that do I not;" "what I hate:" to act in violation of it, or in any respect fail of perfectly obeying it; "that I do." V. 18, "For I know that in me, that is, in my flesh, dwelleth no good thing." "In me:" by nature; "in my flesh:" my natural heart, as it is under the influence of law merely, without the grace of God; "no good thing:" nothing spiritually good. All the good in us is wrought through the influence of the Spirit and grace of God. V. 24, "O wretched man that I am! who shall deliver me from the body of this death?" "Wretched man:" on account of remaining proneness to sin; "who shall deliver me:" not the law, not my own efforts, or my abhorrence of myself on account of disobedience—not any expedients which ever have been or can be devised by creatures. Left to these merely, he who is filthy will remain filthy still. What then? Must I perish, or drag on forever this body of death? No.

V. 25, "I thank God:" for his unspeakable gift. There is deliverance—complete, everlasting deliverance, from all evil, and all propensity or liability to evil, "through Jesus Christ our Lord;" who, though he was rich, for our sakes became poor, that we through his poverty might become rich, being filled forever with the fullness of God.

Ch. 8: 2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "The law of the spirit of life;" that new direction of the soul which is given by the Holy Ghost through faith in Christ. "Made me free;" delivered me from the condemning power of the divine law and the reigning power of sin and death. He now goes on to show, throughout the whole of the 8th chapter, the blessed state of those who are not under the law, but under grace.

We are not to understand that the change takes place instantly and perfectly, that the experience of the present chapter becomes absolute and uninterrupted, but it continually prevails more and more, as the Christian becomes more and more spiritual in his character.

[The above notes are copied from my family Testament].

The apostles, after the day of pentecost, when they were filled with the Holy Ghost, did not stop, but when they were threatened not to speak and teach in the name of Jesus, they with their own company, the church, lifted up their voice to God with one accord in prayer for more power. Read Acts 4: 23—32. They were again filled with the Holy Ghost, and yet they did not stop, but continued seeking and praying; and why should not we unite and pray with one accord for that gift and that power? The gift of the Holy Ghost is promised to all that believe and are baptized. Is not the love of some waxing cold? Oh! for the salvation of ourselves and our children. Let us be up and doing. The Lord is yet able and willing to save. Wake up, brethren and sisters; call upon the Lord.

S. J. Yoder.

Some may accept the good news—the glad tidings of a Redeemer for them—and go to Christ and live. Others will reject the truth, but they will not be able to plead that they never heard of him who is the Life, the Truth, the Way. They will be speechless at the judgment, and those who faithfully warned them to flee from the wrath to come and make their peace with God will be guiltless of the blood of their souls.

For the Herald of Truth.

THE BEGINNING AND THE END.

REV. 22: 13.

I am Alpha and Omega, which are the names of the first and last letters of the Greek alphabet. The first and the last; so is he who hath obeyed the word and done the will of God from the beginning of the Bible to the end of it. The beginning, "I the Lord, the first," and with the last it says, "I am he."

It should be so with the children of God. Whatever we do, let it first and last be, "The Lord's will be done, and not mine." Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts, "I am the first and last, and besides me there is no God."

If there is no God but the King of Israel, then why do so many people who claim to be children of God make so many gods of their own in various ways? They can not be children of the Lord if they have any other gods before him, for he is the only God, the beginning and the end, and all in all.

This Scripture teaches us plainly and clearly that there is no God but the Lord, the first and last. If we are his children, blessed are we that do his commandments. All God's children will obey and do his commandments, that they may have a right to the tree of life and enter in through the gates into the city. Strait is the gate and narrow is the way that leads a Christian into that city above.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." We shall not add unto the Word, neither shall we diminish aught from it, from the beginning of the Bible to the end. If we are His children, and love him with all our heart, soul, mind and strength, we can observe all his commandments, from the beginning of that book to the end. We also have enough in this book so that we need not add any more words to it, seeing that the Lord has done all things well and for the good of man's soul. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Oh, I pray that such may not be the case with me, nor any worthy Christian professor.

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." So if we are out of the book of life, we are also out of that holy city, which is heaven. We are also blotted out of the book of the living and our names shall not be written with the righteous, who are sustained by the Lord or from the tree of life, the beginning and the end. "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus," who is all in all. Benjamin M. Rutt.

AN OBJECTOR ANSWERED.

"I do not like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It s opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; *and it isn't natural.*"

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. 'The *natural* man receiveth not the things of the Spirit of God, neither can he know them, for they are *spiritually discerned.*' True religion is rowing up stream; it is sailing against wind and tide."

A pause for a few moments followed; then the stranger begun again.

"People who speak and think so much about religion are queer, anyhow. I wish they could only know how people speak and think about them; nobody likes them for they are like nobody; they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady; but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a *peculiar* people.'"

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and *narrow* is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, and sloth. It is too narrow for the service of two masters. It is too *narrow* for covetousness, envy, and all other evil passions. Hatred can find no place for so much as the sole of its foot, in the narrow way. Good deeds, kind words, faith, hope and charity, occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better man.—*American Messenger.*

For the Herald of Truth.

THE POSSESSOR.

In your patience possess ye your souls. Luke 21: 19.

A possessor is one that really has something in possession. We may profess to have something, but still not possess it. We may profess to love Jesus, but at the same time we may not have the love of Jesus in our hearts. I think when we possess Jesus we love to talk of him to our family and our friends. We think of him in the day, and at night when we lie upon our beds and cannot rest for pain or sorrow we commune with our dear Jesus and ask him to strengthen us and be with us that we may love and serve him all our days. The lover of Jesus serves him with fear, and rejoices with trembling. Ps. 2: 11. The fear that accompanies the follower of Jesus is not the fear of punishment, but he fears to do wrong. My own experience teaches me to serve with fear and rejoice with trembling.

Oh how happy is the lover of Jesus; he need not envy his more prosperous friends or neighbors that trust only in their good works or riches. He knows in whom he trusts. He may not have so many worldly possessions because he does not care for earthly treasures. He is trying with the help of a dear Savior to gain a home in heaven. "For we know that if this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

Dear brethren and sisters, as followers of Jesus, do we let our light so shine before men that they may see our good works, and glorify our Father which is in heaven, or do we follow the world in everything except our mode of dress? Only three days ago a brother was reading his paper while two worldly minded men were talking of the conscientious people. The one said to the other, "Some of them seem so good; when you look at them you think they could fly right up into heaven; but," he says, "deal with them once, and they are no better than other people." The other one said the only time he was cheated, a minister cheated him. Is it not sad that all professors are not possessors? Sometimes when our enemies talk about us and point out our faults, it only makes us more zealous and we trust more in Christ Jesus.

Jesus tells us to seek first the kingdom of God, and his righteousness, and all other necessary things shall be added unto us. We are commanded not to love the world, neither the things that are in the world. The world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever. If we do not talk about anything but making money or the faults of our friends or neighbors, the right spirit is not in us. Sometimes we see a mote in our brother's eye, and if we would see a beam in our own eye.

Dear brethren and sisters, we are only pilgrims here, hastening on as fast as time can move, "Nor should we wish the hours more slow, to keep us from our love."

Mary A. H.

For the Herald of Truth.

LABORING IN THE LORD'S VINEYARD.

"I am the true vine, and my Father is the husbandman." John 16: 1,

By the grace of God, though I feel very incompetent, I will endeavor to write a few thoughts from the above Scripture. Christ says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." From this Scripture we can all well learn what is required of God's children in order to abide in this vine. As the branch cannot bear fruit of itself except it abide in the vine, so we, as professors of Christianity, can not live spiritually without being endued from on high with the Comforter, which is the Holy Spirit. We should therefore look to the welfare of our souls, that we may not wither and be cast into the fire. There are many at the present day who profess to be followers of Christ, but seem to think it unnecessary to labor in the vineyard of the Lord. They consider it only for those who are chosen to preach the gospel; and hence they live unconcerned, and take no interest in building up the church of God. They use no means nor make any efforts to secure the salvation of souls.

Dear brethren, let us not become weary in our labors, but live nearer to Christ, that he may purge us to bring forth fruit abundantly. When we go into the forest and look at the tall trees, considering how they obtain life, we ask ourselves, Was not that tall, branching tree once only a small twig? were not those roots threads which absorbed the rains which descended from the heavens, till they grew strong enough to support the mighty trunk? and did not God's sunshine beam upon those branches and warm them into new life in the budding springtime? So must every Christian professor live in Christ in order to obtain that incorruptible crown which is in reservation for all the children of God. The apostle tells us that the crown is not in the beginning, but he that endureth unto the end shall be saved. It is well worth laboring in the vineyard of the Lord, when we consider this sinful world in contrast with that everlasting Kingdom, where Christ and the holy angels dwell forever and ever.

Noah Keim.

For the Herald of Truth.

NEED OF SYSTEM FOR PROGRESS.

Seeing that our church is beginning to wake up more to her duty in spreading the gospel more vigorously than heretofore, let there be no relapse, let us press on. We must have a system, and much depends upon a proper and effectual system. It is so in all other persuits. A person who would in all points adhere to the old system of farming would not be successful; or who would fall back to the old way of flail-threshing? Just so in the gospel; the minister that will not move out of an old beaten track will not meet with the highest success.

We know that the gospel is always the same, but the manner or method of presenting it should be adapted to the wants and customs of the people. We must try and suit ourselves to the people in this respect. This requires wisdom. Paul says, "Being crafty, I caught you with guile." We should be crafty or cunning, and must get out of self or customs. Prejudice must be banished forever. Some are so afraid of doing wrong that they will not do right. They discard a good method because it has been abused by some. We need men of large experience, liberal views, deep piety and a burning zeal.

The burdens of support and expenses have heretofore principally rested on a few ministers, and we lay members would simply look on and make money. This is not right. It is sometimes said that many of the brethren could give $25 or $50 a year and not feel it. Well I think we ought to feel it. Jesus was made to feel the price of our redemption. We should not depend much on those that are without.

Another important consideration is to use the press judiciously. We have special need of a large circulation of the paper, and should have more tracts. Some who cannot preach can write our views of the gospel, such as non-conformity, non-resistance, fectwashing, non-swearing, etc. These ought to be scattered all over the world. Just here I would caution those who write, that they make not the impression that we seek salvation in these things, but that obedience is the fruit of the Spirit. Salvation through Christ and cleansing by the Spirit should be first, last, always. Such tracts should be short and pointed. Now, as we have a publishing house and abundance of means, what is to hinder the spreading of tracts like autumn leaves?

Come, let us be united and labor together in every good work, we need all hands. We should feel as though the salvation of the world depended upon us. How can the Lord say to us, Well done, good and faithful servant, when we are not faithful? The harvest is ready, who will help to reap? Let each one see what he can do. Begin at home. Go to your neighbor and talk over the matter. Pray fervently over it. Here is work for women also. There is no room for slothfulness on the salvation train. God will probably more readily forgive a blunder of an earnest worker than the stupidness of a negligent, slothful servant.

JOHN O. SMITH.

COME HOME EARLY.

It is a family group in the humbler walks of life that is here presented to us. The father, a carpenter, is starting out for his day's work. It is a good starting out, too. Not a hasty meal and a rushing off to work with no time for the courtesies of home. The whole family are there to say good-by for the day, and the memory of their affection will nerve the father's arm and comfort his heart during all the busy hours. And there will ring in his ears as well the childish exhortation—"Please, papa, come home early." It is not the men whose families bid them good-by in the doorway, as they set out for the day's work, and in whose ears sounds the affectionate entreaty—"please come home early"—it is not they who are likely to become the patrons of the drinking-saloon. Around that open-faced man—and he is a type of a class—there is woven a series of invinsible cords, invisible but strong, binding him to that which is good and pure.

This exhortation, or entreaty, or invitation, whichever it be, is applicable through all the ranks of life. There is a deeper meaning in it than may appear at first glance. It suggests the thought that the father of the family is not simply the bread-winner, but that his personal presence and companionship are needed for the family's highest happiness and best development.

And yet in how many cases does it seem as if the father thought that his whole duty were discharged when he has provided a support for his household. He comes home in the evening late. The meal over, he busies himself in his newspaper. He has no interest in what his children are doing; their noise disturbs him. As for participating in any of their frolics or amusements—that never enters his mind. It is their mother's business, so he thinks, to see to them. What wonder that the children learn to think those the pleasantest hours when he is absent, and almost to dread his home-coming. What wonder that he does not hear childish voices say, as he takes his hasty departure in the morning—"Please, papa, come home early."

Such is not at all the ideal of the relation of a father to his family. Whether his station be high or low, public or in private walks, he ought to give to his household a reasonable amount of his personal presence. His children, with their differing dispositions, their individual needs, their special aptitudes, should not be strangers to him. It is his duty to be aquainted with them. As business has its claims over the hours of the day, so the family ought to have its claims for the evening, when, the work of the day is done, there may be opportunity for the enjoyment of each other's society. Shame then on those men who hurry away from the evening meal to the saloon or the club! They are not discharging their sacred obligations to their families. They are grossly derelict.

Nor, to our thinking, are those far behind them who assume so many outside duties, in connection with politics or even with religion, that they have no time for their families. Duties in the community and in the church every man has or ought to have. But he ought not to permit them to so absorb his time that he must neglect those who have the first claim upon him.

And, after all, what purer enjoyment can there be for a man than his intercourse with his family? The affection of wife and children rejoices his heart. The bright, inquiring mind of childhood stimulates and freshens his own mind. The very sense of responsibility as to example in word and deed, steadies and sobers him, while a sense of responsibility discharged gives him solid satisfaction. There is nothing in a gratified ambition, nothing in the amassing of wealth, nothing surely in conviviality among boon companions, that can compare with it. That man is to be pitied or to be blamed, as the case may be, who thinks to find his truest happiness outside of his family.

But, mothers and children, when you urge your entreaty—"Please, father, come home early"—remember that you have duties too. It is your part to make the home attractive, to keep there the spirit of peace, to show the father that his home-coming is a glad event. It is the disorder, the turmoil, the absence of neatness, the neglect to manifest affection, that in many cases drives the father away in disgust. If you want father to come home early, make home pleasing to him. Win him by arts that are legitimate. Duties and privileges are reciprocal and mutual.

Happy the home where father comes home early, with all that is involved in the thought, of loving interest, of mutual helpfulness, of a true centre of the life of both parents and children. Such a home, if religion hallows it, is a type and foretaste of the home in the heavens.

Do you have frequent seasons of prayer? Do you pray every time you feel especial need of prayer? Do you remember wherever you are and in your conversation with all men that you are a child of God?

For the Herald of Truth.

A PLEASANT WAY.

I have often felt that I should like to write something to my dear friends whom I have left in Juniata Co., Pa. I feel an interest in the welfare of your souls. I know that many of my friends take the HERALD OF TRUTH. So with the help of God I will try to write something through it to my dear friends. To those of you who are living careless and unconcerned about your souls I would say, Do not wait too long, for death comes when we least expect it; and if we are not ready, oh! how can we apear in peace before God. I know you would be much happier if you were to live a christian life. The poet says of religion, "Her ways are ways of pleasantless, And all her paths are peace."

This pleasant way is the way of wisdom. All who love the Lord and keep his commandments are in this pleasant way. There are many things to make this way pleasant, some of which I will tell you. God loves those who walk in it, and this makes it pleasant. Jesus is the friend and companion of every one who is in this way, and this makes it pleasant. God gives us kind friends, who love us, and they do all they can to make us happy; how pleasant this makes the way, and oh! how happy we feel when we meet with the Lord's people, and they talk to us of that pleasant way! There are still many more things to make this way pleasant. If those on the hard way could only be persuaded to come into the pleasant way they would have no more desire to walk in that hard and unpleasant way.

Now, my dear friends, in which of these ways do you think of traveling? I hope you will all say, I will try to travel in the pleasant way. If you think you will go in this pleasant way, do not put it off until you are old. None were ever sorry when they became old that they had walked in this pleasant way when they were young. Youth is the time to serve the Lord.

I would say to those who are halting between two opinions, Take the Scriptures for your guide, and you will get on that pleasant way. To those who have started on this pleasant way, Look to Jesus who is the giver of all good. He can help us in all our sorrows, for we have many trials and troubles to go through in this sinful world. But we can take all our cares to Jesus, he will help to bear them all; and oh! how pleasant it is when we have trials and sorrows that we have one to comfort us; this is to those that are on the pleasant way.

Perhaps some will think I should not undertake to admonish others since I am but a poor mortal myself. I know that, and I have no help but to cast myself upon the Lord. I am willing to cast in my mite, perhaps it may do some good. I hope you will remember me in your prayers, that I may live a true Christian life, and bring up the dear ones the Lord has given us in the fear of the Lord. My dear friends, hold fast to the living hope, watch and pray, and walk in the pleasant way. I hope to meet you all in the endless pleasures of heaven.

PHEBE A. BEIDLER.

Dakota, Stephenson Co., Ill.

For the Herald of Truth.

TIME.

Dr. Franklin, the great philosopher, said: "Lost time is never found again; and what we call time enough always proves little enough."

Then how important that we spend our time in learning and doing good. Life, at its longest, is but short. The days, weeks, months and years, are passing rapidly by, and the night of death, in which we can do no work, is fast approaching. Let us then work while it is called to-day, for the wheels of time are rolling quickly round, and we are hastening to the grave:

"Time's a hand's breadth, 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived, fading flower;
'Tis a rainbow in a shower;
'Tis a momentary ray,
Smiling in a winter's day:
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh.
Be prepared, O man! to die."

Landisville, Pa. M. M.

THE UNBELIEVING LORD.

I told you, that whilst the Syrians were about Samaria, the people in the town were all ready to die for want of food.

Indeed they were in such a dreadful state, that they ate up all the horses and asses which they could get; and very many things which were not fit to eat. An ass's head was sold for eighty pieces of silver.

One thing happened, too, which was very dreadful. There came a woman to the king, and said, "Help, my Lord, O king!" And the king told her, that if the Lord did not help her, he could not.

So he asked her, why she applied to him? And she answered, "This woman," pointing to one who was near her, "said unto me, Give thy son, that we may eat him to-day; and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said to her on the next day, Give thy son, that we may eat him; and she hath hid her son." What a dreadful state this was! It is a great blessing to have plenty of good food; and how thankful ought we to be to God for it!

But the king could do nothing for the poor woman. His heart was troubled; and he tore his clothes to pieces, and covered himself with sackcloth, a coarse kind of cloth.

And Elisha, the prophet of the Lord, was in Samaria at that time. And he sat in his house, and the elders of the people were with him; no doubt thinking what they had best do in their sad condition.

And the king was so wicked and so foolish, as to send a messenger to cut off the prophet's head, because he did not help them; when they were in such a state, that no one but God could help them.

And God told Elisha, that the messenger was coming—and for what he was coming; and so he told the elders, and they fastened the door, and would not permit him to come in.

Presently after, the king himself came, and then the door was opened.

And the prophet told him yet to hope in the Lord, and to expect deliverance from his hand. But he said, that he would not—that he would kill the prophet, and give up the city to the Syrians. "Behold!" said he, "this evil is of the Lord! why should I wait for the Lord any longer?"

Then Elisha said, "Hear ye the word of the Lord! Thus saith the Lord, to-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A shekel was a piece of silver worth about half a dollar.

And there was a lord, on whose hand the king leaned, who did not believe the word of God; and he told the prophet that he did not. "Behold?" said he, "if the Lord would make windows in heaven, then might this thing be!" And the man of God told him that he should see the plenty with his eyes, but that he should not partake of it.

And the next day God did send them deliverance; for the Syrians fled, that same evening, and left their camp full of provision and treasure. And the flour and the barley were sold as cheap as Elisha said they would be.

But what became of the unbelieving lord? Why the king ordered him to go, and take charge of the gate. And so he did. But the people were so eager to get out that they threw him down, and trod on him, so that he died.

Though heaven and earth shall pass away, the least part of God's word shall never pass away.

For the Herald of Truth.

LESSONS IN THE SEASONS.

In all seasons of the year we have reason to praise God in all his works. At whatever kind of duties we find ourselves we can praise him with our thoughts and our works. Every where and at all times we may lift our hearts to Jesus, and have uppermost in our desires the worship and praise of our heavenly Father.

At present the beautiful springtime is with us and we are revived by its freshness, the trees with their robes of green, and the flowers in their beauty. In this season when all seems so prosperous and every green herb is rapidly growing, we can see God in all things, and praise him, and ourselves grow stronger in spirit.

The passing seasons, ever changing, and so rapidly too, reminds us that we are not standing still, but ever hastening with speedy steps toward eternity. Then we think of our dear friends far away and wonder whether the fast fleeting time will bear us on without being permitted to meet them again in this world. But that which concern us most is, whether we shall meet them in the changless eternity among the redeemed, who have washed their robes and made them white in the blood of the Lamb. The Lord, who turns the seasons round, and directs them by his power, will also take care of his own whether we are in the east or in the west, whether we dwell together or separated. He cares for us even though we are but a small flock or a little band of worshipers. We take consolation in the words of Jesus, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." May our dear Father so keep us through the ever changing seasons of time that we may meet all whom we love in the changless home of eternal happiness.

ANNA HORNING.

SLIPPERY PLACES.

Slippery places for whom? For the impenitent and the ungodly? No. It is not for them that this friendly word of counsel is written. "*Their* foot shall slide in *due time*," and unless they shall yet lay hold on the arm that is mighty to save, they shall land in the depths of perdition.

I am now thinking rather of the spiritual dangers which beset God's people—those for whom Jesus bled, and who have already made their vow to be his followers. It is a sorrowful fact that much of the labor of every pastor is to exhort, to warn, to guide, and to caution the members of his own church, and to keep them off the slippery places. And the saddest sound that smite on his ear is the occasional fall of some poor backslider whose feet have slipped, and he has gone down maimed and bruised and well nigh dead!

No living being this side of heaven is absolutely unconditionally safe, under every possible circumstance. I do not underrate the infinite grace of that precious Savior who is able to keep everything by his power, every believer, through faith, unto salvation. But I do know that I am in danger, and every one of my flock is in danger, and that not even the humblest-minded and holiest Christian has traveled so far on his heavenward way that he is completely out of the devil's reach forever. Let him that *thinketh* he standeth take heed lest he fall. Happy is that Christian who always remembers that on every path of life there are slippery places, and who keeps so near to God that he may "hold him up" the moment his feet begin to slide.

Even in the blessed season of their "first love" young converts are in peril. They have not yet learned the sharp practice of the adversary. Presumption is a weakness of youth—even of Christians in their spiritual youth. They overrate their own strength. They are very apt to feel like Peter when he uttered the vain-glorious vaunt "though all men forsake thee, Lord, *yet will not I*!" Brave boasting, that! But listen for a moment and you will hear a most terrible fall. "Then Peter began to curse and to swear, saying: 'I know not the man!'" Poor Peter! Bruised, bleeding, crestfallen; as he goes away into the garden, weeping, he has learned a sore lesson that he will not soon forget. He has learned what a miserable, weak creature Simon Peter is without Christ. Out into the solitude of the garden he goeth—not to hide his sin by the rope of suicide—but to be reconverted. He repents anew and does his first works, and give his heart afresh to Jesus. From that garden he came back, a wiser, humbler, and a better man. Now, there are tens of thousands of Christians who have had just such an experience as presumptuous Peter's.

Worldly prosperity is a very slippery place for a professing Christian. When a man begins to get rich in money, he is apt to grow poor in grace. This is not true of every one; there are some followers of Christ, like William W. Cornell and William E. Dodge, whom God can trust with an income of over a hundred thousand dollars a year without its spoiling them. But gold is apt to be a hardener of the heart. When a church-member gets wealth, his pride is apt to swell with his income; he begins to feel independent of God; the higher he rises in prosperity the more he leans over like a tower whose altitude is too great for the breadth of its base. Every prosperous Christian ought to pray every night and morning, "O Lord, I am in a dizzy place. When my foot begins to slip, let thy mercy hold me up!"

A state of over confidence is always a state of danger. We always feel uneasy for those who have claimed to have made wonderful attainments. Secret pride steals in, and snaps their humbleness of mind and dependent faith. They grow presumptuous. "Who is afraid? Not I." Other people may fall but not they. So Peter felt, and yet he was the very first disciple to desert in the hour of trial. We have always felt most anxiety about those converts who enter a church with a very glib and fluent profession in which the little "I" is painfully prominent. They are often the earliest backsliders. In Bunyan's allegory, poor "Mr. Fearing" managed to reach the celestial city at last, though with a very sorry opinion of his own grace. Self conceited "Mr. Presumption" was left lying on the road with a pair of iron fetters on his heels.

God sees a secret pride in the hearts of his own people often, which needs to be chastised. We have no doubt that this is the reason why sore afflictions are sent sometimes on those who stand as eminent Christians before the world. God saw that they were going to stumble through over-confidence, and so in mercy to them he brought them low. After humbling afflictions they became ten fold stronger and holier Christians, than they ever were before. A stoop has often saved a fall.

In these days many in our churches are in terrible danger from sinful conformities. An elegant, luxurious style of life—parties of pleasure—wine dinners, opera-houses—dancing and dressing and drinking entertainments are certain death to the spirituality of those who are decoyed into them. We have never found the Christian yet who could be trusted to stand firm on such slippery places. Sooner or later the devil trips him up. God has never promised to take care of his people in the theatre, the ball room, or over the wine bottle. At fashionable watering places, and in foreign travel, church members often try to go as far over the lines as they can and save their Christian character. "Only this once; we are away from home now; nobody knows us here." Alas! when the tempter gets a professed Christian into such a net of sophistry and self deception, he is already on the edge of the precipice. The man who does not feel every hour, "Christ sees me and how can I do this sin?" is already begun to be a backslider.

What is the safeguard? There is only one. It is this: keep close to God and keep away from the danger! If there is an undercurrent drawing you into sin, cry unto God for help and swim out! when you feel a sinful inclination drawing you towards any pleasure, then put your foot down firmly and say to yourself, "No! I will not go one inch farther!"

The safest rule for a child of God is to

practice a total abstinence from everything that leads the footsteps into slippery places. Never go where you cannot ask Christ Jesus to go with you! Never do what you cannot ask Christ Jesus to help you do! Never try to see how close you can drive to a precipice without going over. And if stern duty requires you to go where the path is dangerous, then remember the Psalmist's prayer, "When I say *my foot slippeth!* O! Lord, let thy mercy hold me up!"—*Rev. Cuyler.*

For the Herald of Truth.

IS THERE NOT A CAUSE?

"And David said, What have I now done, is there not a cause? 1 Samuel 17:29.

How often do we see that God chooses the weak things of this world to confound the wise. David's brethren could not understand the workings of David's spirit, and therefore sadly misinterpreted his actions and ascribed to him wrong motives. He knew that God was leading him, and therefore did not stop to quarrel with his brother save to ask, "Is there not a cause?" A serious question for his brethren to ponder over. They had for some time been in the field to fight the battles of the Lord, but what had they done? There was a giant among their enemies who defied God and his armies. This was the time to vindicate God's honor and defend his cause. Why were they now idle? Ah, they did not trust God fully; they were hirelings. But a "stripling" comes along who, regardless of scorn and abuse, marched right out against the enemy, and of course got the victory. We do not find that David turned around to shame his brethren, it was enough for him that the approbation of God was resting upon him. Thus we feel toward the writer of "The Reviewer Reviewed" in the *Gospel Banner*, and with the best of feeling we would continue to maintain a worthy truth.

Pride is surely a foe to Christianity of no less magnitude than Goliah of old was to the armies of Israel. It is an evil in high and low places; it meets us everywhere, in the pulpit, in the pew and wherever we go—defying the authority of God. The missionary Judson found it in heathen lands. He admonished his countrymen to stop, at once, sending missionaries if they would persist in the course they had been taking. Here is the trouble; it is among professed Christians. Let us look at the matter.

It is written, "Thou shalt have no other gods." Suppose a number of heathen become convinced of the truth of the Gospel, accept Christ, and find pardon of their sins. Now they devoutly worship God in the name of Jesus, yet refuse to give up their idol worship, first in the house of God, next in an idol temple. What would you do in this case? Would not duty demand of you to teach them that such a course is altogether contrary to the Gospel? They must decide whom they will serve: there is no dispute among Christians about that.

The matter of Christian dress stands in just as clear a light if we are willing to see it. "Ye cannot serve God and mammon." Yet it is intimated in the "Reviewer Reviwed" that much writing on this subject would be "needless controversy." It is true Christ did not have a long controversy with the money changers; he drove them right out, and cleansed the temple. That is just what is wanting, and demanded of every church. Cleanse out the old leaven, pride; kill the giant, God-dishonoring monster, and put away from amongst you that which defileth. God has a controversy with the church, and some of his little ones will take it up. We are commanded to heal the breaches of the wall. Do not stand at a sound spot of the wall and cry, peace and safety, while the foxes are destroying the vineyard. Go to the breaches, not to cast in a stone at random, but lay the foundation, use the plumet—God's word, and measure up squarely till the breach is healed. Do not stop short of a complete cure. I confess this is not a popular business, but the reward will be glorious. If we will not do this we might as well give up other things which are considered less important.

There are many ways to destruction. Disobedience in one thing is as fatal as in another. "He that offends in one, is guily of all." If people are bound to be obstinate, and will not come down to the simplicity of the Gospel, why waste time and labor upon them? But, O, leave not the impression that they are nevertheless on the way to heaven. O, fearful delusion! Here is where the trouble comes in. It was said to the young man, "Sell that thou hast;" not, You ought to, but if you do not, you can still be a disciple. Just as men do now. They say, The Bible forbids all unnecessary display of dress, but if you are not willing to forsake these things you are welcome anyway. Is that logic? is there any good sense about it? do men not know better? It seems to me they *will* not, just like other sinners that *will not* come to Jesus.

I have recently received several rebukes for saying and writing so much upon this subject. Some say it is merely a fault-finding spirit. Now I ask again, *Is there not a cause?* Christ was accused of finding so much fault even with the doctors and scribes. Now Christ says his sheep hear his voice, and follow him. Is it not so to day? Are we fighting a man of straw, or some imaginary evil? No, no; we did not put this in the Gospel; it is there. If we had the spirit of Paul we would not even need the command. The Spirit would, and does teach us the same thing. What a shame for holiness professors to profess one thing, and do another. Have we not reason to weep and mourn and refuse to be comforted till Sion travaileth and deliverence has come.

But when we thus speak we are confronted by the oft repeated plea that plain people are often void of the Spirit; that they wear the innocent garb of a lamb, but inwardly are dead; that they are like "whited sepulchres." This is all too true, and this class is no doubt in a worse condition than the slaves of pride, they are more deceived and far more difficult to reach. Paul had a way to reach this class, and that was to ask, "Have ye received the Holy Ghost since ye believed?" It is equally important that we use the line and plumet in building this side of the wall. If we have not the spirit of Christ we are none of his. This is the very essence of religion, the glory of the latter dispensation, the only thing that will fit us for heaven; yet men treat it as if it was a dreadful burden, grievous to be borne. What an erroneous conception men have of religion and the beauty of holiness. They are more pleased with the shell than with the kernel. O, what will become of the Gospel of Jesus! It seems almost as though the enemy were holding the ground, but the Gospel standeth sure. I believe some do enter. Let us build up the waste places and stand for a humble, Holy Ghost religion. Let all those who have tasted of this blessing continue to walk therein. We must have a pure heart, "all glorious within and without." Then we shall see the King in his beauty, and have an abundant entrance. Yours, redeemed by the blood of Christ. Amen.

JOHN O. SMITH.

TRUST in the Lord, for he is good, merciful, kind and faithful. They that trust shall be kept in perfect peace, safety and plenty. Confidence in him hath great recompense of reward. Trust his love and mercy, his wisdom and truth, his power and salvation. Trust him in sunshine or storm, on sea or land, in sickness or health, prosperity or adversity. Believe behind a frowning providence he hides a smiling face. Trust him in suffering and death. Say I can die, but will not distrust God. Though he slay me, yet will I trust in him.

THE beginnings of religion are "in the operations of the Spirit of God in the first motions and activities of mind and conscience," and its fulness is in the whole being of the man coming so completely under these operations that for him to live is Christ, and that the very temper of his spirit, and outcome of his life are Christ-like.

HERALD OF TRUTH.

June 1, 1882.

To our Subscribers.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have v rything properly forwarded to its destination.

How to send Money.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

From a recent letter we learn that our aged ministering brother, Christian Culp, of Allen county, Ohio, is again in feeble health.

Correction.—Samuel Brunk is one of the superintendents of the Sunday School at Weaver's church in Rockingham Co., Va., and not Samuel Burkholder, as stated in the last No. of the Herald.

Complete Works of Menno Simon in German.—The translating and printing of this important work, in the German language is now completed and all orders for the work will be promptly filled as fast as we can get the books bound.

A Deacon Ordained.—On Saturday, the 13th of May, a deacon was ordained at Shaum's church. Brother Jacob Long was chosen to that responsible office. May he prove himself a wise housekeeper, a zealous worker in the church, and a faithful helper to build up the Kingdom on earth.

Bro. Henry Shaum, of Elkhart county, Ind., while visiting in Wayne county, Ohio, missed making connection on the train, and did not get to the conference, as noticed in another column. He returned to his home on Wednesday, the 24th. In answer to a request from Allen Co., O., Bro. Shaum started for that place on Friday the 26th, to remain over Sunday, and attend the communion services at Sherrick's church.

Names and Articles.—A correspondent writes the following:

"J. O. Smith writes a good article on, 'Why not give your name?' Some one wishes to know whether it is customary with you that the name be given to an article that is not original. It was noticed that the article 'Death' was copied from the 'Royal Path of Life.'"

Remarks.—To our brother's question we answer, No; and we have often referred to this matter in our editorials. A person should only sign his name to an article when he himself is the author of it. When an article is copied from a book or paper, the person selecting it should write under it, "Selected from —— by ——. Among writers it is considered very wrong for a person to sign his name to an article as though it were his own, when it is written by another person. We would kindly ask our correspondents to be very careful and send only their own articles over their signatures.

Our Sunday School Question Books.—These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

Get the Herald for the Young People.—We here give a few words from Bro. D. B. Eshleman, of Marticville, Pa., which we hope our readers will consider:

I have sent you a few names for the Herald, and hope to secure more. I would like every family to have it. Nearly every one likes to read some paper. I think the Herald is the best and most encouraging paper we can get. I have been reading it for about fifteen years, and it is more encouraging every year. It is food for the soul.

Should we not try, dear brethren and sisters, to get all, especially the young, to read something that may lead them to Christ? This is especially needful now, since there is so much published in some papers that will lead young minds directly away from God. Think of your time, and the precious time that is worse than wasted in poring over foolish and unprofitable stories. Remember, we must all give an account of the time God gives us. We are on a journey, and have no time to loiter. Our time should be in some way devoted to Him. May we all so improve our time and our hearts that we may meet in the better world.

The Martyrs Mirror.—We are glad that we can announce to our readers that we have now 975 copies of the English Martyrs Mirror subscribed for, and as this is so near the required number, we have determined to go forward with the work, and have already commenced the translation, which is indeed a long and wearisome job, but we shall push it forward as rapidly as we can. The translation may take a little longer time than we anticipated, and we trust our patrons will have patience until this is accomplished. As there are still some working to get more names for this book, we have no doubt that in a few weeks our 1000 will be filled. We would, however, ask our friends not to stop there, but as time and opportunity present, to continue the work, and get as many books circulated as possible. We feel to thank our many kind friends for the earnest efforts they have put forth in this work, and we trust they will have an ample reward, in the fact that they have been helping the work of the Lord.

CHURCH NEWS.

Bro. Noah Metzler, of Elkhart, has been absent during the last two Sabbaths, visiting friends and the churches in Columbiana and Mahoning counties, Ohio. He also attended Conference there.

Communion Services.—The communion meeting was held in the Clinton church, Elkhart county, Ind., on the 14th of May. There were several meetings held in the neighborhood the latter part of the week previous, and on Saturday six persons were received into the church.

On the 14th the communion was held at Shaum's, or Baugo church. On Saturday previous a preparatory meeting was held, where also a deacon was ordained.

On the 21st, the communion was held at Holdeman's church. A very large congregation was present. Two persons were baptized on Saturday previous.

From Livingston Co., Ill.—We organized our Sunday School, May 7th, and I think we will have a good school. We also meet once a week to practice singing. We were favored with a visit from Bro. Parret, of Pa, who preached two sermons for us. N. Grabill.

From Fayette Co., Pa.—Bro. James Loucks writes from Masontown that they held their communion the 7th of May, that Bro. C. Brenneman had filled several appointments, and that one more soul was willing to enter the fold of the good Shepherd.

Mifflin Co., Pa.—The Sunday School connected with the Amish Mennonite church, near Belleville, was organized and opened for the summer, on Sunday, April 30th. At the communion services at the church at Mattawana, on Sunday, April 7th, John S. Yoder was ordained to preach the Gospel.

Bro. C. C. Beery, of Medina county, Ohio, stopped with us on Monday the 22nd, and preached for us in the evening. He had been on a visit to Michigan, preaching a number of times in Bowne and Caledonia, Kent county, and at Burr Oak in Branch county. When he left here he expected to stop with the church at New Stark, Hancock county, Ohio.

Bro. Henry Shaum, of Elkhart Co., left home on the 18th of May, to attend Conference in Columbiana county, Ohio, on the 19th, and on his return expects to stop in the vicinity of Wooster, Wayne Co., to meet his wife, who in company with Sisters Nancy Miller, Samantha Hernly and Mary Yoder, had preceded him the previous week. Sister Shaum went especially to visit her aged mother, who was very sick. Bro. Shaum, aside from his aged father Bishop John Shaum, has many relatives residing in this vicinity.

From Hershey's Church. — Sister Mary A. Hershey of Lancaster county, Pa., writes that on the 14th of May, at Hershey's Church, the brethren John Landis and Jonas Martin were present at their service. Bro. Landis spoke in English on the subject of Walking by Faith and Walking by Sight. Bro. Martin spoke in German. She states that the discourse was pleasing, the meeting interesting, and hopes it may prove profitable. She states also that Bro. Isaac Eby, on that day had gone to attend a communion service at Drumore.

In the Doylestown church, in Bucks county, Pa., communion services were held on Sunday, May 7th. Some improvements have been made in the meeting-house at this place recently. The seats were changed and backs put to them. and the preacher's stand placed on the southeast side. We are glad to hear that the brethren came to the decision to put backs to the seats. There are other houses that need the same improvement, and we trust it will not be long before they will be made.

The Brethren Jonas Markley and Jacob Nold and wife, of Medina county, Ohio, have recently been visiting friends in Elkhart county, Ind. Pre. Michael Rohrer and wife from the same neighborhood, also spent about a week in this vicinity, and attended the Conference of the Wisler Branch, which was held at Yellow Creek meeting-house on the 19th of May. Pre. Abraham Lehman, from Williams Co., Ohio, and several other ministers from a distance were present. Communion services were held on Sunday, and Christian Shaum was ordained to the office of Bishop to be co-laborer with Jacob Wisler, whose declining years require him to leave the more arduous labors of that responsible position to younger men.

From Montgomery Co., Pa. — At Franconia church, communion services were held on Sunday, May 14th. The services were conducted by Bish. Josiah Clemmer, assisted by Samuel Leatherman of Bucks Co., and Andrew Mack of Berks Co.

On Ascension day the rite of baptism was administered to a number of precious souls in the Salford church. May the Lord grant them grace to remain faithful in his service to the end.

The Sunday School at Franconia commenced for the summer on the 14th of May. This school and the Souderton school will be consolidated and meet at each place on every alternate Sunday. May the Lord bless this school, so that it may bring forth much fruit to the honor and glory of God. I. H. H.

From Conestoga Center, Pa.—Sister Barbara M. McAllister writes to us under date of May 15th, and we make the following extract from her letter:

There has been no sunshine here since last Tuesday, and rain every day since last Monday, a week ago to-day. The air is chilly and really cold at times.

Yesterday, Sunday, there were nine persons baptized at the Stone church near New Danville, Pequea township. The services were very interesting and impressive. If there is joy in heaven over one sinner that repenteth, what rejoicing must there be over so many. I feel glad to see so many more coming out on the Lord's side, But still how few compared with those on the world's side. It is sad to think that the laborers are so few when the harvest is so great. God grant that more laborers may be sent.

On Sunday, May 28th, Whitsunday, the communion will be observed at the same church. May the Lord be with us. I close by wishing you the grace of God; and may mercy and peace be multiplied unto you abundantly.

From Page Co., Iowa.—Sister Anna Horning writes from Page Co., Iowa, as follows:

We would be glad if some of our brethren and sisters would visit us, especially ministers from other parts. Perhaps there may be some of our members living not very far from us, without any knowledge of the church here. There were several such families in this state, and through the Herald of Truth found out that there was a church in Page county, and are now living among us. If there are any more members living near us, who are as sheep without a shepherd, we invite them to come and see us. I hope the brethren and sisters will work to sustain the Herald as a semi-monthly. It seems a long time coming when we get it only once a month. Let us not be too fearful that it will cost us something. We cannot do too much for the cause of Christ and the spreading of his holy Gospel. Let the writers pray fervently that the Lord may enable them to furnish interesting articles and make the paper a power for good.

Shambaugh, Iowa.

From Washington Co., Md.—Bro. Isaac W. Eby writes to us giving the following information: On Saturday, May 6th, a preparatory meeting was held at Stauffer's church. In the afternoon one sister was received into the church by baptism. She being unable to go from home was baptized at her house. On Sunday following the communion was observed, when a number of dear brethren and sisters partook of the sacred emblems of the body and blood of Jesus. Bishop Abraham Shank, of Rockingham county, Va., officiated. On Monday, the 8th, there was meeting at Clear Spring, where three precious souls were received into the church by water baptism. In the evening a number assembled with Bro. Shank at the house of P. A. Brewer, where the communion with bread and wine was observed for the benefit of his aged mother, who is now ninety two years old. Her health and mind are remarkably good, but she is not able to attend church. The next morning a communion meeting was held at the Clear Spring church, which was well attended. Bro. Shank again officiated, and was assisted in the service by the brethren A. Ebersole, J. Brewer and Daniel Roth.

From Bro. D. R. Witmer.—Bro. Witmer, of New Springfield, Mahoning Co., Ohio, writes concerning his recent visit as follows:

I wish to say to my dear friends, of Elkhart county, Indiana. that we finished our visit safely on the 10th of May. We stopped ten days in Medina and Holmes counties, Ohio, and felt much encouraged with our visit among the dear friends where for many years we had our former

home. I have been made to think much of the eternal rest, where the people of God shall remain in happy associations never to part again. If the joy of meeting and associating together here is great, it must be much greater there.

As the time drew near that we expected to be at home again, and as we came nearer home, the more we longed to be there. So it seems to me it will be in our earthly pilgrimage to our home in heaven. It should at least be so with all those who are journeying to the home beyond this world. We feel that we can not thank the Lord enough that he so protected us through our journey.

It is rejoicing to me that I am permitted to state that there are several persons in our congregation who have seen the necessity of living the better life and desire to be united to the church. If the angels in heaven rejoice, should not the saints on earth be glad when sinners return to their loving Father?

From Hubbard, Marion County, Oregon.—Bro. Daniel D. Miller writes from the above place as follows: We are all in the enjoyment of good health, so far as the body is concerned, but according to the spirit we are poor and weak, and feel the need of the prayers of the people of God. We are here only a small flock of the Old Amish Mennonites, yet we too have the promise, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Johann Schraag from Daktota has been here already some time, looking for a home, On the 9th of April he preached here, after which he went to southern Oregon, but so far has not definitely determined on anything. To-day, May —— he again held religious service here, and to-morrow he intends to start for Washington Territory, and in the course of several weeks to return again. To-day we again opened our German Sunday-school. We deem it necessary to instruct our young people in the German language as well as in the doctrines of religion. On the 30th of April we felt slightly the shock of an earthquake, but thanks be to God since we are here, we have suffered no loss from anything of this kind. I close with the request that we may be remembered in the prayers of God's people, and trust that we all may meet before the throne of God.

From a Young Sister.—Our young Sister Elzo Deffenbaugh, in the Masontown church, Fayette Co., Pa, writes us a private letter from which we make the following extract for the instruction and encouragement of our young readers:

I have been attending our Sabbath School every Sunday since it has opened, and want to be there every Sunday till it closes. Bro. Jos. Loucks is our superintendent, and Bro. David Johnson the assistant superintendent. Bro. John N. Durr is my teacher when he is there, he cannot attend every Sunday.

Bro. C. B. Brenneman, of Allen Co., Ohio, was with us at our communion meeting. There was a large congregation present on Sunday, May 7th. Bro. Brenneman had his last meeting with us on Monday evening, May 8th. Two of our brethren and one sister, who had been staying back for some time from the communion, observed this solemn duty with us again last Sunday. I was glad to see them come out again on the Lord's side.

Two persons were received into the church on the 10th of February, and one dear soul made application on last Sunday to unite with the Lord's people. I am glad to see that the church is growing stronger, and that more souls are still coming to Jesus. O, if every sinner could become willing to come to Jesus and ask him for help through their life's journey, praying in faith believing, he would give them all grace, and give all they could ask that would be for their good and their happiness. "He that asketh receiveth."

I can truly say that I find more joy and pleasure in living near to Jesus than I ever did before coming to him. I have some friends here who have proved themselves true friends indeed, but the best earthly friend can not be compared to the One who reigns above. I hope that more of the sinners around us will be shown the way to Jesus, that when they are called to leave this world they can depart in peace and be with their dear Savior forever. I want to meet you all in heaven. Pray for me, that I may continue to grow stronger in the faith.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATION.

No. 15.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Rev. 5: 8–14.

The coming forward of Jesus to take the book none could open led to adoration and worship.

"*Fell down before the Lamb.*" Their humble attitude is a *standing* rebuke to the various positions noticed in our churches to-day. Pride sits erect, not even bowing the head during prayer in God's house. Irreverence hides itself behind an open hand, allowing curiosity to peer over the congregation between the fingers. Cold formality rises and stands erect in God's presence, but how rarely is seen the sincere worshiper who forgets all else but his true relation to God, and like those saints in heaven, gets down on his knees before the throne of grace. Like these we should offer acceptable offerings unto the Most High in his temple. Even the melody of a thankful heart and vials of richest incense of humble obedience. The proud he will despise, but the broken and contrite heart never.

"*They sung a new song.*" There is no monotony in heaven. Every service has its appropriate song of praise. Every triumph of the Redeemer its anthems of adoration and joy. The glory, power, majesty and praise of Jesus had often echoed through the heavenly mansions, but the new song, "Worthy to take the book" never before had been sung in glory. When none can help, Jesus comes to our relief, and a new victory is recorded. The language of this song leaves no ground for the belief of many in our day who say the *blood* of Jesus is not essential to man's salvation. His example and pure morality is all we need. Many who profess to walk in his light, mind and Spirit, reject the teachings of the church on the vicarious suffering and death of the Savior.

"*By thy blood.*" Though to the Jews a stumbling-block and to the Greeks foolishness, the blood of Jesus is the vital point in our faith. Without faith in this there is no life in us and no light for the world.

"His blood atones for all our race,
And sprinkles now the throne of grace."

"*Hast made us kings and priests.*" The same words are found in 1st chap. and in No. 2 of these articles commented upon. Here we desire to call more especial attention to

"*We shall reign on the earth.*" The church exercises a great influence in the earth, but by no means *rules*. In no sense can it be said we do, as members of Christ's church, reign, or control the world. John's view was of a day yet in the future (the day of the Lord. Judgment day), and then he leaves them singing "We shall reign on the earth." In that day Christ will triumph over all his enemies and his kingdom shall be set up in all the earth, and we his elder brothers shall receive power and rule in his name. We, the royal family of Christ's kingdom, shall execute his laws. This will be the completeness of his kingdom, "Under the whole heavens." Then shall be *realized* what is now only the *hope* of a promise. Then shall we be restored to our rightful supremacy over all creation

which we lost through sin. Let those explain away these words who dislike their teaching, but as for me, I prefer to read, "We shall reign on the earth."

As to who these are there can be little question; let us however notice that they have the same God, the same Savior, and the same enemy. They are nearest the throne and the angels form the outer circle. They are not few, but an innumerable host. For six thousand years God has been taking the faithful home to be with him. In all this time think of the multitude of children gathering there. Few of us who have no ties there. What a terrible thought to the unconverted parent, "My child in that heavenly choir singing the Redeemer's praise and I no hope of ever joining the song."

"*Worthy the Lamb.*" Behold the perfection of the Savior's attributes. Power—all things are given unto me. Riches—not only control, but actual possession, and we joint heirs. Wisdom—see how he meets his enemy in temptation, pointing to the word of God, and the Pharisees when they seek to entangle him. Strength—His agony in the garden, bearing all our sins on the cross. Honor—He kept all the Father had given him, and gained the victory over our adversary. Glory—To die for sinful man of his own free will, to suffer the just for the unjust that he might bring us to God. Blessing—the love, respect, and adoration of all his creatures. The song is universal, even those on the earth will join in it on that day. Paul says, "We shall not all sleep (meaning death), but we shall all be changed in the twinkling of an eye." The sleeping saints, whether in the earth or under the sea, will join that song. The glory of man will not be remembered. Even Solomon's magnificence shall be unthought of in the splendor of that day of the Lamb. Here the Savior receives but scanty praise from many of those who profess to be consecrated to his service. We must make him "our all and in all," and only then will he be in us "the hope of glory."

For the Herald of Truth.

CHRIST OUR RIGHTEOUSNESS.

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 3.

Thus the apostle Paul spake of the Jews, who were very zealous in working out their salvation in their own way. Because they were ignorant of God's rightcousness they went about to establish their own righteousness, and had not submitted to the righteousness wherein salvation was promised. They sought it through works; and of this ignorance the apostle labored zealously to convince them, and expressed a strong desire for their conversion. It is true they had a zeal for religion, but it was after their own good thinking. This was their great mistake; they sought salvation where it was not promised. They did not seek it through faith in Jesus Christ, which was to them a stone of stumbling. They did not appear to understand that there is no other name given, under heaven, whereby we must be saved, than alone the name of Jesus.

The Jews sought salvation in the law of which they were transgressors, and for this reason could not thereby be saved, for it made them sinners; for sin is the transgression of the law. They were ignorant of the fact that according to the law they were in death. This the language of the apostle clearly shows when he says, "I was alive without the law once; but when the commandment came, sin revived, and I died." We must also become dead to the law, but alive unto Christ; he must become our righteousness, for by faith in him is salvation found. We must give our hearts to him and walk by faith. He is all in all.

A sincere Christian always desires the salvation of others, and labors to convince his neighbor of his error and dangerous state. His heart's desire and prayer to God for them is that all might be saved. All faithful ministers will labor to prevent their fellow man from future destruction. Yes, they are grieved to think that a soul should be lost through ignorance of the joy and pleasure in seeking God's righteousness.

A formal religion is not sufficient to save us. Carelessness is also a symptom of being ignorant of the state wherein we are. There are many who have no concern for their soul's salvation. How shall we escape if we neglect such an important work as salvation from everlasting death? We tremble to think of the future state of the lost. We know assuredly that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. O, ye sinners, who make light of religion and the word of God, be not ignorant of the salvation of your souls. Let it be your first business to find out how salvation may be obtained. Cast yourselves down before the Almighty and say, What must I do to be saved? The answer will come, Believe on the Lord Jesus Christ. That means, Believe and become obedient to his holy will, and thou shalt be saved. It is wisdom to obey the Word and will of God, and ignorance to disobey. O, that we might all become wise unto salvation, forsake evil, and do good is my prayer.

Adam Baer.

Bad men hate sin through fear of punishment; good men hate sin through very love of virtue.

For the Herald of Truth.

ABIDE IN CHRIST.

"Abide in me and I in you. As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15: 4.

It will not save us if we have come to Christ in some time past, if we do not abide in him. We must endure to the end. Even as a branch that is separated from the vine, soon withers and bears no fruit, so will we also be fruitless, if we abide not in Christ, who is the author of salvation, and in whom "dwelleth all the fullness of the Godhead bodily." As a branch which continues in the vine, receives sap and nurishment therefrom, which sustains its life and aids its growth, even so, if we abide in Chiist, will we be kept by the power of God through faith unto salvation. He will sustain us if we continue in his word and abide in his doctrine. From Christ we derive all our spiritual strength, for he plainly says, "Without me ye can do nothing." We must keep his commandments. So shall we abide in his love and be as fruitful branches, otherwise we cannot bring forth fruit.

"If a man abide not in me, he is cast forth as a branch and is withered." Oh! let us take heed that we be not as branches that bear no fruit; for such are not acceptable in the sight of God. The Savior also says, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." He cleanses us from all our dross and purifies us unto himself a peculiar people, zealous of good works.

Jesus, while on earth, once said to his disciples, "If ye continue in my word so shall ye be my disciples indeed." Oh, brethren and sisters, how needful that we take the apostle's advice and examine ourselves whether we be in the faith, and weigh ourselves in the gospel balance to ascertain in what relation we stand to our God.

Let us for a moment consider and ask ourselves the question, Is my sole interest in Christ? is it my heart's desire to do his will? or is there yet something in our hearts dearer to us than the love of Jesus? Do we love the world and the things of the world more than Christ? If so we are not abiding in Christ, and can not bring forth fruit unto holiness; and without holiness, no man shall see the Lord. The apostle John says "If any man love the world, the love of the Father is not in him," and if his love is not in us, we abide not in Christ. To serve the Lord should indeed be our chiefest concern, our highest aim; for it is of the utmost neccessity. In it consists our eternal welfare. Jesus says, "If any man serve me let him follow me, and where I am there shall also my servant be." Oh, what a consolation to those who serve

the Lord, who abide in Christ! Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. EMMA M. HERSHEY.

AN ABSENT-MINDED MERCHANT.

On a dark winter night a merchant sat in his counting-room. The day had past and gone. Its busy scenes were over. In the natural world there is a mighty stir. The winds rage and the storms howl. The sturdy oaks of the forest tremble amid the blast. The ocean's surging billows rise mountain high, and open yawning chasms dark and wide. Without there is noise and tumult long and loud. Within there is a wondrous quietude—a dreamy quietude, the dream of life—an inspiration of the past. He is far from home and from his native shore. A cloud sweeps loudly over the hills, or hangs in silence in the vales where he once roamed in childhood's sunny days, and manhood's morning fair. He asks, "Where, O where are the friends of those happy days?" To-night no voice is heard, no form is seen. They are gone. They sleep in death, and hear the wintry storms no more. Did I say we hear them not, nor see them there? It is only true in a literal sense. We do hear them. and see them, too, They speak. On every hill we hear their voice. They live. In every vale we see them walk. Nor need we ask, as Pharaoh did of Jacob in Egypt' "How old are they?" for spirits have no age. They are always young. Time makes man grow old, and turns looks gray; but eternity keeps its happy spirits forever young. There is something men call imagination. And there is something else, some call it a dream, but I call it the spiritual. Well, call it a dream. Last night I had a dream. It was summer time. I was standing in a beautiful valley, looking upon the glittering foliage of the trees, and upon the unmeasured, downy beds of grass—a variety and rich profusion of trees and flowers, arrayed in indescribable beauty and grandeur. Presently there appeared just before me one in human form. I saw not from whence it came. It was possessed of wondrous youth and beauty, but a stranger. It addressed me in a most familiar, loving and affectionate manner. As it saw my timidity it expressed its surprise by saying, "Why don't you know me, I am ——." Ay, then I knew who it was. When I heard the name I knew the voice. So you perceive the name is more than the voice. A voice is great, but a name is greater. Alexander Selkirk lived for some time on a solitary island. One day a boat approached the shore. When he heard the voice of his countrymen he ran for the beach. O the voice, the human voice! It has charms and a power almost magical. But the name is greater and still far more illustrious; for the saints in endless life are recognized not by the voice, but by the name they bear. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God: and I will write upon him my new name."—Revelation 3: 2. So said the angel to the Sardinian church, as he opened to the vision of God's favorite servant the reward and the glory of the life to come. It was after Jesus, the mighty conqueror, rose triumphant from the dead that he was exalted at the right hand of God, the Father Almighty, "In the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Ephesians 1: 21, 23. Mortals, learn your duty! "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 9, 11.

Thus, dear friends, we have given you the musing of an absent-minded merchant, on a winter's night. When you hear that he sleeps where winter can pierce no more, and night can never come, O, then remember how he told you to take the name of Jesus with you, ye children of sorrow and of pain. And what joy and comfort it will give on life's toilsome journey, in summer's noon-day heat, and in winter's midnight storms. And how that precious name will support you in death's chilly gloom, and give you a name among Zion's happy children, by which your friend's will know you there. Amen and amen.—J. M. GRAYBILL, in *Musical Million.*

"COME IN AND LOOK! YOU WILL NOT BE EXPECTED TO BUY."

In the three front store-windows of a dealer in wines and other intoxicating drinks, I several times noticed during the past winter placards displayed, upon which were lettered the words which form the caption of this article: "Come in and look! You will not be expected to buy!" How like in reason and accordant in rhyme, I thought, to the familiar ditty of my childhood: "Will you walk into my parlor? said the spider to the fly."

With no inclination whatever to accept the invitation to enter this death-trap, I could nevertheless, in imagination, look around upon its brave array of bottles of wine and demijohns of whiskey, its flasks of gin and casks of brewed liquors, and readily picture some scenes, which, although inseparably linked to this traffic, I am sure that the dealer would have been altogether unwilling to have had enacted in his presence.

Thus, I could bring before him the young washerwoman, who, with a babe at her breast, and with a second little one scarcely able to toddle, beside her, was at work at my house only yesterday. It might have been well had this greatly wronged woman stood in his presence, where he too could have seen her weep bitter tears, whilst she told how her husband had broken again his good resolve—had spent all his week's wages for the hateful liquor—had lost an excellent place, and finally, with remorse at his folly, had utterly deserted her and her children.

Had the tears and the woful tale of this woman made no impression upon the respectable dealer in rum cordials, there might have been brought before him—were it not that she had been killed by dissipation—another one of whom I had knowledge who earned a livelihood by washing. Most faithful and hard-working was she in her sober moments, but constant was her craving for alcohol, and dreadful to hear were her jeerings and imprecations when it mastered her. Overcome by the habit, she had at last died miserably in the forlorn room of the tenement where she lodged. The writer, being called to the spot, beheld a loathsome object such as he hoped never again to see; yet, had he looked upon those demijohns of whiskey in the warehouse referred to, visions of sadness and desolation very like this must have risen to view.

Again, I might have brought—I could bring now—into the presence of this dealer, a terribly besotted and bloated creature, made so by the liquors which are to be found in these casks. If there should come with him, at the same time, the two elder sons who are following hard in their father's steps to ruin, and the nine other children—which would include the jabbering idiot boy and the baby—and, finally, the mother herself, to tell of her husband's nearly continuous drunken or half-drunken condition, his frequent ravings and foamings when he dashes the scanty furniture about and no one is safe in his presence, his threatenings to kill her with the knife which he uses in his shoemaker's craft, and of her being driven screaming into the street even at midnight, in the depths of winter and with a single garment upon her, I think perhaps the hearer might be convinced of the reality of the suffering, though he might still make denial of the iniquity of the trade by which he thrives.

I have here simply spoken of three cases of the drink evil, happening within a stone's throw of each other, in what is spoken of as one of "the poor localities" of the inviting suburb of G——. Almost every one who reads these lines can cite somewhat similar instances, some perhaps scores of them; whilst the cases which daily come before our Quarter Sessions Court will furnish many others, of the harrowing details of which the swiftest pen could not take full account. Yet are we assured that none of these things are unrecorded in "the book of remembrance," none forgotten by Him who heareth the cry of all his creatures. Would that all who accede to the alluring invitation to "Come in and look," who look acquiescingly "upon the wine when it is red," would consider the deadly peril of that adder's sting which is likely to assail them; would remember that drunkards and the conscious makers of drunkards have no portion with those who "may enter in through the gates into the city," and unto whom only is the everlasting promise, "I will give unto him that is athirst of the fountain of the water of life freely." — J. W. L. *in Friends' Review.*

IS IT NOTHING TO YOU?

Is it nothing to you, O Christians,
As ye sit around the board,
When the feast is spread before you,
And the rich-hued wine is poured,
That a mighty spirit of evil
Dwells in that bright wine's flow,
That pleasure floats on the surface,
But danger is hiding below?

Is it nothing to you, though that spirit
Walks to and fro through the land,
Scattering the seeds of mischief
Broadcast on every hand?
Those seeds are yielding a harvest
Of poverty, death, and woe,
Of ignorance, crime and madness,
And you are helping to sow!

Yes; still does the wily tempter
Whisper his oft-told lie
Into the ears of his victims,
"Ye shall not certainly die!
Ye may drink; for look at the righteous,
Do they not drink of it too?"
And the listeners fall as they listen—
And is this nothing to you?

Ye have the gift of knowledge,
Ye are standing fast in your strength,
But that which is now your servant,
May be your tyrant at length.
For art has lost its cunning,
And learning ceased to shine,
And the light of religion been darkness,
Before that spirit of wine.

Will you teach your children's voices
To utter the Savior's prayer,
"Lead us not into temptation,"
And then lead and leave them there?
The path is slippery and treacherous,
Which they see *you* safely pursue;
But they may follow, and perish—
And is this nothing to you?

There are thousands struggling before you
In the dark and fearful wave
Which hurries them on to destruction—
Will you stretch out no hand to save?
Will you turn from the wife's wild anguish,
From the cry of the children, too,
And say from your place of safety,
That this is nothing to you?

But if, with a generous effort,
A rope to their aid you send,
That help will be unavailing,
If you hold not the other end.
Would you draw the perishing drunkard
Back to the shore of hope,
Yourselves must give him courage,
And yourselves must hold the rope.

Ye are called with a holy calling,
The lights of the world to be,
To lift up the lamp of the gospel,
That others the path may see;
But if you bear it onwards,
Leading the feeble astray
Till they sink in hidden pitfalls,
What will your Master say?

Is it nothing to you, O Christians,
By the blood of Christ redeemed.
That through you the name of Jesus
Is by the heathen blaspheme;
Because along with the gospel,
Your poison-draught ye bring,
And ruin them, soul and body,
With that accursed thing?

Arise in your Master's honor,
And cleanse your hands from the stain,
And let not the shadow of darkness
On that name of light remain.
Away with each false pleasure,
Which makes your lamps burn dim!
He gave His life for your ransom;
Will you give up nothing for Him?

Up, Christians, and be doing!
Rise from your base repose:
If you take not the part of your Savior,
You take the part of His foes.
Fling the bondage of evil custom,
And the fetters of self aside, [edge,
Nor destroy, with your strength and knowl-
The souls for whom Jesus died.

—*Selected by* ISAAC L. GEHMAN.

ANNE'S PUPIL.

"Mamma," said Anne, "how I should like to have a little girl under me, that I could make do just as I pleased. That would be so pleasant, would it not, mamma?"

"Very pleasant indeed to you," replied her mother, "but I suppose she would feel the weight of your hand now and then?"

ANNE. O no, I should be very kind to her; I would teach her every thing I know myself.

MAMMA. I am afraid you would not. And where would be the use of your plan after all? I dare say she would be much better taught at school.

A. I don't know, but I should like to instruct her myself so much.

M. But why should you want another pupil? To my certain knowledge there is one little girl whom you might have had the management of for several years past.

A. Indeed! Who is she?

M. Before I answer that question, I must tell you how you have treated her. You have been so indulgent to her, that had I not taken some authority upon myself, you would have quite spoiled her. You denied her nothing you could procure for her; so that if I refused her any thing she was angry, and more than once expressed a wish that I would let you manage her entirely. Indeed, I often wish you were not so partial to her.

A. Do you mean the little girl that comes here sometimes for my old clothes? I have heard you say that you did not object to me doing her all the good I could; yet, at the same time you did not wish me to be too free or intimate with her.

M. I am not speaking of that little girl, Anne, for I do not think she is a fit companion for you. Your companion is receiving an education like to your own; and did you strive to improve her manners, she would, no doubt, become a pleasing and useful girl. At present her temper is not any the best, and though she is too fond of you, ever to desire to injure you, she does not scruple to show her ill will towards others that displease her.

A. Perhaps you mean cousin Jemima, she never struck me yet, though she often does her little brother George. But I have no influence over her, mamma.

M. You have not, or at most, but very little; therefore it is not Jemima that I mean.

A. I wish I knew who is was then. I would soon teach her better manners, for she must be a very disagreeable girl.

M. It is not so easy a task to teach her better manners as you may think. Till the day of your death you will have enough to do to keep her under.

A. If I thought you were in earnest, mamma, I should be quite frightened.

M. I do not wish to alarm you, my child, but I certainly am in earnest. I have not yet finished my picture. She is the most powerful enemy you have.

A. How can she be my enemy, and yet so partial to me and I to her?

M. Though we ought to love our enemies, yet here is an exception. You, indeed, do love her too well, and it is in this that the mischief lies. You ought to pray against her; this you cannot do till you know who she is, and therefore I will now tell you. I mean—*Your*-SELF. —*Selected.*

FATAL ACCIDENT.—On the 28th of April, while assisting to raise a barn for Israel Reiff, of Conococheague, Washington county, Maryland, Frederic Rechter, who had recently moved to that neighborhood from Hagerstown, fell about fifteen feet and fractured his skull, of which he died the next day. His age was 42 years, and he leaves a wife and one child.

THE centre of population of the United States appears now to have reached a point in latitude thirty-nine degrees, three minutes, about five miles west of Covington, Ky., ten miles east of the boundary line between Indiana and Ohio, and fifty-one miles west and a few miles south of the point it reached in 1870. It has moved westward about four hundred and fifty miles since 1790.

"THE licensing of crime is in itself a crime; and the licensing of tippling saloons by the voters makes every such voter a partner in the saloon business;" and it is to be feared that they do not remain entirely innocent of the crimes resulting from the strong drink traffic.

Married.

EICHELBERGER—BIRKY.—On the 18th of May, at the Amish church of Hopedale, Tazewell Co., Ill., by Christian Nafziger, Christian Eichelberger and Elizabeth Birky. May God bless them with a happy life.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

RHODES.—On the 8th of May, Josiah D. Rhodes, son of Frederic and Magdalena Rhodes, of Rockingham Co., Va., aged 25 years, 11 months, and 11 days. He was born and brought up in Rockingham Co., Va., and moved to Kansas in 1880 to make that state his home. About one year ago he connected himself with the Methodist Church, and lived, as far as can be known, a consistent Christian life.

Our fond young brother, kind and dear,
Whose pleasant voice we loved to hear,
Has left this world of grief and pain,
Yet we're assured he'll rise again.

His smiling face no more we'll see,
This side a long eternity;
Although this thought has caused us pain,
'T is blest to know he'll rise again.

His lovely voice no more we'll hear,
Our sad and gloomy hearts to cheer;
But, glory to the Lamb once slain,
His precious soul shall rise again.

His earthly sufferings all are o'er,
Nor shall this world disturb him more;
But calmly thus will he remain
Until he's called to rise again.

ROTH.—May 5th, in York Co., Pa., Susan, wife of Pre. Samuel Roth, aged 44 years and 17 days. She was buried on the 8th at Roth's church. Services by Samuel Moyer, Martin Wisler and others. She was a faithful sister in the church, a kind mother, a dear wife, and a loved neighbor. The Lord called for her, and she was willing to obey; she said, "I am going home, weep not for me." She left us every hope that she has gone to the home of the happy redeemed.

BLOUGH.—On the 4th of May, in Cambria Co., Pa., in the house of his son-in-law, Wissinger, Brother John Blough, aged about 67 years. On the 8th his remains were taken to Somerset Co., and interred in Griffith burying-ground, beside his companion. A few days before his death he became alarmed concerning the state of his soul, and according to the commands of the Redeemer he desired to be baptized. He was received into the Mennonite church, and we hope the loss through his death to his children and friends has been his eternal gain. Funeral services by Samuel Blough in German, and Jonas Blough in English.

TRISSEL.—On the 20th day of April, near Dale Enterprise, Rockingham county, Va., Anna Trissel, widow of Jacob Trissel, dec'd, of consumption and continued fever, aged 57 years, 8 months and 3 days. Her maiden name was Showalter, daughter of preacher Daniel Showalter. She was a consistent member of the Mennonite church, and was of a peaceful, quiet disposition. She leaves nine children to mourn their loss. She was buried on the 22nd at Weaver's church. Services by Daniel Heatwole, John Geil, Jr., and Bishop Samuel Coffman. Text, John 5: 25—29.—*Watchful Pilgrim.*

GARBER.—May 4th, at Bliss, Emmet Co., Michigan, Libbie, wife of Bro. J. M. Garber, aged 27 years, 7 months and 14 days. She leaves a sorrowing husband and two children. Services by Samuel Hoar from Job 17: 11.

Letters Received.

WITHOUT MONEY.

John D Hershey, John Brubaker, D Sherk, Mary Armstrong, J K Hartzler, Heinrich Kuhn, Noah Keim, D K Witmer, Isaac L Gehman, Daniel Miller, F A Rose, R N Kratz, John Overholt.

WITH MONEY.

A—H F Andrews, Joseph Albrecht, P Abrams, A Abrams.

B—Tena Bechler, John Birky, David Buegli, G Burgdorf, Wm Bechtel, Noah Bare, Jacob Brenneman, B Bergen, Reuben Byler, David Blosser, Samuel Brunk.

C—Harvey M Clymer, John K Clymer, Wm Clymer, Peter Conrad, John F Charles, John B Culp, John M Clemmer.

D—M Duckson, I C Dueck, Nancy Detwoller.

E—Isaac W Eby, Alexander Ehrlich.

F—Barnhard Fast, Daniel Freed, Jacob Fast, C Friesen.

G—Rebecca Glazier, Rudolph Giegler, John Godshalk, Joseph N Gross, H W Gross, Emanuel Groff, Henry L Groff, John Graber, H C Garber, Jacob Garber, Charles Godshall.

H—William Herr, Martin H Herr, Levi Hoover, Elam H Huber, Mahlon Haldeman, Amos Hoover, Rev Abm B Herr, Adam Hess, Martin B Herr, Fanny Huber, Martin Hershey, J D Hershey, Abraham C Hershey, P J Heinrichs, Peter E Hershey, Josiah Hershey.

K—Jonathan Kauffman, J Kurtz, Martin Krocker, Tina Kauffman, Jacob Kauffman, Brenneman & Keil, Jacob Klopfenstein, Samuel Kratz, R Kleinsar, H M Kratz, E S Kreider.

L—Christian B Lehman, Jacob Loux, John T Lee.

M—Daniel H Mellinger, Mrs Moore, Levi Martin, Barbara Miller, Geo Messinger, Daniel Martin (Elk), J Y Miller, C J Musser, Daniel E Mast, Abm. Mast David Martin.

P—J W Pommer, A Penner, A Penner.

R—Christian Rychener, Wm Rempel, Daniel K Rich, Henry Rosenberger, Levi Ressler, W S Ranck, L H Rohrer, Joseph P Roth, Abram Rutzlaff, Sarah A Reitzel, Wm Rempel.

S—Jacob Stauffer, C B Swartzentrubor, Daniel Shenk, Jacob Schmidt, John Schrock, Enoch Snyder, John R Stauffer, Nele Schmidt, J R Loucks, P P Schrock, Eli T Strawn Christian Schlegel, Peter S Snyder, Joseph Sprunger, David Sprunger, John P Sprunger, H Schulz, John Schueck, J S Shoemaker, Joseph Schertz, Mrs John K Stauffer, John Schrock, S F Sprunger, O Swanhart, J P Stutzman.

T—Lydia Troyer, Trexler & Hartzel.

U—William Unzicker.

V—A Voegier & Co.

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Vol. 19—No. 12. ELKHART, IND., JUNE 15, 1882. Whole No. 228.

"COME UNTO ME."

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down,
Thy head upon my breast."
I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting-place,
And he has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In him my star, my sun;
And in that light of life I'll walk,
Till traveling days are done.

—*Selected by* M. E. CROOK.

THE CHIEF END OF MAN.

BY REV. JOHN HALL, D. D.

What is the chief end of man? Man's chief end is to glorify God, and to enjoy him forever.

Extent of Obligation.—No better statement could be given of the obligation under which we rest, to glorify God, according to the spirit of inspiration, than we have in the First Epistle to the Corinthians 10 : 31, where the very collision of parties in the church evokes a spark of heavenly light that will never cease to lighten the world, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It is a mistake to suppose the days of the primitive church were filled only with peace. Human nature being then as now, many dissensions early broke out. Jews, now believing, had doubts as to eating with others than Jews. Gentiles, now believing, had doubts as to eating with others than Gentiles, lest they should be compromised with idolatry. The Apostle applies to their difficulty conscientious common-sense, "If it is proper for you to dine with a Gentile, and he sets his food before you without remark, eat it, as ordinary food, with thankfulness; it is all the Lord's. If he gives you notice, and puts you on your defense, saying, 'This is offered to idols,' do not eat; for the same reason. An idol is nothing. You cannot own its claim. 'The earth is the Lord's. So, for conscience' sake, and for your friend's sake, you must abstain." And then comes the comprehensive rule, "all to the glory of God."

Forms in which God is Glorified.—God is to be glorified in all common acts, such as eating and drinking. Whatever cannot be done under this inspiration had better not be done. It is without warrant. Still more are acts against his will ruled out. A loyal servant of God can no more do them than a loyal citizen can trample on the flag of his country. The purpose in doing these acts, the manner of doing them, the extent to which they shall be carried, all will be referred to his will. All over-eating, all excessive drinking, all use of creatures intended for other purposes, will thus be ruled out. All enjoyments, employments, and amusements into which we cannot go for the glory of God, will be set aside. Imagine a Corinthian entertainment at which the "best people," the oldest families, the most cultivated persons are to be met; the old customs and ways are to be observed; the heathen rites will have their conspicuous place; Minerva, Venus, Mars, Bacchus will be duly and formally honored; all that has been and is respectable in social life will have its place; and Christians are invited. Go? Then there is acknowledgment of all their idols. Do not go? Then something very agreeable and socially advantageous is "sacrificed." Yes; and let the word carry with it the sufficient reason—"sacrificed" in enthusiastic fidelity to Him whose names and attributes these Corinthians give to the work of their own brains and hands—"sacrificed" for Him who at the sacrifice of Himself bought us with his blood! Is it too much? Why, are we not ourselves "living sacrifices" unto God?

So in all common acts, and in all that acquires an incidental significance we are to glorify God. For the word that comes to us through him, calls upon us not only to *believe* in a particular way, but to *act* and not only to act, but to *feel* in a particular way, the way he would have us feel; and we do him honor when we "walk in his statutes," and live according to his word.

Reasons for this Devotion.—Why should we set before us this aim? (1) Failure to glorify God, of our free will, makes life a failure. He has made us for this end. It is our main end. The works of all intelligent beings have a chief end. A watch may be an ornament, but its chief end is to keep time. A steam-engine that has no power, a coat that does not cover or protect from the cold—these may have some secondary value, but for their chief end they are valueless. Man is the highest of God's earthly works. The higher he is, the greater his responsibility; if he fail, the more conspicuous his failure. Conceive an immortal being, a life of three-score years behind, the seal of immutability set on it; eternity, unexplored and unprovided for, in advance. Conceive such a one met by an angel with the question, "What have you done in life?" Listen to his hesitating answer, interrupted by the angelic voice, "Tell me not of *your* honor, *your* repute, *your* money, *your* family, *your* public services—what have you done to glorify my Master? Did you serve your chief end?"

You, who now dwell on these words, have you failed, in this true sense, in life? "Awake to righteousness!" The sun is not yet set. There are some hours, there is one hour at least. Make the most of it. Consider your ways, and turn to the Lord. Where the penitent robber found peace, seek it for yourselves. At His feet who saved Saul of Tarsus, beg for mercy, and ask, "What wilt thou have me to do?" Much is lost, but you may be saved. Lose no time: flee to the Savior.

(2) This aim ennobles life. Selfishness is its narrowing curse. But how shall we get out of self? By consecrating ourselves to God. An absorbing, engrossing love for any great and noble object purifies and elevates. A patriot, a genuine lover of literature, and of humanity, is redeemed from individual insignificance. But how much more when the human soul is bound inseparably to the Lord, and sinks itself in the magni-

fying of all excellence, and the carrying out of an infinitely wise will!

(3) This aim connects this life and the next. We are the Lord's—consciously, wholly, and forever. He will not use us and then cast us off. We glorify him. We delight in him. It is our highest hope that we shall be with him forever. Every power we have is strained in the movement toward him. "Nearer, my God, to thee," is not a sigh only, an aspiration, an empty wish. It is an effort, a hearty, life-long effort, which, as the ambition of the artist for the ideal lifts him up in excellence, makes us better; not sinking into the grave as Pharaoh into the waters, but as Jonah into the strange prepared hiding-place, we realize the life-long aim, "absent from the body, and present with the Lord."

Two points do remember, if you forget all else. You who know the Bible, must know God in Christ if you would serve your chief end. You must not only be moral, kind, religious; you must be religious by Christ Jesus. Otherwise you will not love him, trust him, even know him. How can you have any joy in obeying an unloved, even unknown, God?

And the very faith that you have in your heart, of which Jesus Christ is the direct object, is to be employed in bringing you to him for all wisdom, strength, peace, and victory. You do not take a momentary look at Christ, receive pardon, and a capital of grace, which you are to improve and economise; but you are put in connection with an inexhaustible reservoir of all you need, and are to run in your race "looking to Jesus."

—*Fireside Readings.*

For the Herald of Truth.

A REPLY.

"Prove all things." 1 Thess. 5 : 21.

The answer and explanation to my article entitled, "Why not more laborers," in the March 15th No. of the HERALD, did not give general satisfaction. Hence, I have concluded to try, by the help of God, to make some remarks in reply. I have no reason to doubt that Bro. Kauffman is entirely honest and sincere in his views, yet, as he himself says he is not inclined to search the Bible for proof that others are wrong in ordaining their ministers according to their calls, I conclude he has certainly not thoroughly examined the Scriptures on this subject, as I claim we should do, or he would not have written as he did.

After noticing a number of instances where men were called or chosen of the Lord, he remarks: "We cannot find that one of these persons had any premeditated imagination at the time they were called, that they had a call for anything, except, perhaps, being an imprisoned exile, or a shepherd, or a poor, dusty thresher," etc. Now, let us examine this a little. I confess, I feel inclined to search the Bible for proof in this matter.

The first instance which he notices, is that of Joseph, who was called from two full years imprisonment to be second ruler of Egypt. Did he have no thoughts of anything of the kind beforehand? Why did his brethren cast him into a pit in Dothan? It was because of certain dreams which he had had, which seemed to predict that he would some day be in high authority, and that his brethren would bow down to him. Is it not reasonable to suppose that Joseph imagined something of the kind in the future in answer to his dreams? His brethren thought so, and said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him on account of his dreams. And when he came to them in Dothan they said: "Behold this dreamer cometh." And they consulted together, and finally cast him into a pit, "and we shall see," said they, "what will become of his dreams."

This seems to resemble some at the present day, who when any one claims to have a call to preach, are ready to cast him into the pit of obscurity, by utterly rejecting him, and making light of his claims, also pointing out every little defect which they can notice in his character.

Go with us now to Moses, who was called of the Lord out of a flaming bush, to go and deliver Israel. Did he have no premeditated imagination that he would some day be called to this office? About forty years previous to this we find that Moses went out to visit his brethren, the children of Israel; "And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: *For he supposed that his brethren would have understood how that God by his hand would deliver them:* but they understood not." How these thoughts came into his mind, we are not told; but that he had such thoughts, is plainly shown.

Again, Bro. Kauffman referred to the prophet Balaam as the only case in the Bible that he could recollect where permission was asked of God, and granted, to go to preach or prophesy. Now, we do not find that Balaam asked permission to go; but he inquired of the Lord whether he should go or not, although he probably had a desire to go. Be this as it may, we have another instance which I think is more to the point in this respect. The Lord on a certain occasion said unto the prophet Isaiah, "Whom shall I send, and who will go for us?" The prophet answered, "Here am I, send me." He not only offered himself to go, but he requested that the Lord would send him, and the Lord did so.

There is one more instance in the Old Testament, not referred to by Bro. Kauffman, which I wish to notice. While the Jews were in captivity in Babylon, Nehemiah, the king's cupbearer, having heard of the ruinous condition of Jerusalem, and of the reproach and affliction of the remnant of the Jews who were yet in the land of Judea, was much grieved on account of the sad news, and he made up his mind that he would go himself as a leader in building the walls of Jerusalem. He prayed unto the Lord to prosper him in his undertaking, and the Lord did so. We soon find him at Jerusalem among his people acting as king or ruler among them. We do not find that he was called at all in the way in which calling is now understood by some, but according to the 12th verse of the 2nd chapter of the book of Nehemiah, *God put it into his heart to go.*

And why may not the Lord now, under the more spiritual dispensation of the Gospel—under the "new covenant," in which he has said, "I will put my laws into their hearts, and in their minds will I write them," put it into the hearts of some to stand upon the walls of Zion to proclaim his life-giving word to a dying people?

Bro. Kauffman has only noticed three instances in the New Testament concerning calling, or ordaining, to the ministry, namely, the calling of the twelve apostles, and of the seventy disciples, and of Mathias to fill the place of Judas. The instances which I think favor those who claim to have a call of the Holy Ghost to preach, were not noticed. Paul was called by a voice from heaven. That was in the age of miracles. Why may not some now be called through the Holy Ghost by a "still small voice?"

Apollos was an eloquent man, mighty in the Scriptures, and was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And when Aquilla and Priscilla heard him, they took him unto them, and expounded unto him the way of God more perfectly, after which he again preached mightily, convincing the Jews, and that publicly. At Corinth he preached with such influence that a party of brethren attached themselves to him, claiming him as their leader instead of Christ. It appears that he went into the ministry of his own accord, and we do not find that any one found fault with him on account of it. No doubt the Lord was well pleased with him for preaching the Gospel—no doubt he put it into his heart to preach.

In 1 Cor. 16 : 15, we read, "I beseech you, brethren, (ye know the house of Stephanas that it is the first fruits of Achaia, and that they have addicted themselves

to the ministry of the saints"), etc. This is understood by some, that they took it upon themselves to receive and distribute contributions for the poor; or in other words, that they addicted themselves to the office of deacon, which is probably correct. Two of the seven deacons, who were chosen to that office, also preached with great power. Is it then unreasonable to suppose that the house of Stephanus also gave themselves to the ministry of the Word? In the following verse Paul entreats the Corinthian brethren to submit themselves unto such, which seems to teach that they had more authority than simply to receive and distribute contributions. What induced them to addict themselves to this ministry is not stated; but in my opinion, the only Scriptural reason that can be given for their conduct, is, that they were moved by a divine impulse, since whatever good thing we do, is done by the promptings of the Holy Spirit.

Now, I suppose according to Bro. Kauffman's writings, if a brother would inform him, or any of those who say they agree with him, that he has a desire to preach, and believes that the Lord has called him to preach, they would say to him: "Be content with your position; if the Lord will have need of you he will call you." Hear what Paul says: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." "Wherefore, brethren, covet to prophesy." "Covet earnestly the best gifts." "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." "I would that ye all spake with tongues, but rather that ye prophesied." "Ye may all prophesy one by one, that all may learn, and all may be comforted." The word *covet*, as here used, means, to desire earnestly. Prophesy, as it is generally understood, and as the Bible dictionary defines it, means, to preach. "Covet to prophesy," then means, "Desire to preach." Now, if a brother desires to preach, and believes such desire to be the work of the Holy Spirit, and withal, finds such a desire commended in the word of God, as in the foregoing passages, how can he be contented unless he is allowed to do that which he desires? And how can any one be justifiable in prohibiting such a brother from fulfilling his desire, unless his character, and general conduct, and circumstances are contrary to that given by the apostle Paul, as being required in a minister or bishop.

I do not wish to be understood as finding fault with the practice of ordaining by lot; I think it is a good Scriptural way in its place: but in view of the foregoing Scriptures which have been noticed, I cannot see why those who have a desire, or claim to have a call to preach, should be so utterly ruled out unless they are also called by lot; or why the lot should have such a great preference by some, to the exclusion of every other method.

Not long ago, while conversing with an aged friend on this subject, he related to me the following incident: "There was a young man who claimed that the Lord had called him to preach, but from some cause he was unwilling to serve. However, the burden lay so heavily upon him that he became in a manner insane. After a time his reason returned, and he remarked to a friend in effect: 'They say I am a fool, but I am a happy fool. I have concluded to do what the Lord wants me to do.'" He at once went into the ministry and became a very influential preacher. Another instance was told me of a young man who believed that the Lord had called him to preach, but, like Jonah of old, he refused to obey. After a time he was taken sick, and was, as he supposed, at the point of death. He then vowed that if the Lord would spare him he would submit to his will. He recovered, went into the ministry, and became an able, influential preacher.

The above instances are simply given to show the views and convictions of others on this subject, and though we may not be inclined to search the Scriptures for proof that they are wrong in their views, yet, I think we should certainly be inclined to search the Bible diligently for proof that we are right, or to see whether we are right or not.

I yet wish to say I would by no means be in favor of admiting every one into the ministry who may claim to have a call to preach; only such who are "sound in the faith," "having a good report of them that are without," "ruling well his own house," &c., should be admitted. And even such I would advise to spend a season of thorough self-examination and prayer. Perchance there might be some impure or self-gratifying motive which he might mistake for a call. If after fervent and sincere prayer to God his convictions would remain the same, or rather become stronger, I fail to see how any one could prohibit him by the Scriptures from preaching.

I am sorry that I have been understood as bringing charges against our bishops for their "imperfections and shortcomings." I simply remarked that they are no doubt willing to admit this. However, this may have been unbecoming and out of place. I humbly beg pardon if I have offended any one.

In conclusion I would yet say: I stand open to conviction. I have briefly given some of my views on the subject, and if I am wrong I would be very glad if some one would explain the matter in so clear a light that we cannot fail to see it through. With a perfect good will and good feeling toward Bro. Kauffman and all those who agree with him, I remain,

A VOICE FROM THE LAITY.

For the Herald of Truth.

"I HAVE NOTHING TO BOAST."

This expression, true as it may be, often betrays a wrong feeling. While it would imply a humble spirit, it nevertheless often manifests quite the contrary. Sometimes while persons make these confessions of shortcomings and weaknesses, they would have it understood that they are as good as those that say more of their profession. Yea better, at least in this, that they are honest and humble enough to confess what others conceal. They imply that the difference between them and some others is merely a boasting spirit. Thus this humble acknowledgment is in reality bigotry. This is not the feeling of the professor who has much to say of his religion and knows he is accepted of Christ, and cleansed from all unrighteousness. If he should profess this in a boasting manner, then he is a sinner; but if he is really saved from sin, he does not boast, but gives God the glory.

Sometimes persons on their death-bed have been wonderfully drawn towards God by getting out of self into God. They confessed it, and no one thought of charging them of boasting; then why should we accuse persons in health when they receive this same measure of the Spirit.

Ah, it may be this, When a young soldier receives and confesses salvation every one knows that his is Bible salvation; and those that have not this are not saved. To them it brings condemnation. One that has passed for a model Christian, held office in the church, and may have been a bishop for many hears, and has labored long for Christ, may feel that now this stripling robs him of his religion. He may feel that according to the words of the professing young convert he would have to repent like other sinners.

David's brothers were no doubt good soldiers, and loved their younger brother, but the moment David assayed to slay the giant they began to hate him. What! this unlearned stripling boasting of doing what they dared not assume! They called him proud and haughty. It was really themselves that were too proud to have it known that a shepherd boy should do what they dare not undertake. The only difference was, David believed and trusted God, and did what Saul's mighty men dared not do. We see the same spirit in Saul when David was honored for his deed. He could not bear it, and sought to kill him.

So it sometimes is, when God honors the faith and trust of a little one to overcome all sin, and be holy. The leaders in the church cannot feel kindly toward them, and instead of giving encouragement try to discourage them by saying, It is a boasting spirit, etc. But sometimes

the love and humility of a professing saint almost overcomes all these prejudices; and persons feel that there must be something in it for all, and secretly wish that they would pray for them. But it is too humiliating for an old soldier—deacon, preacher, or bishop—to ask a young professor of holiness to pray for him. The rabbis could not come down to learn of a youthful Nazarene. Let us illustrate: Say two men have the promise from a friend to furnish them all the capital needed to carry on business. The one asks largely and carries on an extensive business, but continually acknowledges that all his great possession is given him. He may talk much of his wealth, yet always making the humiliating confession that it was not his foresight and prudence, but the gift of a friend that made him so rich. The other one, however, is a little doubtful concerning the resources that this friend has in store for him, simply for the asking. He trusts and asks for a little and gets it, carries on a limited business, is often embarassed, but gets along as best he can. Of course he cannot boast of much, but confesses that he scarcely makes a subsistence; but his little he gets honestly, by industry and prudence. Or if not expressed in this way, his very silence would prove that he would have it so understood. Now suppose they should both be required to acknowledge to the world their indebtedness to this friend, how guilty this last one would be, not only robbing his friend of the honor, but denying his power and willingness to fulfill promises. The former honors the giver; the latter is unworthy of what he got.

The apostle Peter says there is a certain class of persons who "speak evil of the things that they understand not." And Paul says, "He that was born after the flesh persecuted him that was born after the Spirit." This, however, is easy to bear for a spiritually-minded person. The saints "glory in tribulations also; * * * because the love of God is shed abroad in their hearts by the Holy Ghost." They ask for more grace, and get it, because the promise is, that "no good thing will he withhold." "Whatsoever ye shall ask the Father in my name he will give it you." Yes, so he does. Glory to our Jesus! We need not get angry, his grace is sufficient for this. We need have no anxiety for the future. "God shall supply all your need." No fear, "Perfect love casteth out fear." No condemnation is now "to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." We are heirs according to the hope of eternal life, because we are "saved by the working of regeneration and the renewing of the Holy Ghost." Tit. 3 : 5. We should have no more hankering after the forbidden things; for He hath redeemed us from all iniquity and purified us unto himself. JOHN O. SMITH.

THE MOURNER'S SONG.

Poor mourning souls in deep distress,
Making sad lamentations,
Find themselves lost in wickedness,
And under condemnation.
Bright thunderbolts from Sinai's mount
Do sound with loudest terror,
And I condemned in God's account,
Am drowned in grief and sorrow.

Ah who am I that I was born,
Or ever had beginning;
I should have had untimely birth,
Or had no future being;
Or else had died when I was young—
I might have been forgiven;
I might, like babes of harmless tongue—
Be praising God in heaven.

But here I am in deep distress,
Moat worn away with trouble;
Day after day I seek for rest,
But find my sorrows double.
Said Satan,—Fatal is your state,
Time past you might repented,
But now you see it is too late—
So make yourself contented.

How can I live, how can I breathe,
Under such sore temptations?
Conclude my day of grace is past!
Lord hear my lamentations!
For I am weary of my life,
O, pain and bitter crying!
My wants are great, my mind is strait,
My spirit's almost dying.

But who is this that lookoth forth,
Sweet as the blooming morning?
Bright as the moon, clear as the sun,
'Tis Jesus Christ adorning;
Jesus can cure my aching soul,
Jesus for me hath died;
And now I can with pleasure sing,
My wants are all supplied.

Farewell vain world, I bid adieu,
My Jesus, is my story;
Oh! I would be with him above,
To sing his praise and glory.
My trust is now in Jesus' name,
And in his arms is pleasure—
Say, will you trust in his dear name?
For he's the only Savior.

How can I stay? God calls away,
And I must now be holy:
My Savior comes to close my eyes—
Soon I shall go to glory!
My Savior comes and I must go—
Farewell to all things earthly:
I must be gone, God calls me home,
To sing to him more sweetly.

—*Selected by* A. CROOK.

For the Herald of Truth.

"CUSTOMS AT FUNERALS."

In the HERALD OF TRUTH, Feb. 15th, appears an article under the above heading. Among other things in this article, the writer says, "I believe with a very little consideration almost every brother will say, The customs of the world should not be followed by Christians."

This certainly is a warning in the right direction, since so many of the worldly customs are introduced into the Christian churches by the evil one.

Would it not be well in connection with this to examine funeral sermons, as they are sometimes delivered by some of our ministers? Does it not appear, and is it not to be feared, too, that sometimes those who profess better things than following worldly customs lose sight of the true principles of the teachings of Christ and the apostles and thereby allow themselves to be drawn into this whirlpool of error—popular "customs of the world? Would it be too much to say that a great number of these popular eulogies are of the inventive genius of Satan? Error and deception are his aim, neither is he ever idle, and if he can get the minister off the track, he has gained one of his highest objects. That he should attempt to do this is no marvel, for he did not fear to attempt the same thing with Chist, the Redeemer of our fallen race. who fell through this guile and falsehood of Satan. That he does and accomplish it too, to make a deceptive exhibit of the teachings of Christ, through the ministers of the gospel, is too evident to need proof.

It is frequently the case, and seldom an exception with some ministers to try to console the friends of departed ones, by stating that the life of the departed one has been commendable, pious and Christian like, but how about the exceptions? To extend all due comfort to the bereaved ones, and to notice favorably the good which the dead have done is well enough so far as consistency will warrant such a course; but the custom of "preaching the dead to heaven," and setting apart their future reward or condition, is quite another matter. We are plainly taught in the word of God that not all who have the power of godliness, or flatter themselves that they have prophesied, cast out devils and done many wonderful works in his name, or shall say, Lord, Lord, shall enter there. The general course of life and conduct of men give some evidence of the controlling spirit within them; and it is sad that from a personal and intimate acquaintance with them, they do not always merit or warrant the course so frequently pursued by some ministers in preaching their funerals.

This lauding the dead to the mansions of the blessed cannot change their state in the future world. This belongs to a higher than human power. One such unmerited eulogistic discourse may blast and destroy more good impressions than can be brought about by a half dozen sermons setting forth the actual truth.

Christ cannot be robbed of the power belonging to him by such attempts, no matter what the motives may be. The apostle Peter says, He (Christ) commanded us to preach nnto the people, and testify, that it is *he* which was ordained of God to be the judge of the quick and dead. Popular Christians, like Israel of old, do not desire to hear the law of the Lord in its purity, but rather "say to the seer, See not; and to the prophet, Prophesy not unto us right things, speak unto us smooth things."

It seems, to this class some ministers try to adapt themselves. It is very common for them to say, "All has been well done in this life, and glory will be the reward in the future world," without a word of censure or rebuke for wickedness or its doom in the future. If ministers are called of God, how dare they refuse to preach the destruction of the wicked, and of the woes that Jesus and the apostles preached? When they refuse or neglect to do this they violate one of their most sacred obligations, and by their "fair and smooth speeches deceive the hearts of the simple."

Let us consider what impressions are likely to be made upon the minds of the young and unconverted souls by such a course. They are inclined to believe "what the preacher says is true." This is just as it should be, so long as he speaks the truth; but when a false exhibit of the truth is made, tender hearts led astray—lost! who is accountable?

This custom at funerals of preaching every one to glory cultivates the idea that the "strait gate" or "narrow way" that leads to heaven, as recorded in the sacred Scriptures and preached by ministers through the Spirit of God, is a fraud, after all. To scatter and implant such error is one of the most crafty wiles that Satan practices to undermine the true faith, keep in darkness and bring about the eternal ruin of these unsuspecting souls. The effect of such eulogies are of course best comprehended by those who have had family ties of love and affection severed, and know by experience that there is no other time when the heart is more susceptible of being humbled and brought into closer fellowship with God, and being freed from sinful affections, and that impressions made upon the heart are more lasting at times when in a state of deep bereavement and real heart sorrow. Here, when the best opportunity to do the most good presents itself, how often this ruinous deception is indulged in, sometimes sowing the soul-destroying seeds of unbelief, which so easily takes root in the sorrowful heart. eager for relief, willing to accept and believe anything the preacher says. Here lasting impressions are made, and if proper discretion were used incomprehensible riches might be propagated to the honor and glory of God and the salvation of man. On the other hand, the mind may become confused, misled, deceived, or so dazed as to foster the idea of universal salvation, laying the foundation of infidelity, or sowing in the sorrowful heart the seeds of skepticism.

But what sayeth the prophet? "Woe be unto the pastors that destroy and scatter the sheep of my pastures, sayeth the Lord." "The great, the mighty God, the Lord of hosts is his name. Great in counsel and mighty in works, for thine eyes are open upon all the ways of the sons of man, to give every one according to his ways, and according to the fruits of his doings." J. K. ZOOK.

Gunn City, Mo.

THERE are some men whose enemies are to be pitied much, and their *friends* more.

BACKWARD GLANCES.

To-night I turn to trace the years,
That lead me back to childhood's day;
Yet I but faintly see the way
With eyes made dim by falling tears!

As distant hills through autumn air,
Aglow in sunset's golden shrine,
Do seem to touch the word divine,
And its transfigured glory share,

So time with memory's mellow light
Has hallowed all the past for me;
And through my horoscope I see
No cloudy day nor stormy night!

O years, roll back, that I may see
That moss-roofed house on Meadow Run,
With walls made brown by storm and sun,
Which then was all the world to me!

My heart cries out for that home band,
Its well beloved ones, severed wide!
O, some have crossed the darksome tide,
To far-off shores of summer land!

Why come these dreams this pensive eve,
Of scenes long passed, and vanished joy?
Sweet dreams, that daylight will destroy,
And leave my heart to sigh and grieve!

Could I but turn the backward way,
Unwind the slack'ning thread of time,
Restore the lost—youth's flowery prime,
My life would be one golden day!

HIRAM TORREY in *Fireside Readings.*

For the Herald of Truth.

DEDICATING MEETING-HOUSES.

Dedication is the act of setting apart or consecrating to God, or to a sacred use. It means more than merely setting apart for a *certain* use. Many articles are made and bought for a certain use, and are used only for that one certain purpose, yet they are not dedicated nor consecrated. Anything, to be dedicated to God must be consecrated to him, to be used only in his service, outside of any worldly consideration. Anything to be dedicated at all must be wholly, earnestly and devotedly set apart for the one certain purpose.

Man was created for the glory of God, for the one special purpose; and it is only possible for him to fulfill the design of his creation by being wholly consecrated to His service. If we are God's servants, as the Scriptures require us to be, we are dedicated to him with all that he has given us—our lands, our money, our meeting-houses, our hearts, our life, all are his by a willing, unconditional consecration.

Dedication was much practiced under the Mosaic law, and began at an early day among the Israelites. A dedicatory service or ceremony was used in setting apart their temples of worship, with the altar, the gold, the silver and the vessels of the temple. Their houses also were dedicated when first finished; the owner made a cheerful feast for his friends, and thus by a formal service set his house apart for the Lord. Dedication was practiced by God's chosen people, it was commanded by him, and it was pleasing in his eyes; and it is no less necessary under the gospel than under the Mosaic law; but the spirit and form of dedications under the two dispensations are as different as the worship on other occasions. Worship under the law consisted in observing the letter; under the gospel it consists in observing the spirit. Jesus said to the woman at the well, "Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." John 4 : 21, 23.

The question is not, "Shall we dedicate our meeting-houses?" but, "Shall we hold a formal dedicatory service?" Every true Christian is wholly dedicated to the Lord, with all that he has; and whether he builds himself a house or a barn, or buys property, it is dedicated to the Lord already without any ceremony. And when a community of such persons unite their means and efforts and build a house it is dedicated as fast as the materials are collected and paid for. The only formal dedication that is required of Christians is their profession in their confession and baptism, which is renewed in observing the commandments of the New Testament scriptures, not the Mosaic law. If the fact that the Jews held formal dedications is argument in favor of dedicating meeting-houses, no class of Christian professors goes far enough. This argument proves too much for those who would dedicate their meeting-houses and not their dwelling houses.

When a meeting-house is built by a class of persons who are themselves dedicated to God, it is readily understood by all who know them what the house shall be used for, without holding a special meeting to tell the people. A formal dedication does not defend a meeting-house against desecration. Its actual dedication depends at last upon those who have charge of it. The fact that the first meeting in a house was a dedicating service, does not prevent its being used for unholy entertainments by which church members defile themselves by forbidden alliance with the world. Our meeting-houses should indeed be so thoroughly consecrated in the hearts of the worshipers to the service of God that it would be impossible to use them for any such worldly expedients as fairs, festivals, concerts, fun-making lectures, pound parties, etc., which are so frequently used to obtain money from the enemies of Christ to sustain his cause. These things are radically wrong, both in principle and practice. They offer the people selfish motives for giving, and thus educate them to regard the cause of God as undeserving of support for its own sake, they demoralize the church, and weaken, if not destroy its influence for good upon the unconverted.

Dedicatory services are neither commanded nor recommended in the New

Testament Scriptures; they are unnecessary, and savor of the "yoke of bondage" from which Christ has made us free; and they are, in the way they are usually conducted, very objectionable if not actually hurtful to true Christian piety. Money is frequently the prime object and the moving power in these services, and ministers in order to get the greatest possible amount sometimes indulge in humorous speeches, racy tales, and witticisms, causing whole congregations to break forth in uproarious laughter. This is not becoming for a congregation that has assembled to honor Him who was "a man of sorrows and acquainted with grief. Meeting-houses are only dedicated so far as the hearts of the worshipers are dedicated, and no formal ceremony can add to their sanctity. J. S. Coffman.

THE OUTLOOK FOR JERUSALEM.

Palestine, so long forsaken and desolate, is evidently awakening to a new life. Interesting and significant movements are in progress. Jerusalem is rapidly increasing in population. Of its 40,110, half are Jews, who are increasing in influence as well as number.

The Rothschilds are said to have a past due mortgage on the country. Mr. Oliphant proposes a plan to colonize 1,500,000 acres on both sides of the Jordan with Jewish people. What is more remarkable, perhaps, Reuf Pasha, Governor of Jerusalem, is said to have received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's temple, and to clear the great square in front of it of all rubbish and rank vegetation now cumbering it. The great Mosque of Omar stands upon this square, and derives a revenue of about $75,000 a year from pilgrim visitors and other sources. This sum has hitherto chiefly gone to Stamboul; now it is to be appropriated to carry on the works just named. A new impulse has been given to temple restoration by the recent pilgrimage to Judea of the Archduke Rudolph; and two officials of the Porte have already gone from Constantinople to the Holy City, instructed to secure the fulfillment of the Sultan's decree. Is not the day approaching when Israel, with Judah and Benjamin, shall be restored, and the Promised Land bloom again with verdure and fruitfulness?

Events seem to foreshadow changes of great interest. The rain-fall has largely increased; wide areas have been restored; gardens are beautifying the valleys. In many places the Jews have a longing for their ancient home, increased by their present disabilities, and projected lines of travel will facilitate emigration and traffic. Prophecies are waiting fulfillment, and hearts long veiled, will yet see and welcome their Redeemer.—*Exchange.*

For the Herald of Truth.

THE UNPARDONABLE SIN.

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12 : 32.

As there are many people in our day who argue on the above text, and comfort themselves and others with the idea that there is forgiveness of sins on the opposite side of Jordan, or death, I thought it necessary to give a few thoughts on the subject to the readers of the Herald, hoping that all readers may, if they do not agree with me on this subject, give the text a careful examination with a prayerful heart.

What the blasphemy against the Holy Ghost is, I will leave for each reader to consider for himself. There are probably a greater variety of opinions in regard to the sin against the Holy Ghost than any other subject in the Holy Scriptures, but it is generally inferred that this sin consists in ascribing the miracles of Christ to Satan's agency, which cannot be done but by willful oppositions to Christ. Some think it the blasphemy of infidelity, others the denial of God in Christ, etc; but let it be what it may, the Savior said, It shall not be forgiven in this world, neither in the world to come, from which I believe that it shall never be forgiven.

That sins shall be forgiven after death, I do not believe; nor have we such a promise in the holy Word. As death leaves us, so judgment will find us; what we sow while in the day of grace, that shall we reap in eternity; he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

The words of the text may be understood in two different ways. They may be understood to signify that the sin against the Holy Ghost will not be forgiven in this world under any circumstances, and that in the other or spiritual world there is no forgiveness of any sins. On the other hand the reference to the two worlds may be understood thus: When the Savior spoke these words the Mosaic law was in force, the old dispensation or world, and under that law this sin would not be forgiven, neither in the new dispensation (the Gospel) that was at that time not yet in force till after the death and resurrection of the Savior, and that this sin could not, even in the world that was then in the future, be forgiven.

Let every reader take heed, watch and pray, that he may abide in Christ Jesus, and not build his house on the sand like those who believe in the forgiveness of sins after death, adding one sin to another. Let us work out our salvation while yet it is called to-day, and comply with the commands of the Gospel; then our sins will be forgiven in this world.

Abraham H. Kauffman.

For the Herald of Truth.

SPIRITUALITY AND FORMS.

As I recently had an interview with a man who claims that the gospel is all to be understood in a spiritual sense, and as there are many others who are of the same opinion, I think it would not be out of place to make a few remarks on the subject, hoping that some of our able writers for the Herald will take up the subject and give more light to such as claim that the gospel is all to be understood in a spiritual sense, and thereby misconstrue the simplicity of its truth.

First they deny the necessity of water baptism, and only want a spiritual baptism. The questions are these: Is it possible to receive remission of sins except by complying with the command of water baptism? Next, have we any promise in the word of God for remission of sins by a spiritual baptism? Again, can any person show a statement in the New Testament that the disciples instructed any person to pray for the remission of sins without water baptism?

When Peter preached on Pentecost and told his hearers that God had made that same Jesus whom they had crucified both Lord and Christ, they that heard these things asked, "What shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we plainly see that the gospel calls first for faith, then repentance, which is sorrow for sins, then baptism with water, afterward the gift of the Holy Ghost. Now, how any person can say that his sins are forgiven before he is baptized with water I do not know except he is greatly deceiving himself.

We are all ready to confess that there never was any man nor angel that knew the determined counsel and foreknowledge of God better than Jesus Christ. Him God sent into the world to save that which was lost; he laid the plan of salvation, and as a seal to his testament he laid down his life. Now the Apostle Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ. If Christ is the foundation his plan of salvation must also be the true one. I venture to say right here that whosoever resists the plan of salvation as given by the apostles resists the Savior himself; for he says, "I am the way, the truth, and the life, no man cometh to the Father but by me." Oh, how unreasonable it is to think of being saved in any other way but alone by the plan of salvation, which cannot be fulfilled except by complying with the commandments. These cannot be fulfilled all in a spiritual sense. The way is so plain that the wayfaring man though a fool may not err therein. May the good Lord give wisdom to all those who claim that a spiritual application of the word is the true way to be saved, that their eyes may be opened before it is forever too late.

Abraham H. Kauffman.

For the Herald of Truth.

MATRIMONY AGAIN.

Some one wrote an article on "Matrimony" opposing an article on the same subject in the March number of the Herald. I suppose the writer to have been a brother in the church and that he meant it all right. He holds that the writer in the March 15th No. erred in taking the position that in case of death or adultery a brother or sister was free to marry again, putting them on the same footing, which I hold Scriptural, as Christ's sermon on the mount clearly says. Read Matthew 5 : 32, and follow up the references, but do not omit putting in the sentences, "Saving for the cause of adultery," as that belongs to the sentence wherever we find the subject spoken of.

The writer states that neither in the old or new dispensation God grants divorces. Now I admit that among Christians there is no such thing as divorces, but in the old dispensation. I will refer the reader to Deut. 22 : 18—19. The writer says, "This is the law to which Paul refers," and adds, "God gave that law." I contend that was the old Mosaic law. Read the Scripture carefully and you will see at once that the writer of the article in the March 15th number Herald is still very nearly right in the Scripture just referred to. You see it is for uncleanness that the man wanted to put away his wife, and upon examination it being found untrue he was chastised and not permitted to leave her, but if his report was true then she was to be stoned to death; then he would be at liberty to marry again.

Now we will refer the readers to another portion of the same law, viz, Deut. 24 : 1—12, "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."

The Pharisees understood the law, and knew well for what manner of unchastity they under the law were permitted to put away a wife; but not satisfied with this, they asked Christ whether they were permitted to put away their wives for every cause. Christ again tells them as he had told them in the sermon on the mount, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Christ does not say if adultery or fornication was committed that they were not permitted to marry again, but I hold that according to Scripture he did not allow it, and the old Mennonites understood it so.

I refer the reader to Martyrs' Mirror near the beginning of the 2nd part of the book in the article, Matrimony. I would have quoted the passages but have not the English work.

With regard to the woman of Samaria I still hold that Christ asked no questions regarding what she had done, neither did he accuse her of adultery. If he did I cannot find it so. Jesus said to her, "Ye worship ye know not what," and set forth the true and living God, telling her to worship him in spirit and in truth.

My dear readers of the Herald, let us also put away our strange gods, such as showy apparel, fine coaches and all unnecessary things, and come right to the feet of Jesus, and be true worshipers of the true and living God. If our young people could only believe the pleasures they would derive from this, there would be no need of saying much concerning divorces. They would first become Christians, and then if they would marry they would be happy instead of the unhappy marriages we have in the land.

I refer the reader to the 10th chapter of Ezra, where we read that they had been marrying whom they chose, and it was an abomination in the sight of God, and they had to put their wives and their children away. My prayer is that we do as the old martyrs did, marry only in the Lord and be forever blest.

Joseph Holdeman.

For the Herald of Truth.

FAULT FINDERS.

How many fault finders we have! We can hardly talk with anyone who has not some fault to find with some one. This is all wrong. We should all be reminded that as we judge, so shall we be judged. If we see a neighbor's fault, we should speak to him of it first, for be he a Christian now or not, he is created by the same God that created us; and by being good and kind to him we may help him to live a better life. J. O. H.

Better is a little with rightcousness, than great revenues without right.

For the Herald of Truth.

ISRAEL.

The wanderings of the Israelites, from beginning to end, are a very beautiful type of the life of every Christian.

Abraham, Isaac and Jacob represent the child in perfect innocence. Invited by the Egyptian king, the Israelites went to Egypt, and were quite prosperous in worldly affairs. Thus the child, invited by his companions, joins the world in its follies and vain pleasures, and enjoys them very much for a time.

But a kind parent sees his erring ways and leads him so that when he can discern good and evil he crosses the sea into the wilderness and is led by his parents until he crosses the river of Jordan by baptism. The few battles which the Israelites fought in the wilderness are the few temptations which the youth must undergo before reaching the age of manhood. The Israelites often murmured against their leader Moses, and wished they were back again in Egppt. Thus the youth too often murmurs against his parents and wishes they would let him do as he pleased.

At the age of maturity the young man crosses the Jordan by being baptized and his parents give him to Christ to be guided and directed by him.

After the Israelites had crossed the Jordan, the first city was taken easily. But at the second they forgot to ask God's help, and were defeated. Thus with the Christian; his first temptation is easily conquered, but in the next he forgets to ask Christ's help and the temptation conquers him.

The many subsequent battles of Israel are but the many temptations which a Christian must endure. In every battle destruction followed a haughty spirit, and it is exactly so with the Christian of to-day. Jacob A. Ressler.

Coleridge finely said, "The Bible without the Spirit is a sun-dial by moonlight." The saying is just as true of preachers whose sermons are only moral essays. They may cast faint shadows on the dial-plate, but they cannot tell the time of day. They do not meet the deepest wants of souls.—*Selected.*

Be you ever so pure, you cannot associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

The beginnig of faith is action, and he only believes who struggles; not he who merely thinks a question over.—*Carlyle.*

HERALD OF TRUTH.

June 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

COMPLETE WORKS OF MENNO SIMON in German.—The translating and printing of this important work, in the German language is now completed and all orders for the work will be promptly filled.

OUR SUNDAY SCHOOL QUESTION BOOKS. —These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices :

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

OUR CORRESPONDENTS.—We must once more have a word with our correspondents; not only with those who in the past have been contributors, but to all who have abilities to write and have not yet done so.

In the circle of the readers of the HERALD there certainly is talent enough to fill a paper the size of the Herald twice a month with good, original matter, and yet we are constantly in need of articles. Now we feel that we should have more laborers in this work. We need articles written directly for the Herald. We have to draw too much on books and other papers, and often these articles come to our readers like a sermon written and read before a congregation instead of speaking it directly from the mind and fresh from a heart glowing with the love of Christ and love of souls.

Now then, how shall we overcome the difficulty and make our paper more original and more interesting? We think we see the way plainly enough, and we will here offer the following suggestions :

1. Let all our old correspondents take hold of the work with renewed vigor and send us at least each month an article.

2. Let all our ministers and deacons, and all the lay members who have any gift of writing, and who have never yet written an article for the paper, feel that they have something to do with this work, and that their help is needed, and devote a little time to writing and send it in. In this way we would soon have a large number to select from, and could always give the best.

We are all called to be laborers, in the vineyard, and here is a field open for all. You need not write long articles—we prefer to have them short—especially persons who have never written much should write short articles. Think over your ideas well, and write in a plain hand, in words that can be plainly understood.

We would especially ask all our ministers to take hold of this matter. Our ministers as a class do not write as much as they ought. Let us hear more frequently from the ministers, and whether minister or layman do not think that you have no ability or that some one else can do it better, or that there is no necessity for you to write—the work is for you and no matter what others may do you are not free till you have done your duty.

We especially need more German articles. We have not as many German contributors as English. Let our German brethren and sisters mark this and come up to the work of the Lord with a strong hand. Our paper is issued semi-monthly and we need something to fill its columns. We need especially the help of our German brethren.

FROM A YOUNG SISTER. — We make the following extract from a letter from a young sister who has but a little while ago given her heart to Jesus, and made her vow in baptism. We publish this for encouragement to young brethren and sisters to labor for the Lord. What a glorious thing would it be for the church and the holy cause if every one whose heart is touched by the heavenly flame, who has tasted the good word of God, who has received the baptism of the Spirit, would enter into the work of gathering souls to Jesus. Young brother, young sister, come near to Jesus, seek those qualifications and enter faithfully into the work. [Ed.]

June 5th, 1882.

My dear Brethren :

Oh, how glad I am for the privilege of writing you this cheering message! My esteemed friends —— and —— told me yesterday that they were ready to make their vow in the new life, forsake the world, and live for Jesus. Oh, how glad I was when —— said, "Well ——, I am now ready to go with you." Can you rejoice with me when you read this?

I cannot believe else than there are more of my friends that will make up their minds with these two.

I cannot say as much to some of my friends as I would like, but I pray for strength and courage to engage in this delightful work. I enjoy it every hour. It is almost continually on my mind. I enjoy teaching better than ever; I think I can see a change in my pupils.

Hoping to be especially remembered in your prayers, I am still your sister in Christ —— ——.

A REBUKE TO OLDER MEMBERS AND A LESSON FOR YOUNG CONVERTS.—A young sister, who has for several years been a member of the church, writes a very interesting and instructive letter, from which we make the following extract :

"I was laden with a heavy burden, and felt convinced that I was not leading a Christian life. I, in judging myself, find that weakness is sin. I can only look back upon my past life with remorse. How I ever was led astray is more than I can tell. I only became conscious of my condition a short time ago.

When I started to serve the Lord, I never received any encouragement from the brethren and sisters, but that does not excuse me, I had my Bible and heard good sermons. But now I cannot help warning the young sisters, telling them of my weaknesses, for I see them now; and I can overcome them by the help of God.

"My greatest weakness is my tongue; I always wanted to bridle it, but it was impossible. I find I cannot stop it, but I can make good use of it. I am bound to

talk, but, through His help, I can use my words to the honor and glory of God. I have often thought that if Christians are always to be known by their walk and conversation, there are but few of them.

"I am glad to see our young sisters (those who have recently united with the church) so zealous. I think they have really been converted, unless it be, possibly, a single exception, and I hope she may be. I do not state this by way of fault-finding, but through love to all. I think when there are such that need encouragement we should talk to them, and do what we can to help them. I have told how I had made mistakes. I am ashamed to know how I have failed, but I am not ashamed to tell it as a warning to others."

SINNERS DO NOT THINK.—David says, "I thought on my ways, and turned my feet unto thy testimonies." While sinners may and do think intellectually, they fail to think on their ways; they do not examine themselves as to their actual condition and their relation to God. There is a supreme moment in the life of every one who turns to Christ for salvation, when he thinks on his ways and turns to the testimonies of the higher life.

Christians frequently look upon their friends and wonder how it is possible that they are willing to live one day longer without turning to the Lord. We forget that they do not think on their way. Could they be prevailed upon to keep their minds continually upon the matter of their salvation it would be only a very short time till they would lead a different life.

This view of the matter makes our work lucidly apparent. We see the necessity of bearing testimony for Jesus always, whatever we do and wherever we are. We see why we should be "living epistles, known and read of all men." We can comprehend why Paul ceased not to warn the people day and night with tears.

Christian brother and sister, how was it that you turned to Jesus? Was it not because you thought upon your way? And do you not rejoice in the remembrance of the happy hour when you turned your feet to His testimonies? Will you not then, you who are reading, keep salvation before your dear unconverted friends until their minds can grasp its glorious promises, accept Jesus as their Savior, and rejoice in victory over sin.

When again you see your dear friends living in sin and wonder why they seem contented thus, remember that they are not thinking on their ways. Help them, and Jesus will help you to help them!

C.

CHURCH NEWS.

A Sunday School was organized at the Swoveland school-house, Elkhart county, Indiana.

BRO. J. J. Weaver, of La Grange Co., Ind., expects to preach at the Barker Street school-house on Sunday, June 25th, if the Lord will.

BAPTISM.—On the morning of May 21st, before the communion services in Overholzer's church, Mahoning Co., Ohio, eleven persons were received into the church by baptism, most of them young persons.

IN THE church in Allen county, near Elida, there are again three applicants for baptism. May the Lord give grace that yet many others may be convinced of the error of their ways, and led to give their hearts to Jesus.

PRE. JOHN STRICKLER, of Spring Creek, or Derry church, Cumberland Co., Pa., is in very feeble health, and little hope of his recovery is entertained. There is an old meeting-house there nearly two hundred years old. Old Bro. Gayman, if he lives till the 6th of June, will be 98 years old.

L. F. H.

A VISIT FROM BRO. WAREY. — Bro. John Warey, from Champaign, Co., O., was with the Town Line church in La Grange county, Ind., on Whit Sunday, where a goodly number of brethren and sisters had assembled to remember, in the communion, our crucified Redeemer.

On Monday following communion services were held at the house of Joseph Yoder, on Barker Street, St. Joseph Co., Mich., where an aged sister, Rebecca Plank, in her 89th year, had come seven or eight miles to take part in the communion. Bro. Warey preached very appropriate sermons for the occasion.

BAPTISMAL SERVICE.—On Whit Monday, May 29th, at the Hammer Creek meeting-house, Elizabethtown, Pa., nineteen persons were baptized and received into the church. The services were interesting and very impressive. They were conducted by Bishop J. N. Brubaker, H. Longenecker, and C. Borntreger. Text, Matth. 28: 20. The house was entirely filled, and there were many persons outside. O, that every soul of this large congregation might receive grace, be convinced, and become ready to do the will of our Lord.

If there is joy in heaven over one sinner that repenteth, how much joy would there be over such a great number. Dear brethren and sisters, do we not feel glad to see sinners coming out upon the Lord's side? Let us be encouraged and not become weary or doubting, for the crown and everlasting life are promised to those who continue faithful to the end.

J. H. W.

A VISIT FROM BRO. STUCKEY. — Recently, Bro. Joseph Stuckey of Illinois visited several of the churches of Indiana. He first stopped at Nappanee, and held a meeting on Whit Sunday. After the services nine or ten persons were baptized. On Friday, June 2nd, he attended the communion at the La Grange Amish Church, and on Sunday the communion at the Clinton Church, Elkhart county. At this service Bro. Daniel Tschantz was ordained to the ministry of the gospel. On Monday, the 5th, communion services were held at the Haw Patch Church. After the services in the evening Bro. Stuckey started for Stark county, Ohio, where he was requested to do some church services. His wife accompanied him as far as Haw Patch, and then returned to Elkhart Prairie to her afflicted daughter, the wife of Amos Yoder, where she intends to remain principally until Bro. Stuckey's return from Ohio, when they expect to visit for several weeks and hold meetings in the above named churches. May God bless our dear Brother that his labors may not be in vain, but to the ingathering of precious souls, and the bringing of saints nearer to God.

G. Z. BOLLER.

FROM WATERLOO, ONT.—Below we give an account from a letter written by our aged brother David Sherk of Canada:

Besides my salutation to you and all yours, I inform you that I am in a declining state, and by all appearances my work in the church militant is about finished. May God grant me a place in the church triumphant when I am removed from my post, is my daily prayer.

The conference at the Twenty as far as we know has, thank God, turned out favorable. So we hope the church will prosper again.

We observed the Lord's Supper at my house yesterday (29th). To-day Jacob Hagey's wife will be buried. I suppose you remember that he has been my fellow laborer in this vicinity more than twenty years. O, how much would I like to be at the funeral, but being too weak I have not been to a meeting house since New Year's day, and do not expect it any more in this world (life). But there have been a considerable number of meetings at my house since that time.

Dear brother, I have been in a school since New Year's day where I have been chastised considerable. I have had much pain to suffer besides being confined to my home, but thanks be to God, I have

still my sound mind and thinking powers. May God spare me them to my end, is my wish and prayer. D. SHERK.

FROM PENNSYLVANIA.—Dear Brother in the faith : — It is true as you stated, we are personally entire strangers ; yet I hope we are not so in spirit. The Children of God are all governed and led by the same spirit. If we have the Spirit of God within us, and his love shed abroad in our hearts, no matter how strange people are personally, we may encourage one another by our writing in the working out of our soul's salvation. To care first for the soul is the highest duty of us all ; but O, how many are neglecting this important work, having their eyes blinded by the god of this world, to become ensnared by the prince of darkness, which ruleth the children of disobedience. How sad to think of these deluded souls, when we know that the day is fast approaching when the ungodly shall be as stubble. Thanks be to God we have the promise, "But unto you that fear my name shall the sun of righteousness arise with healing in his wings."

It is over four years since I have given my heart to the Lord. O, what a blessed thing it is to have Jesus for our friend ! He is "a friend that sticketh closer than a brother," a friend that will not forsake us in prosperity nor adversity. Not for all the pleasures this vain world can afford would I give up my dear Jesus. I know whom I have believed ; I know that my redeemer liveth. O, that we might have the courage and power to prevail on others to love Jesus who first loved us.

A poet says,

"Had I a thousand hearts to give,
Lord, they should all be thine."

I think the feelings of my heart can be expressed in these words. Not that I desire to boast, it is alone the goodness of God that I am what I am. I trust alone to Jesus for my salvation. Remember me in your prayers. Your young sister. EMMA M. HERSHEY.

VISIT TO THE WEST.

In company with my wife and children I left my home in Franklin Co., Pa., on the 18th of April. We arrived at Columbiana, Ohio, on the 19th. I attended one appointment in the church here, which was largely attended. Here I found a great interest manifested, and the brethren and sisters seem to have a great desire to be true disciples and labor in the cause of salvation.

We went to Allen Co., O. on the 29th. I was much rejoiced to meet again our beloved brother John M. Brenneman, and also our beloved aged brother Christian Culp, whom I had never seen. Bro. Brenneman attended several of the meetings with us, but Bro. Culp was not able to be with us. We were with the brethren and sisters in four or five appointments, which were well attended. I was much rejoiced to meet in this community with so many brethren and sisters from Rockingham county, Va., with whom I had lived in my childhood and youth. I hope the ministering brethren here will press on in the holy cause for which they manifest so much love.

From here we went to Clarinda, Page Co., Iowa, where we arrived on the 3rd of May. Here we met our dear aged brother John S. Good, who is in charge of the church at this place. We found him zealous to maintain the doctrines of the Bible as taught by the church, and much interested for the prosperity of his church. There was a preparatory meeting on Saturday, where two precious souls made their vow in baptism to live for Jesus, and united with the church. The communion was held on Sunday following, after which we had two more meetings. They were well attended. The brethren and sisters here are very deeply interested in the prosperity of the church and the salvation of souls of their dear friends yet outside of the fold. They are very anxious to be visited by ministers from other congregations who are traveling and visiting among the scattered congregations of the brotherhood. They extend pressing invitations. Members looking for homes are especially invited to stop in Page county, Iowa, and see the church and country, and, if pleased, settle among the brethren there. I enjoyed my visit and the society of the brethren and sisters here very much. I rejoiced much with them in their love for the holy cause. I consider the country very good and desirable for a home.

We went to Auburn, Sangamon Co., Ill., on the 11th, where we visited my brother J. G. Parret, and found him prospering in every way and interested in Christianity. In this neighborhood I met with one sister, the only member in all that country so far as we could learn. To see her here all alone, so far separated from the church of her choice, still standing faithful excited both my admiration and sympathy. I thought what a good work it would be if our brethren could go into this place, preach the plain principles of the Gospel as the Bible teaches and as we love them, and establish a church. Could not this be done by proper effort and sufficient trust in Him who accomplishes all things for which the righteous pray in faith believing ? This is a good country.

We arrived at Cullom, Livingston Co., Ill., the 13th. We had three meetings, two in the evenings and one on Sunday. The members here seem to be laboring zealously and harmoniously together. They appear to enter into the true spirit of Christianity. They are making preparations to build a house of worship. We hope they may have it completed soon, and that other churches will do their duty in aiding them. They invite ministers to them. Bro. Hamilton is the only minister in that church.

Bro. Hamilton accompanied us to Whiteside county, Ill., to attend the conference on the 26th. Conference was well attended, and was to me very interesting. A preparatory meeting was held on Saturday, and the communion on Sunday following. I was much pleased to see the young members so plain and Christian-like in their conversation, actions and apparel, in the churches in these parts. We held a meeting at Sterling on Tuesday, the 30th, where the brethren Samuel Yoder, of South Bend, Ind., and B. F. Hamilton, of Cullom, Ill., assisted in the services. We visited the rest of the week and found all prospering and earnestly engaged in the good work. There was meeting again on Sunday, June 4th, at Sterling. In the afternoon the Sunday-school met. I was pleased to see the young and old working together, learning the Scriptures, and think they are doing much good for the children and young people. The attendance was large. Bro. John Reisner is Superintendent.

We left Sterling on the 5th and arrived at Elkhart, Ind., the same evening, and visited the brethren John F. Funk and John S. Coffman. The next day we stopped at Goshen, Ind. It is our intention to visit different places in Ohio on our way homeward. PHILIP H. PARRET.

VISIT TO OHIO.

On the 10th of May I left my home in Elkhart Co., Ind., and arrived at Columbiana, Ohio, on the evening of the 11th. From there I walked two miles to my uncle Samuel Metzler. At the house of Henry Stouffer we met our aged Sister Barbara Blosser, and found her very feeble—not able to converse much ; yet we spent most of the day very pleasantly with her. May the Lord bless her in her afflictions, and help her to bear them in patience till her deliverer shall come to bear her home to the blessed home above. On the afternoon of the 13th there was a meeting at the house of Bro. Jesse Metzler, for the benefit of Sister Metzler, who is not able to attend meeting, and has not been for some time. May this affliction be the means of bringing them nearer to Jesus. In the evening we went to the house of Henry Ziegler and made use of the privilege to speak to them of the necessity of seeking the salvation of their souls. God blessed our meeting and our labors, and they became willing to deny the world, and follow their Savior. I was made to feel that through their acceptance of Christ they created joy in heaven that evening. On Sunday the 14th I attended the meeting at Nold's church, and had a pleasant service. I visited among the friends till the 18th. On the night of the 16th it was my privilege to stay with Abraham Metzler, and improve the time in showing them the necessity of making their peace with God while it is called to-day. The Spirit of Truth touched their hearts and made them willing to turn to Jesus for mercy. On the morning of the 18th we were blessed in speaking to a large, attentive congregation at Overholser's meeting-house. There was rejoicing among the saints and sinners trembled. After the services I went home with Bro. J. Bixler, where I met a number of our ministering brethren from different parts of the country.

On the 19th we attended conference. It was good for me to be there, and there I resolved to be more faithful in the discharge of my duty. In the afternoon of the 20th we had a very interesting meeting at Metzler's meeting-house. After the meeting I went with Bro. H. Stouffer, and we again met Sister Barbara Blosser, but in better health than when we first met her. We bade her farewell, perhaps for the last time. I called again at the house of Jesse Metzler, and found Sister Metzler some better. Here we spent an hour very pleasantly.

On the 21st we attended the communion services at Overholzer's meeting-house, where, before the communion, eleven precious souls made their vow by baptism, most of them young people. A large number of brethren and sisters took part in the remembrance of the death and suffering of our Lord.

A word to you young brethren and sisters who have just enlisted under the banner of King Emmanuel. Do hold out faithful to the end, for your crown is not in the beginning, but in the end. Then when it is your time to die, how happy you shall be to enter that rest which is prepared for the children of God. There you can be with your friends and your loving Savior forever, singing God's praise where sorrow, pain, and parting are not known. Try to persuade others to go with you ; tell them of the love of Jesus, how much he loves sinners just such as they are, and if they will only come to him and accept him as their Savior. Tell them that though they be called to walk through the valley of the shadow of death they need fear no evil, for the Savior will be their stay and their staff.

I started for home in company with Bro. George Culp, of Nappanee, Ind., and Susan Zigler, of Mahoning Co., Ohio, and arrived safely at home on Monday, the 22nd. May the Lord reward all the dear friends for their kindness.

NOAH METZLER.

For the Herald of Truth.

YOUR INFLUENCE.

On the 27th of June the citizens of Iowa will say at the polls whether they prefer a law that prohibits the manufacture and sale of intoxicating liquors or whether they prefer their distilleries and multitude of saloons, licensed and protected by law. Every citizen of the state and many outside of the state, have their influence directly or indirectly one way or the other of this momentous question. At this juncture it is seriously important that every one knows that his influence is going out in favor of the happiness of his fellow creatures and the glory of God. Think not that you are neutral on the question ; your sympathies are on one side or the other, and your words, manner, or suggestive silence are giving comfort and encouragement for or against intemperance. Put away all objections to methods employed by both parties, and look the matter square in the face.

Look to your influence. Are you, by your words and actions, thrilling with pleasure and inspiring with new courage and fresh hope, reasoning, thinking people, who have the general prosperity and good of the country at heart ? Or are you giving comfort to those with whom you would disdain to let your children associate, who care not for your happiness or the prosperity of the country, only their own selfish interests ?

Are you safe to expect that if this matter shall be decided according to your preference that it will bring happiness to the miserable, hope to the desponding, plenty to the destitute, joy to the sorrowing ? If so, you are right, and have the Bible and Christianity on your side.

Not assuming the responsibility of giving advice as to the course of action our people should take when this question is before the people of Iowa, yet I should feel sorry to learn that the non-resistant people of that state should act according to the wishes and in harmony with people whom, as a class, we consider engaged in a business that is a curse to our fair land.

Let each one look to the results of the influence he is having over those around him. J. S. C.

AN EXPLANATION.

Some time ago the *Gospel Banner* requested of me to substantiate some statements made in an article under the title, "Review," which appeared in the HERALD April 1st. It was with regard to a person who appeared in the pulpit with D. Brenneman having his face shaved smooth except a fashionable mustache ; to which statement I afterwards made some modification, hoping thereby to maintain peace and good will and stop further agitation on that subject ; but I notice that my lenity has only resulted in more obstinate charges and severer accusations.

I find that some are in doubt, not knowing what to make of the matter. I have had letters requesting an explanation, together with advice to be careful not to report false charges of which the *Banner* seems to accuse me. I do not blame any one for having some misgivings, for surely none of us would have suspected that D. Brenneman would deny a truthful statement. Neither would we now ; it however becomes our duty to give a plainer statement, namely, Many in this community are ready to testify to the truthfulness of the statements made in said Review ; further, that I have written an explanation to this effect for the *Banner*, but it has been withheld. Now it does not look right to me that the *Banner* should charge me with falsehood, demanding of me to substantiate the assertion, and then refuse to publish the truth concerning the matter. I will herewith leave the matter between D. B. and God.

There is one more point to which I wish to call the attention of the readers. The *Banner* says, "He who hath eaten bread with us, hath seemingly lifted up his heel against us." Why so ? I have written against pride only. Of course if my remarks fitted there was cause for thinking so.

A few years ago when the subject of close and open communion was discussed in the church the *Banner* represents, it was concluded that the latter (open communion) was perfectly lawful, providing the whole truth of the Gospel was preached on such occasions, especially the doctrines of non-resistance and non-conformity to the world. It was supposed if this was faithfully done, they should not be troubled much with fashionable church members of other denominations. To this I heartily agreed, and it seemed to work well for a season. By and by ministers ceased to preach against fashion ; that removed the stumbling-block, and numbers came flocking to the table of the Lord with almost every display of vanity and pride. Such a course seemed to me more excusable with churches that have not been taught so clearly the inconsistency of these things than with us. This seemed like willful disobedience. To say, "Let a man prove himself, and so let him eat," was mere folly in a case so clear. No sooner than faithful teaching on this point was neglected, the church began to drift into the same abominations of those around them.

Now the editor of the *Banner* had requested me to "help fight the monster pride," and I resolved to do so. At first it seemed acceptable, but it soon became an unpleasant subject with him, even "uncalled for," as he has it. Some of the articles intended for the *Banner*, but

rejected, as "uncalled for," I suppose may appear hereafter in the HERALD. We see that we may become so habituated to sin as to become insensible of it; "Gross darkness has come upon the people." To cease to warn the people of their sin is equal to false preaching. Let us be careful to keep sin far away; every sin. The Lord open our eyes to see and obey.

JOHN O. SMITH.

WE WOULD SEE JESUS.

A Christless gospel is a terrible disappointment to poor weary sinners, and also to believing saints. It is related that a certain minister who was accustomed to deliver literary essays and scientific disquisitions to his people, received one day a slip of paper on which was written, in an unfamiliar hand, the words, "*We would see Jesus.*"

The words impressed his mind, and led him to consider what he had been doing; and as he thought upon his ways he turned his feet unto the testimonies of the Lord. A change came over his whole ministry. He began to preach Christ instead of science, and proclaimed salvation in Jesus in the place of the theories with which he had amused the people. The people were delighted; saints were comforted; new life was infused into the assembly. Not long after, another slip was handed up to the pulpit in the same handwriting, and on it was written, "*Then were the disciples glad when they saw the Lord.*"

How many ministers are there who might derive profit from such a hint as this, and who, could they but know the Lord in the experiences of their own heart, might find a blessedness in his Word such as they have never known, and be blessed, and also be a blessing to others, beyond all their present thoughts and conceptions. "We preach not ourselves, but Christ Jesus the Lord," and he who does not preach Jesus might as well not preach at all. The thing needed is not merely the promulgation of theories, opinions and systems of divinity, but it is the proclamation of a crucified, risen, living, glorified and exalted Christ, who sits in heavenly majesty at the right hand of God, and who shall come again to judge the world, and redeem and glorify his people. And we have especially to deal with him to-day as a living, personal, present Savior, a tender, gracious friend, an almighty Lord, into whose hands "all power in heaven and on earth" is given, and who says, "Lo, I am with you always, even to the end of the world."

Let this Christ be proclaimed in the ears of a lost and perishing world, and sinners will be convinced of sin and led to trust in Christ; and the disciples with open face beholding the glory of the Lord shall be changed into the same likeness from glory to glory so as by the Spirit of God.

GO FEEL WHAT I HAVE FELT.

Written by a young lady who was told that she was a monomaniac in her hatred of alcholic liquors.

Go, feel what I have felt,
Go, bear what I have borne;
Sink 'neath a blow a father deals
And the cold, proud world's scorn.
Thus struggle on from year to year,
Thy sole relief the scalding tear.

Go, weep as I have wept,
O'er a loved father's fall;
See every cherished promise swept,
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go, kneel as I have knelt—
Implore, beseech and pray,
Strive the besotted heart to melt,
The downward course to stay;
Be cast with bitter curse aside—
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go, catch his wandering glance and see
There pictured his soul's misery.

Go, hear what I have heard—
The sobs of sad despair,
As memory feeling's fount hath stirred,
And its revealings there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go to thy mother's side,
And her crushed spirit cheer;
Thine own deep anguish hide,
Wipe from her cheek the tear;
Mark her dimmed eye, her furrowed brow,
The gray that streaks her dark hair now,
The toil-worn frame, the trembling limb,
And trace the ruin back to him
Whose plighted faith, in early youth,
Promised eternal love and truth;
But who, foresworn, hath yielded up
This promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there, 'mid want and strife,
That lowly thing,—a drunkard's wife!
And stamped on childhood's brow so mild
That withering blight,—a drunkard's child!

Go, hear, and see, and feel, and know,
All that my soul hath felt and known.
Then look within the wine cup's glow;
See if its brightness can atone;
Think if its flavor you would try,
If all proclaimed—'Tis drink and die.

Tell me I hate the bowl—
Hate is a feeble word;
I loathe, abhor, my very soul
By strong disgust is stirred.

—*Advocate of Holiness.*

MISSION WORK IN THE SOUTH SEAS.

The Illustrated Christian Weekly, some time ago, in speaking under the above heading said:

The world can scarcely be aware of the magnificent work being done by the missionaries among the South Sea Islands. A few years ago these distant lands were supposed to be almost irrecoverably in the hands of cannibal heathen, from which nothing but a miracle could rescue them. And now we are told that these islands are eagerly accepting Christian civilization, and that at the present time there are among them not less than 350,000 Christians of native blood. These are for the most part gathered into well-organized congregations, with their own pastors and teachers, and are in return preparing to send out to the more remote islands evangelistic workers from their own ranks.

But this great revolution has not been effected by miracle; it has been done by hard and faithful work on the part of Christian missionaries, who have virtually gone forth into the wide world to teach the gospel to all men. In short Christian missions are becoming almost universal, and the day is fast approaching when there will not be a land of the inhabited earth that will not be reached by the mission workers. And still, how little of this is known to the world at large. One does not find the story in the accounts of travellers and pleasure tourists, and it is but just now hinted at in the narrative of certain explorers.

The very first civilizing work of the missionary is to teach the natives the gospel in their own tongue, and the acquisition of their language and the adaptation of our own to it is a work that mere worldlings are poorly adapted to. Nothing is so attractive to them as to place before them the Bible translated into their own idiom, and to teach them this reduced to characters which they can soon comprehend. The finest minds engaged in Christian work have thought this a labor worthy of them, and thus during this century scores of languages without a literature have received form and spirit, together with the power to receive the precious words and thoughts of the gospel. The masses always seem to learn to read, speak, and think from the Bible as from no other book, and in these islands experience has proved that the Bible is virtually an industrial as well as spiritual teacher.

The Bible, therefore, and various school-books largely built upon it, are produced in manifold forms, and the printing-press has become an indispensable factor in heathen missions. The missionaries found the South-Sea Islanders in nakedness, filth and shamelessness—all conditions that the gospel condemns. By the aid of the Bible they taught them modesty, cleanliness, and chastity; and also the necessity of garments to hide their nakedness, and homes for their protection in family life. Now these were the very elements of industry because they called in their train for the cultivation of the soil and the development of industry. These new necessities demanded greater outlays to be satisfied by labor and production, of which the trader was not slow to take account. The result is that all through the South Sea Islands the missionary is the most useful friend that the natives find. He teaches them how to live, how to extract great blessings from the soil and the forest, and how to be independent and happy.

For the Herald of Truth.

SUNDAY CHRISTIANS.

A great many persons who profess to be Christians seldom read the word of God during the week. They think of their duty to honor and glorify His name on Sunday only. They scarcely think that their actions are noticed outside of the church and Sunday school. Here they make a great mistake. God sees and knows all we do; and all we do should be done to the glory of His holy name.

Let us all be every day Christians, not only Sunday Christians, and all the good that is accomplished by so doing will reap its final reward.

Parents, read the word of God daily to your children. Teach them by your example that they may acquire a love for "good reading." A great deal may thus be done toward bringing many souls to Christ.

* *

RELIGIOUS PAPERS.—The religious papers have done a good work; but much more good might result from them if parents would read them to their families, as they do newspapers. Christian, send a copy to an unconverted brother, or son, or father. By this means you might be instrumental in bringing some one to Christ.

No officer in Northern Illinois, using tobacco, is installed into office (church office) unless he agrees to abstain from its use in the future. If all the churches in the brotherhood would do this we would soon have an anti-tobacco society, for "like priest like people."—*Brethren at Work.*

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

DURING the month of April 70,000 immigrants landed at Castle Garden N. Y., and from Jan. 1st to May 1st 136,646. On May 1st, one hundred Holland farmers landed at New York, and will settle on the Missouri River in Dakota.

A CYCLONE passed over McAllister, in the Indian Territory, on the night of May 8th, demolishing fifty-eight houses and damaging thirty others. Fourteen persons were killed and fifty-four injured, four fatally.

A FALSE prophet has appeared in Egypt with 8,000 well armed followers. The Egyptian troops who are well armed will endeavor to repulse them.

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.—*Jewish Saying.*

A TERRIBLE ACCIDENT.

A terrible accident, resulting in the death of three persons, occurred near the village of Mastersonville, at Stein's Dunkard Meeting house, on May 27th, the particulars of which are as follows: A frame structure was being erected to take the place of the old church building, which was torn down sometime since on account of it being unsafe.

The frame of the new building was ready to be put up on the above mentioned day, and, as usual on such an occurrence, neighbors and friends had collected together to render their assistance in placing the frame in position, and while so engaged the whole mass collapsed, burying underneath the debris from twelve to fifteen persons, all of whom were more or less injured. None were killed outright but information received from there this evening gives the names of three who have since died. Those who escaped from the wrecked building at once set to work to rescue their companions from the wreck, which occupied some time. Physicians from the surrounding country were summoned to give aid to the wounded, which was responded to with alacrity. The following is a list of those who have died from the injuries received: John Shenk, aged 55 years, who was injured internally; Samuel Whitenyer, aged 50 years, head crushed: Samuel Bleecher, aged 45 years, injured internally. These men were all married and have families. The following are badly injured: Jacob Kendig, aged about forty-five, arm and leg broken; Jacob Hibb, aged forty-five, leg broken and injured internally, not expected to recover. This accident caused much excitement in the community and every effort is being made to relieve the sufferings of the unfortunate victims.—*Sunday Leader.*

Later news says that six have died instead of three, and about 45 injured.

Married.

EICHELBERGER—BURGY.—On the 18th of May at Hopedale, Tazewell county, Ill., by Christian Naftziger, Christian Eichelberger and Elizabeth Burgy.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

STUTZMAN.—May 25th, near Bristol, Elkhart Co., Ind., of dropsy and old age, Sarah Stutzman, aged 83 years, 3 months and 18 days. She was the widow of David Stutzman, dec'd, who died in Fairfield county, Ohio, many years ago. She united with the Amish Mennonite church at the age of 15 years, and continued a faithful sister to her last. Funeral services by Jos. Yoder in German, and George Neff in English. Text, Rev. 14: 13.

NAFFZIGER.—On the 7th of June, in Baugo township, after an illness of twenty-four hours, Jacob Naffziger, aged 51 years and 12 days. Buried at Naffziger's grave-yard on Friday, where appropriate services were held by Rev. H. Finch. The day before his death he was at Elkhart attending to business, but made several remarks which seemed to indicate that he had some premonition of his near end. He also remarked just before his death that he was ready to die. We hope he may have reached the better heme above.

WENGER.—May 27th, at Excelsior, Morgan Co., Mo., of typheid pneumonia and brain disease, Eliza G. Wenger, daughter of Martin and Susanna Good, and adopted daughter of Jonas G. and Fanny M. Wenger, aged 10 years, 1 month and 22 days. Buried at Bethel church, Morgan Co., Mo., by the side of her mother. Funeral services in German by Pre. D. D. Kauffman from Isaiah 38: 1, and in English by Pre. D. F. Driver from Isaiah 40: 8 and Pre. M. S. Meyer from Matthew 9: 2.

"Dearest Liza, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

STAHL.—May 24th, in Conemaugh township, Somerset county, Pa., Susanna Stahl, aged 75 years, 3 months and 3 days. She was a faithful member in the Dunkard church for many years. She bore her sickness with patience, and wished to depart and be with Jesus. She was followed to the grave by a large concourse of friends to mourn her departure. Sermon at the dwelling house by Samuel and Henry Blough, and at the meeting-house by Emmanuel and Tobias Blough, from Isaiah 64: part of 6th verse.

HAVERSTICK.—May 22nd, 1882, in Rapho Twp., near Mount Joy, Lancaster Co., Pa., of catarrh fever and measles, Annie, infant daughter of Levi H. and Annie B. Haverstick, aged 2 months and 4 days. Buried at Habbaker's meeting-house, Manor township, Lancaster Co., Pa. Funeral services by Benjamin Lehman in the German, and Jacob Brubaker in the English language. Text, Mark 10: 13—16.

As a tender little bud she came
Into this world of sorrow and pain;
But only to droop and fade away,
And return to the Giver again.

ZIMMERMAN.—March 27th, near Shiremantown, Cumberland county, Pa., of consumption, Sarah, daughter of preacher Samuel and Susanna Zimmerman, aged 28 years, 10 months and 7 days. She was a beloved sister in the Mennonite church. Funeral services on the 29th. Buried at Slate Hill. A large circle of friends and relatives gathered to pay the last tribute of respect. Services by George Rupp and Jacob Muma. She leaves a mother, three brothers and two sisters to mourn her departure.

"Dear mother, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom;
And I shall not fear though the river be wide,
For Jesus will carry me over the tide.
You'll know where to find me, dear mother, in heaven,
Though every fond tie you have cherished be riven,
You'll follow me home to the land of the blest,
Where sighs are not heard and the weary ones rest."

MILLER.—May 20th, in Adams Twp., Cambria Co., Pa., Tobias Miller, aged 66 years, 4 months and 10 days. Buried in the family graveyard, on the 25th. Funeral services by Moses B.

Miller and Jonathan Hershberger. Text, 2 Cor. 5 : 1. He leaves a bereaved wife, children and grandchildren to mourn their loss. We believe him to have died in the full hope of future blessedness where sorrow and affliction are no more.

GAHMAN.—May 16th, near Elida, Allen county, Ohio, Bro. Abraham Gahman, aged 79 years, 5 months and 5 days. A few days before his death he selected for his funeral text, Matt. 6 : 20, 21. "Lay up for yourselves treasures in heaven."

KEAGY.—May 19th, in Adams Co., Pa., Brother Joseph Keagy, aged 70 years, 2 months and 19 days. Our beloved brother was called away very suddenly; he was hauling rails, and the horse becoming frightened and running away, he was thrown to the ground and instantly killed. This is another warning to all to be always ready for death. Funeral sermon from Amos 4 : 12 by Martin Wisler and Daniel Shank.

HUBER.—May 24th, in Clay township, Lancaster Co., Pa., of rheumatic fever, Bro. Abraham B. Huber. He was buried at Hess' meeting-house. He leaves a widow and five small children to mourn his death.

KESLER.—March 19th, at Richfield, Juniata Co., Pa., of scarlet fever, Palmor and Elmer, sons of Oliver and Harriet Kesler, the former aged 3 years and 3 days, and the latter 1 year, 4 months and 6 days. They were buried in one grave at the Richfield burying ground. Services by Thomas Graybill and Elias Landis.

STEFFY.—May 15th, in Freeburgh, Snyder Co., Pa., Philip Steffy, son of John and Mahala Steffy, aged 22 years and 28 days. Buried in Freeburgh. Services were held by Thomas Graybill and Robert Arnd. Text, Heb. 9 : 27, 28.

HAINES.—April 23rd, in Snyder county, Pa., Charles, son of George and Addie Haines, aged 6 months and 12 days. Services by Thomas Graybill and Elias Landes. Text, Psalm 16 : 5, 6.

CRAIG.—May 10th, in Snyder county, Pa., of consumption, John Craig, aged 78 years, 8 months and 4 days. Services by Thomas Graybill. Text, John 5 : 24.

WANNER.—May 21st, in Waterloo county, Ontario, Sister Catharine Wanner, aged 84 years, 2 months and 11 days. Buried at Wanner's burying ground. Funeral services were held by J. Woolner and N. Stauffer.

HAGEY.—May 28th, in Waterloo county, Ontario, Sister Leah Hagey, wife of Jacob Hagey, aged 70 years, 6 months and 13 days. Buried at Hagey's burying-ground. Funeral services by Noah Stauffer, preacher Suderman and Samuel B. Bowman.

TINTSMAN.—On the 25th of May, 1882, near Locke, Elkhart county, Indiana, Bro. Mark Tintsman, aged 81 years, 2 months and 1 day. He suffered much during the last two years until it pleased our heavenly Father to remove him, as we trust to a better home. He was born in Westmoreland Co., Pa., and removed to Indiana in 1851. He was the father of ten children. He was buried on the 27th. Text, Isaiah 36; 18, 19. He leaves an aged widow in feeble health and five children to mourn their loss.

RETTIGER.—April 11th, in Seward county, Neb., Magdalena Rettiger. Her age is not known, but she lived in holy wedlock for 46 years, and leaves a husband and nine children. She was an obedient and faithful sister in the Amish Mennonite church. An earnest funeral sermon was delivered by J. Schloegel and P. P. Harshbarger.

GERBER.—May 25th, in Walnut Creek township, Holmes Co., Ohio, of dropsy, accompanied with much suffering, William Gerber, minister in the Walnut Creek church, aged 73 years, 2 months and 4 days. He leaves a deeply bereaved widow and two sorrowing children. For nearly nine months during his sufferings he was unable to lie down, and passed his time in a sitting posture. He had a rational mind to the last, and expressed the hope that he had peace with God. He was buried at Walnut Creek, where services were held by David Beachy, Isaac A Miller and Abraham Mast. Text, 1 Cor. 15 : 50—56.

MILLER.—On the 19th of May, near Hubbard, Marion Co., Oregon, Menno, son of Isaac and Elizabeth Miller, aged 2 years and 16 days. Funeral services at the house by Joseph Meier and Jonas Kauffman. "Let the little children come unto me, and forbid them not; for of such is the kingdom of heaven."

MAST.—On the 4th of May, in La Grange Co., Ind., of consumption, Christian Mast, aged 57 years, 9 months and 4 days. He leaves a sorrowing companion and 5 children. Funeral services on the 6th.

Letters Received.

WITHOUT MONEY.

M. L. Graybill, D Sherk, J D Hershey, Susan Culp, M A, B F Charles, Jacob A Ressler.

WITH MONEY.

A—John Amstutz sr, (Bluffton, O.) John Amstutz, (Easton, O.), C Albrecht, Mattie Amstutz, Leah Amstutz, P Adrian.

Abraham Brubaker, Samuel M Bender, Joseph S Boshart, William Buckwalter, John Brubaker, Barbara Brubaker, C D Byler, Jacob Baughman.

C—James Coyle, W F Crall, Amos Charles, L F Charles, Isaac Christophel.

D—Daniel H Denlinger, Frederick Doerling, John M Dentlinger, Joseph Dombach, S M Detweiler, Geo Dietrich.

E—Alex Ehrlich, Daniel Ebersole, Mathias Ebersole, Mrs Jos Esbenshade, D Enns, Conrad Ewald, Samuel Eberly, Isaac Eby, Joseph Eby.

F—H Frieser, George Funk, Jacob Fast, John V Fortner, Jacob W Frey.

G—J M Greider per N Metzler, Jacob Godshalk, Peter R Gish, John Gascho, M Gingerich, Samuel Greenawalt.

H—Jos Heatwole, John Hege, William Hofstetter, Pre Jno M Hostetler, Mary S Hostetler, Sue Harley, Amos Herr, Andrew D Hersch, Hawks Bros & Groff, Michael Hershey, Sarah Hummel, John Hostetler, Noah Hoover, J M Hershey, Jacob R Hershey, Ezra Hack, B F Herr, J J Hostetter, Jacob Heinrichs, Andrew Harnus, L F Hemperly, Abm Harnish.

I and J—John Jaus I.

K—H Kroker, Amos N Kennel, Jonathan Kauffman, J M Kauffman, Isaac King, P Krocker.

L—J B Linderman, Christian Leopold, Fannie Linderman, John F Landis, D N Lehman, Amos Loucks, Amos L Landis, Joseph Litwiller, Fannie Linderman.

M—Abraham Moyer per N Metzler, J M T Miller, John Miller, Isaac A Miller, Joel Miller, Moses J Miller, S H Musselman, David S Moyer.

N—John Nusbaum Sr, Annie Newcomer, Abm Nickel.

O—Daniel D Otto, Elizabeth Overholt, Amos Overholt.

P—Abner Peoples, Abr Penner, J H Paul.

R—J Regier, Jacob Rediger, David Ratzlaff, Mary Rood.

S—C B Swartzentruber, Ang Schmidt, J S Shoemaker, Jacob C Seitz, C B Swartzentruber, Jacob Stamm, Daniel Shenk, Jacob Swartzentruber, J H Stutzman, John Strubhar, Christian Schantz, H Schulte, Peter J Saltzman, Nicholas Smith, Henry Stemen, M M Shoup, Susan Strickler, Joseph Stalter, M J Staubaugh, John Streicher, Jos Stuckey, B H Snavely, Welty & Sprunger, Jacob Shaub, Elisabeth A Shoenbeck.

T—Klaas Toews.

U—H Unruh, Peter Unzicker.

W—Chr Wayre, Banks Winey, E Wipf, H Warkentin, Emma Weldy, N C Wenger, John Wyse, Jacob Wilzing, Mary Weaver, F J Wieus, D. B. Weaver, Banks Winey, B F Witmer.

Y—Tobias Yoder, Jacob Yoder per N Metzler.

Z—Abraham Zeizet, George Zeizet, J K Zook.

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SUMMER.

Loud is the summer's busy song,
The smallest breeze can find a tongue,
While insects of each tiny size
Grow teasing with their melodies,
Till noon burns with its blistering breath
Around, and day lies still as death.

The busy noise of man and brute
Is on a sudden lost and mute;
Even the brook that leaps along,
Seems weary of its bubbling song,
And, so soft its waters creep,
Tired silence sinks in sounder sleep;

The cricket on its bank is dumb;
The very flies forget to hum;
And, save the wagon rocking round,
The landscape sleeps without a sound.
The breeze is stopped, the lazy bough
Hath not a leaf that daneeth now;

The taller grass upon the hill,
And spiders' threads, are standing still;
The feathers, dropped from moorhen's wing
Which to the water's surface cling,
Are steadfast, and as heavy seem
As stones beneath them in the stream;

Hawkweed and groundsel's fanny downs
Unruffled keep their seedy crowns;
And in the over-heated air
Not one light thing is floating there,
Save that to the earnest eye
The restless heat seems twittering by.

Noon swoons beneath the heat it made,
And flowers c'en within the shade;
Until the sun slopes in the west,
Like weary traveler, glad to rest
On pillowed clouds of many hues.
Then Nature's voice its joy renews,

And checkered field and grassy plain
Hum with their summer songs again,
A requeim to the day's decline,
Whose setting sunbeams coolly shine
As welcome to day's feeble powers
As falling dews to thirsty flowers.

—*John Clare.*

CHARACTER BETTER THAN RICHES.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22 : 1.

Among the objects that soonest attract our eyes and kindle our desires, is wealth. Its glory fascinates us, and its power fills us with admiration. It seems to command all the good of life. But as we stretch out our hands to take it, the voice of a heavenly monitor by our side cries in grave, earnest tones, "*A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.*"

In order to understand the advice so tersely given let us first look at the terms employed, or the two objects named in it. Both are grand prizes to be obtained in the race of life. Each one gives the man who possesses it power; and each has its attractions, but divine wisdom tells us which is to be preferred. The first is a *good name*. It is not a great name, a world-wide reputation. It is very easy to find those who would rather be famous than rich. Not many young men of spirit would hesitate in choosing between a Bismarck's fame and a Rothschild's gold. But the good name of which the text speaks is not to be confounded with a great reputation. The fame of Solomon in his day went throughout the East for riches and wisdom, and it has come down to us through the ages; but for all his notoriety he has not secured the royal title, a *good name*. Alexander had, and still has, a great name, but not a good one. It means more than emperor, or king, or conqueror, and cannot be secured by bespangling a man with titles, and calling him "his excellency," or "honorable."

Moral qualities are the only basis of a good name. A man's character must ever be the only true source of a genuine reputation. His name comes forth from it as aroma from the flowers. The odors of plants reveal their natures; in like manner, reputation is the aroma of character, and tells the true nature of the man. After all then a good character is the thing meant by a good name. A name must represent something, and as character is the real thing in a man that makes him good or bad, the true naming of a man must have reference to it. But what do we mean by a good character? One man has a good name for honesty, but he is unclean; another has a good report for fidelity and business integrity, but he is intemperate and profane. There are scores of young men who can get what are called "testimonials of good character" from their employers, but each on different grounds. Where shall we find a common standard by which all may be fairly tried? The word of God furnishes it. The man who walks uprightly according to the law of God, and hates the ways of evil, who is just in his dealings and true to his word, though it be to his own loss, who is pure in his thoughts and chaste and temperate in his acts, and who shows the spirit of peace and good will towards his fellow-men, as well as of piety toward God, is, according to this Word, a *man of good character*. Such a man, no matter where he is found, in high stations or in low, among the learned or the unlearned, deserves and shall have the good name of which the text speaks.

In order then that a man's reputation may be good, two things are necessary. First, as to its nature, it must be reputation for those moral qualities which God and good men approve and delight in. Secondly, it must be true, that is, it must correspond with the facts in the case. The man must really be what he is reputed to be, otherwise he is shining in borrowed plumage. He has anointed himself with the ointment of hypocrisy, and the aroma that goes forth from him is not that of his true nature.

Over against this good name are placed *great riches*. We need not be at any loss in understanding this term. The weight placed in the other end of the scales is indeed a large one. It is not a competency of this world's goods, but far more—"great riches." You may think, if you choose, of millions of gold and silver. It is wealth such as kings and conquerors have had when they filled their treasuries with the spoils of great empires; such wealth as gives renown and power to a few in our days. The term means also all that goes with great riches—notoriety, pleasure, luxurious living, the gratification of tastes, and crowds of obsequious friends; in short, all that gold can buy in this world's market. Unquestionably there is that about great riches which makes them very desirable. They clothe men with power; they minister to our tastes, our comforts and our desires for happiness. With riches men may feed the hungry, clothe the naked, teach the ignorant, and lift up the fallen. "Money," saith the wise man, "answereth all things." In view of its uses it is not to be despised. To-day it is, as it always has been, one of the great powers in the world.

But the question is, *which are we to*

choose: a good name or great riches? We may say there is nothing incompatible in having both at the same time. So the ideal life of many is great riches, plus a good name, but experience shows that sooner or later all are brought to the test and compelled to show which they value most, their good name, or their money. Inspired wisdom promptly decides the matter for us — "a good name is to be chosen rather than great riches, and loving favor rather than silver and gold." But multitudes do prefer great riches to a good name, and sacrifice the loving esteem of good men for silver and gold. Gold has been the accepted standard of value in the market of the world through all ages; but the folly and degradation of many is that they have no higher standard of value. When they wish to value themselves, their opinions, their convictions, or their services, they place gold in the balances, and if there is enough, they sell. To get gold, men rise early and toil late and risk life itself; for gold they sell their honor and truth and virtue. How cheaply have many sold all that a man should value as beyond price! It was not for "great riches," but for a few dollars, a petty bribe, that they parted with their good name.

In striking contrast with the demands of covetousness, God's word sets up a nobler standard of valuation for man. It teaches us that true manhood is not to be rated by commercial standards. God never intended gold to be the standard of value for the character of men. Truth, righteousness, and goodness, the essential qualities of true manhood, are their own standard. They are not to be measured by anything else; they are beyond price; they are more precious than rubies and fine gold, and all things that man desires or counts precious are not to be compared to them.

It is then a matter of deepest moment to us which one of these standards of value we will select — by which one we shall value ourselves. But while the facts show that multitudes do reverse this valuation, which the wisdom of God has made, the experience of life verifies it. There are men who have chosen great riches as their best fortune. Like Dives they are clothed in purple and fine linen, and fare sumptuously every day, yet they are utterly without honor, because they lack a good name. Who that cares for honor and truth would take their places?

Let us look more especially at some of the reasons for choosing a good name rather than great riches:

1. Our good name has more to do with our happiness than our wealth has. This is but saying that a man is blest by his character, and not by his outward possessions. Wealth can indeed bring joy and pleasure, but it can give no true joy or lasting pleasure apart from its possessor's character. Let a man feel that he is despised, distrusted, and unloved by good men, and though he may be richer than Crœsus, he cannot be happy. With the loss of a good name comes the loss of self-respect. The man is degraded in his own eyes, and that is the deepest of all degradations. Could his thirty pieces of silver, multiplied ten millions of times over and over, have made Judas a happy man? Could all the wealth of England have made Benedict Arnold feel that he was blest? Great riches never yet brought so sweet and pure a joy to their owner, as that which comes to a man who feels that he is loved and trusted by his fellows. Character secures a respect which wealth is too poor to receive. Noble souls do obeisance alone to character, and happy is he whose right it is to receive such homage.

2. There is greater power in a good name than in great riches. Men love power, and for this reason they seek wealth. It clothes them with power which seems almost irresistible. On every hand we see the evidence of its might. It speaks, and nations obey. It builds and tears down. Mighty men obey its mandates like slaves, and its witchery has brought greatness and manhood to grind like the conquered Samson in shameful captivity. But after all there is a greater and grander power in a good name. All history and the experience of the present abounds with the proof of this. In many a great battle the presence of a single warrior renowned for his valor has been the inspiration of victory. His name was worth ten thousand men in the conflict. So in great moral and social movements. The influence of mere men of wealth is not to be compared with that of men of character. The princes, the true rulers of men, are not monied men without character, but *men with character* whether with or without money.

3. A good name is a lasting possession. The uncertainty of riches has passed into a proverb. The wise man asks, "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle towards heaven." They are at best only a temporary possession. The accidents of time, or man's treachery, may rob us of them. Death certainly shall dispossess us. There comes assuredly an hour to the covetous man, when he shall be mocked with the question, "Whose shall these things be, which thou hast provided?" But not so is it with a good character. *It is an eternal possession.* Men may try to asperse it and malign it, but it shines out like the sun bursting through the clouds that for a time obscured it. Nor can death take it from us. Long ages ago, the righteous Abel fell under the strokes of a murderous hand, but inspiration has written concerning him, "He being dead yet speaketh." His good name has lived through the centuries. Into the same city where rich Crœsus lived, came a little Jewish tent-maker, one Paul without fortune, and preached the Gospel of Christ. The wealth of the one has perished; it is scattered like the dust of the wayside. The good name of the other still lives.

Young men, many of you stand at the threshold of life with your fortunes to make. Do not, at the outset, fall into the snare that has ruined so many — the delusion that you can succeed without character. Cunning, trickery, and flattery may answer for a little while, and seem to promise success, but the exposure is certain to follow. Men will take you at last for what you are. You cannot secure a fortune first, and then make your good name, for you must make your reputation in making your fortune. Your character is forming day by day, according to your manner of life, and you cannot change it in after years. You cannot buy off with gold the reputation that you are now making, for good or evil. Place character first, for it is in demand; the world needs it. Money goes begging, but character is at a premium. You are being watched day by day; men are forming their estimate of you, and they are naming you by what they see in you. Be it yours to build up a character that will stand scrutiny, and need not fear any investigation. Perhaps not a few of you are away from the home of your childhood and its holy restraints. Certain I am, that could your mother speak in your ears to-night, she would say, "Heed the counsel of heavenly wisdom. I would rather see you come home covered with rags, penniless and poor, with your good name safe, than to see you come in the glory and boasting of wealth, with your character tainted with dishonor." Some of you are professed Christians, and are beginning the work of framing your characters after the highest type — the Christian. You have before you the example of Christ. You have the inspiration of the elders who, through faith, "obtained a good report." You have to guide you the glorious careers of those holy men, whose lives God himself has approved, and whose names are still fragrant in the world. It does not fall within the line of thought suggested by the text, to speak of the way in which a true and holy character is to be established. Enough now to say that it must be through a living faith in the Son of God. Be it yours then, as you have chosen him for your portion, to become like him. Build into your character that which is true and honorable, and good and beautiful in the light of God's word. Be it yours to show to the world the power and beauty of a Christian manhood.—*Fireside Readings.*

NEVER PUT OFF.

Whene'er a duty waits for thee
With sober judgment view it;
And never dryly wish it done,
Begin at once and do it.

For sloth says falsely, "Bye-and-Bye
Is just as well to do it."
But present strength is surest strength,
Begin at once and do it.

And find no lions in the way,
Nor faint if thorns bestrew it;
But bravely try and strength will come,
For God will help thee do it.—*Selected.*

For the Herald of Truth.

MUSICAL INSTRUMENTS.

The question has been asked, why the Mennonites do not use organs in their churches and many of them not even in their families. Various answers have been given, among them the following: "All will readily admit that God can be worshiped acceptably without musical instruments since Christ and his apostles did not use them, and if the money which we would spend for musical instruments would be used for charitable purposes, and to assist in spreading the gospel, it would bring us infinitely greater gain, and be much more pleasing and acceptable in the sight of God, &c." Our own families of course claim our first attention both temporally and spiritually. They should be provided with what is necessary both for body and soul, but a musical instrument is no requisite to this. God has so blessed many of us with means that we can duly provide for our own families and have a liberal sum left for charitable purposes. But is it not evident that many of those who claim to follow in the footsteps of Him who "for our sakes became poor that we through his poverty might become rich," are living at ease and in luxury and over-providing for their own children, while many, even of our own church, are in want both temporally and spiritually? Musical instruments are neither food for the body nor for the soul, and "Wherefore do you spend money for that which is not bread?"

Some may contend that we can offer unto God sacrifices of thanksgiving by giving our money for an instrument with which to praise his name; but who can, doubt that God will be much better pleased with an act of charity? "But to do good, and to communicate, forget not, for with such sacrifices God is well pleased."

If you have money to spend for a musical instrument give it for some charitable purpose, or to assist in spreading the gospel. If you are not a minister, give it to some minister to use in visiting weak churches. Scatter the seeds of truth in this way; perchance you may save a soul. That will create joy in heaven and music in your breast sweeter than any instrumental music on earth.

Just here I wish to notice an instance which seems to lie indirectly if not directly in the course of my subject, which I think is indeed worthy of record. Some years ago there appeared an article in the *Herald of Truth* written by Bishop J. M. Brenneman, entitled, "An Encouragement to Penitent Sinners, and joy over their Conversion." A brother, having no doubt an earnest desire for the conversion and salvation of souls, was so well pleased with the article that he contributed fifty dollars to have it put into pamphlet form, and distributed free of charge. This was accordingly done and one of them found its way in rather a singular manner, to a man in the southern part of Indiana, which also led to his conversion. He began a correspondence with his aged friend, the author of the little pamphlet, and was finally received into the church. In course of time his companion also united with the church. Soon afterwards they were permitted to visit their aged friend. It was on the 21st day of Oct. 1881, when father and son, so to speak, met together at the home of the aged brother. That was a happy meeting. A brother, an eye witness of the scene said it reminded him of the meeting of the patriarch Jacob and his son Joseph. No doubt the angels in heaven were affected with the scene.

The above is given to show the happy result which generally follows a free will offering. What a vast amount of good might be done in this way with the money that is spent by Christian professors for musical instruments.

But again, it is contended, we must entertain our children and make home pleasant. Yes, in the right way. But we must be careful lest we "do evil that good may come," or use unlawful means to accomplish a good end. Perchance there may also be some carnal desire connected with this which you have failed to notice. Our mother Eve looked upon the forbidden fruit as being good for food, and pleasant to the eyes, and to be desired to make one wise," and this was what lured her into the fatal snare. How sadly she was deceived. You see it had a good appearance notwithstanding it was forbidden.

I dare say there is not an evil in the Christian church to-day that has not some sanctifying claim attached to it. I think the only instance mentioned in the Bible where instrumental music was made use of to make home pleasant is found in the book of Job. In speaking of the prosperity and pleasures of the wicked Job says: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ." Job 21: 11, 12.

We find this practiced among the wicked of the present day. It is pleasing to the carnal ear; hence the wicked indulge in it. And more, it is very popular. Musical instruments are highly esteemed among men, (especially organs,) and "that which is highly esteemed among men is abomination in the sight of God."

Let us try and find the true way to make home pleasant. Children are to honor and obey their parents, and parents are not to provoke their children to anger. This requires love both from the parents and from the children, and this will make home pleasant.

"There is beauty all around,
When there's *love* at home;
There is joy in every sound,
When there's *love* at home

Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's *love* at home.

Paul admonishes, "whatsoever ye do in word or deed, do all to the glory of God." Our Savior said: "He that gathereth not with me scattereth abroad." Now, while you are bartering the Lord's money for an instrument can you say in very truth: I am doing this for Jesus — doing it to the glory of God? I fear it will not stand the test. Says one: "If I get my money by honest means and hard labor and wish to spend it for an instrument, I spend my own money, and I can not see that it is any one's concern, or that there is any harm in it." True in one sense, but you forget perhaps that we are bought with a price and are not our own. We are only stewards, (servants) of God, and all that we possess, does not in reality belong to us, but unto God, and he has only intrusted it unto our hands to occupy till he comes, and we will most certainly be held accountable for the way we spend these goods; hence it becomes us so to dispose of them in such a way that when the day of reckoning comes the "*true riches*" may be committed to our trust.

I can assure my readers that I am not writing this out of prejudice against instruments, for I have always been very fond of instrumental music, and was very reluctant in giving up the idea that it is right to have musical instruments. I would ere this have bought an instrument but for the honest conviction that it would at least be much more acceptable with God if I would spend my money for some charitable purpose. So certain am I that this is by far "the better way" that I do not hesitate to earnestly entreat all not to buy musical instruments. I feel perfectly safe in doing this. It seems to me it is such an evident fact that God will be much better pleased if we use our means in relieving the wants of his needy children, or in bringing those into the fold of Christ who are going apace to ruin, that I cannot see how any sincere devoted, Christian can question the truth of it. I feel assured that if we pursue this course with a true motive, it will make us stronger in love both to God and man; it will

make us more devoted to the cause of Christ; it will quicken your footsteps, and the blessing of heaven will attend us Zion-ward. Musical instruments are either a blessing to us heavenward or else they are a hindrance.

What do you expect to gain by having an instrument? Will you not be just as safe, nay safer, without one? Will an instrument make your love to God and man stronger, your final safety surer, your immortal crown brighter? Can you assure me that if I get an instrument I can please God better, and make my own eternal safety surer?

Urge these questions home to your understanding. They are questions of right and wrong; hence, an eternal weight hangs upon them. Therefore I entreat you to consider them prayerfully. "If any of you lack wisdom let him ask of God," says James. "Take it to the Lord in prayer." Ask him in true sincerity to enlighten your understanding in this matter, and undoubtedly he will lead you aright.

The exhortation of David to praise God with all kinds of instruments, has been cited to as proof that we may use them in worshiping God in our church services. This will hardly serve as evidence. We do not find that the Lord authorized David to introduce that multitude of instruments into his worship, and it is thought by some that the prophet Amos reproved David for his conduct in this where he says: "Woe to them that are at ease in Zion, * * * that chant to the sound of the viol, invent to themselves instruments of music like David." Amos 6 : 1, 5. Admitting that it was right for David to use them, still it does not prove that we may use them, as we are under the new dispensation and David was under the old, which consisted mainly in types and figures, having only a shadow of things to come. The holy temple, the ark and mercy-seat, the holy incense, and all things connected with the Jewish worship, were so many types and figures of the different features of the new and more spiritual dispensation when the true worshipers were to worship God "in spirit and in truth," and not with instruments made and impelled by men's hands. We are not to follow after David in this respect but after Christ and his apostles, who left us an example that we should follow in his footsteps. We find that both Christ and his apostles sang, but we do not find that they ever used instruments, hence, we consider it superfluous and wrong for us to use them.

In reference to musical instruments in churches, Dr. Adam Clarke says: I "rather believe that the use of such instruments of music, in the Christian church, is without the sanction and against the will of God; that they are subversive of the spirit of the true devotion, and that they are sinful. If there was a *woe to them* who *invented* instruments of music as did David under the law (Amos, 6 : 5), is there *no woe, no cause* to them who invent them and introduce them into the worship of God in the christian church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and I have had reason to believe they were productive of much evil. Music in the house of God I abominate and abhor. This is abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, John Wesley, who was a lover of music and an excellent poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner: 'I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expenses of the purchase had better be spared.

In conclusion, dear reader, I ask you seriously to ponder the foregoing remarks. "Consider what I say, and the Lord give thee understanding in all things." "Prove all things; hold fast that which is good."

DANIEL SHENK.

Elida, O.

For the Herald of Truth.

CONTINUE IN HIS WORD.

"If ye continue in my word, then are ye my disciples indeed." John 8 : 31.

Christ spoke these words to the believing Jews, which became convinced through his wonderful miracles and teachings that he was the Son of God. He taught the people to receive his doctrines and continue in them in full obedience. By doing what he commanded and taught his followers to do, and leaving undone that which he condemned, persons became his disciples then, and it is in the same way that we become his true disciples now.

Christ's teaching was the will of the Father, and from him the disciples of Jesus receive everlasting life. "This is the work of God that ye believe on him whom he hath sent." John 6 : 27. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." 6 : 40. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15 : 7. Christ said to the woman, Yea rather blessed are they that hear the word of God and keep it." Many more like passages of Scripture might be cited, but these are sufficient to show that the disciples of Jesus must be periodical believers and occasional followers, but steadfast and instant in the word and the teachings of Christ.

In the beginning of his teaching Christ gave the command to "repent and believe the gospel." When he called his disciples to follow him, they went with him wherever he went. They heard and obeyed his words. They heeded the instruction of his mother at Cana, when she said, "Whatsoever he saith unto you, do it." God the Father himself gave the command, "This is my beloved Son in whom I am well pleased; hear ye him." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Another evangelist says, "Follow me daily." To be a disciple, then, is to follow Jesus daily in his doctrine and the spirit of the holy religion which he taught. None come to the Father but by Jesus, and this is the only way to travel upon the narrow path which leads to everlasting life.

Reader are you traveling on that narrow way of Christ? If not, awake and repent, that you may receive the comforting spirit to lead you into all truth. If you are not a disciple continuing in his word, what are you? A sinner. If you die in your sins, you are as withered branches which bear no fruit, and which will be gathered and burned.

There are those who have made a profession of christianity, claiming that they are the disciples of Christ, yet by their doctrine, words, and deportment, they show that they have not the true spirit of christianity. They do not keep the commands of Christ nor continue in the spirit of his word. Under these circumstances they cannot be his disciples. Making a profession, and maintaining a certain form of godliness with nothing more does not constitute the Christian. Of such Christ would say, They draw nigh unto me with their mouth and honor me with their lips, but their heart is far from me; but in vain do they worship me. "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23 : 28, 33. Reader, are you one of these? If so, awake and repent.

There are those also who have made a covenant with God, and confessed Jesus with their mouth before God and man, promising to continue in the word of Christ and be his followers in all the varied conditions of life, and have united themselves to non-resistant churches, perhaps with good intentions, and sincere motives; yet through temptation or misapplication of the Word have fallen away from the truth into self-righteousness, and become exhalted, adding to the Word in certain instances and in others diminishing from it. They become transgressors, and are no more "disciples indeed." They become again entangled with the yoke of bondage, sometimes excommunicating themselves from the church of God

or the Kingdom of Christ, going about to establish their own righteousness. Sometimes such become associated with false teachers and make themselves like unto them, "lovers of themselves," boasters, proud, blasphemers, having a form of godliness, but denying the power thereof," "deceiving and being deceived."

Paul says, Of your own selves shall men arise, speaking perverse things to draw away disciples after them. Jude says, The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude 6. It is to be feared that some become false teachers or permit themselves to be imposed upon with false doctrines, turning away from the truth, leaving their mother church, making themselves guilty before God. Reader, are you one of those? If you are, awake and repent.

Paul says, "Be ye followers of me, even as I am of Christ." We are not in the time of Paul or the inspired men of old, that we can behold their walk and hear their instructions literally, but we have a history of their lives on record for our admonition. But many pious fathers and mothers have gone before, with whom we have been permitted to associate, and whose lives are known to us, and whom we may safely imitate. Do we not believe that they, by continuing with Jesus, have found acceptance with God, and have gone to the home of the saved and blessed? We have a living hope that their labors have been followed by the everlasting rest of the saints in the world beyond. Now we have made the same confession that they did, and have united ourselves to the same Christian body that they did, we have made the same promise before God and man. Their example and admonitions do now make a strong appeal to us to stand faithful, and be followers of them even as they were of Christ. If we can have the confidence that they have secured their salvation, and died the death of the righteous, we may indeed be safe to follow their examples in doctrine and practice, and need not fear to be subject to the teachings of the church in which they labored. Then we have no reason why we should have a hankering after strange gods, strange practices and doctrines, and be numbered with false teachers. Our fathers labored under the same church rules and maintained the same principles that we do; they were saved, and we need not fear if we continue in his word.

Let us continue in the word of Christ, since he says, "Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Do we not frequently see men dishonor and disregard, not only the least commandment, but some of the greatest commands of Christ, and by example and precept teach men so? Sometimes such draw away disciples after them, and verify the words of Christ when he says "Suppose ye that I am come to send peace on earth? I tell you, nay: but rather division. "By man's unfaithfulness, and holding up traditions and popular practices higher than the Word divisions are brought into families, neighborhoods, and churches, and "a man's foes are they of his own household." "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Reader are you one of those who have made a covenant with God, and promised to be a faithful servant in the vineyard of the Lord? Then let us continue in his word, and be a "disciple indeed." If we are not his disciples we cannot go to that place which the Savior has prepared for his own, but be banished from his loving presence forever.

"Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Dear reader let us continue in his word, and prove our near kinship to the Savior, and with all his faithful ones be gathered into his loved presence in the home of the blest and receive the crown of life.

JACOB LONG.

For the Herald of Truth.

THE TIME IS FULFILLED.

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1 : 15.

The time is fulfilled. The time which many patriarchs hoped and waited to see. The time that the seed of the woman should be born, who should bruise the serpent's head. The time when the great messiah should come in the world, whom many kings and prophets had desired to see, and waited long to behold. Many years passed by, century after century rolled away; still the hope of many was warm, waiting and watching for the time of the fulfillment of the promise. At length the prophecies were fulfilled; the star appeared in the East; the angels proclaimed the glad tidings of great joy to the shepherd; the babe was found — the great Mediator between God and man, wrapped in swaddling clothes lying in a manger.

The word is silent concerning the Savior from twelve to thirty years of age but when he was about thirty years of age; he entered upon his mission, namely, to lay the plan of salvation. He came to Galilee, preaching the gospel of the kingdom of God, saying, "The time is fulfilled." The time when the Mosaic Law shall be fulfilled and ended, and the new Testament given. The ordinances of burnt offering and sacrifices to be removed, and the way opened to the throne of grace.

Yes, "the kingdom of God is at hand." John says that Jesus was the true light, which lighteth every man that cometh into the world. He was in the world, and the world knew him not. He came unto his own and his own received him not, but as many as received him, to them he gave power to become the sons of God. John says further, "The word was flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

The kingdom of God is at hand. Repent ye, and believe the gospel. Yes, it is true, the kingdom of God is within the reach of every one, but not within the grasp; for the gospel calls for repentance. The text says, Repent. This is an important step, for without repentance we have no promise in the word of God. The gospel calls for repentance to God and faith in Jesus Christ.

John the Baptist said, "Bring forth therefore fruits meet for repentance." "The axe is laid unto the roots of the tree: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Believe the gospel — the grand system of religious truth.

The unbelieving have no promise in the word. "He that believeth not shall be damned." Believing, in many instances, means obeying, as faith without works is dead. "The time is fulfilled, the kingdom of God is at hand: repent ye and believe the gospel." He that obeys this text and continues therein has the assurance of that immortal crown reserved in heaven for all the faithful.

ABRAHAM H. KAUFFMAN.

Conlogue, Ill.

For the Herald of Truth.

THE BEAUTIES OF NATURE AND GOODNESS OF GOD.

Dear Brothers and Sisters in Christ, to you who are blest with health and are able to go forth and behold the beauties of nature, I would say, Can you comprehend what a beautiful world the Lord is permitting you to enjoy? You might comprehend this in fuller measure when you think of one who has been shut up in a room of suffering for years without being able to walk out upon the beautiful green grass, or

rest in the cool shade of the great tall trees with their widespreading branches overhead and listen to the sweet songs of the happy birds, or gather the beautiful flowers.

Oh how my thoughts fly back to the days long gone by, when I could walk out as I now often see others doing without scarcely a thought of the great creator who bestowed all these blessings upon us, and commands us to love and serve him in return, that when the time comes for us to leave this earth we may be able to go to a far more beautiful home, where sickness and sorrow can never enter.

During these years that I have been afflicted, sometimes not being able even to look out of the window for weeks or months at a time, oh how beautifull all nature seemed when I was again able to behold it. How grand the trees and every green sprig of grass or weeds, which those who are permitted to see every day scarcely think of noticing. Truly "God is good in all his works and ways." When we are deprived of some of our privileges for a while we can the more fully appreciate their beauty.

The room of sickness and suffering ought not be a room of sadness and gloom; there are many things to cheer and comfort the suffering ones. How much good can be done by a friendly visit from a cheerful, kind and sympathizing friend. Also the many promises in the Bible to those who bear their afflictions patiently and put their trust in God. Oh what a comfort to know that these afflictions are for some wise purpose, and that he is standing by us, and will comfort us by granting unto us the joy and peace of the "Holy Spirit." But if we let go of his guiding hand and neglect to watch and pray, it is then the dark clouds appear and we are filled with gloom and despair. These dark clouds soon disappear when we turn to our Heavenly Father for strength, and do not depend upon the arm of flesh.

Words cannot express the peace and comfort I have derived from hearing an earnest sermon after being deprived of that privilege for a long time. I have many good books and religious papers, and spend many happy hours with them when able to read. I have been a reader of the "HERALD OF TRUTH," for a number of years, and find much encouraging and interestingn reading in it.

I ask all who read this to remember me in your prayers, that I may prove faithful to the end, and if it should be the Lord's will to restore me again to health, that I may love and serve him above all things else. I need not ask why the days seem gloomy and the nights are filled with grief and fear; I know it is when I'm getting impatient or when I forget God's name to serve.

ANNA J. YODER.

A PSALM OF NIGHT.

BY W. H. BURLEIGH.

Fades from the west the farewell light
Flung backward by the setting sun,
And silence deepens as the night
Steals with its solemn shadows on!
Gathers the soft, refreshing dew,
On springing grass and flowret stems—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only doth the voiceful day
Thy loving-kindness, Lord! proclaim—
But night with its sublime array
Of worlds, doth magnify thy name!
Yea—while adoring seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth other speech,
And night to night thy voice makes known;
Through all the earth where thought may reach,
Is heard the glad and solemn tone;
And worlds beyond the farthest star
Whose sight has reached the human eye,
Catch the light anthem from afar
That rolls along immensity!

O, holy Father! 'mid the calm
And stillness of this evening hour,
We, too, would lift our solemn psalm
To praise thy goodness and thy power!
For over us, as over all
Thy tender mercies shall extend;
Nor vainly shall the contrite call
On thee, our Father and our Friend!

Kept by the goodness through the day,
Thanksgivings to thy name we pour;
Night o'er us with its fears—we pray
Thy love to guard us evermore!
In grief console—in gladness, bless—
In darkness, guide—in sickness, cheer—
Till in the Saviour's righteousness,
Before thy throne our souls appear!

For the Herald of Truth.

OUR WORK.

So we ask ourselves the question, What is our purpose in this life as Christians? God says, "Go work in my vineyard."

What is that work? The answer is, To secure the salvation of the world. This is the sole object and business of the church. How many of us are not earnestly laboring for this? Let us bring this question home. In what direction were our thoughts and plans to-day, or yesterday? What weighed most heavily upon our hearts and mind? Was it the salvation of souls? Some will say, O well, they know their duty, they have the Bible, what more can we do?

We should not forget in making these excuses that men are dead in sin. They need waking up.

God says "Cry aloud." This means all of us, according to our gifts. We are all to do our best. If we cannot go and preach, we can pray for more laborers and while we pray help the laborers to carry the burden by contributing to their wants. I think it behooves us to be diligent in our temporal affairs that we make and save all we can honestly for the purpose of spreading the gospel. This matter is too much overlooked. Of course this cannot be expected of those who are negligent of their salvation. They will not be stirred up by being put in remembrance of these things. If we could persuade such to get in earnest and seek their own salvation we would do a great work for them.

These are some whose hearts God has touched, and their greatest pleasure is to work for the conversion of souls. Let us make known the blessed invitation; Come, let us invite our neighbor, telling him of the blessed feast that is prepared. We can all do this.

While we pray God to send laborers, let us not look to men to answer our prayer. If our bishops must do this we should make our request to them. But we are told to pray to God. Therefore look to him to send out laborers. He only can baptize and qualify men for that place. Let us look more to God and less to man. Surely he will accomplish the work.

O.

A DEATH-BED SERMON.

A gentleman died last week at his residence in one of our up-town fashionable streets, leaving $11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him, had been an ill-spent life. "Oh," he exclaimed, as his weeping friends and relatives gathered around his bed, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting, that I regret. It is this that weighs me down, and makes me despair of the life hereafter."

His clergyman endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," he said to the minister, "you have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possessed to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bed-side impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire. All knew him to be a professing Christian, and a good man, as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven.

For the Herald of Truth.

"REMEMBER LOT'S WIFE."

In the chapter in which we find our text the Savior was telling his disciples of the coming of the Son of man. Lot's wife became a pillar of salt by disobedience. When the angels were sent to destroy Sodom they gave Lot and his family a command whereby they might be saved from the fate that was awaiting the Sodomites. All that obeyed were saved; but Lot's wife disobeyed the command and became a pillar of salt. Solomon says that even to this day a standing pillar of salt is a monument of an unbelieving soul.

Christ has given us a command whereby we can be saved, namely, by repenting of our sins and believing on the Lord Jesus Christ—Repentance to God and faith in Christ. Our faith must be a living faith, a faith that worketh by love.

By the fruits ye shall know the tree. Hereby shall it be known that ye are my disciples, if ye love one another. But how is it in our day? Even brethren defraud one another. Let us not deceive ourselves, for what we sow we shall surely reap. The apostle John says, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Here is a test by which we may know if we love God or not. One whom we truly love will assist, and do all the good for him we can; but if we cheat or defraud him and oppose him whenever or wherever we can, I think it is a certain sign that we do not love him, and if we do not we disobey the command of God.

Then let us remember Lot's wife. Dear brethren, let us be sincere in our calling. Let us show by our walk and conduct that we are the children of light. It will avail us nothing to profess Christianity if we do not practice it. "Not all who say, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father in heaven." The will of God is your holiness. Let us take the warning from our text and other passages in God's word, and take courage from the many promises, and press forward toward the mark of the prize of the high calling of God, as it is in Christ Jesus our Lord.

The Word will be our Judge in the last day. If our walk and conduct has been such as the Word requires, then we can hear the "Well done, good and faithful servant, enter into the joys of thy Lord;" if not, that dreadful sentence, "Depart, ye cursed, into the fire that is prepared for the devil and his angels." Oh, may God protect us all from such a doom, is the prayer of one that would love to meet you all in the heavenly mansions above, in the New Jerusalem.

B. F. CHARLES.

For the Herald of Truth.

PIETY MANIFESTED IN FORMS.

"Be not confirmed to this world."

This includes more than simply the form of dress. We are commanded to be a peculiar people, zealous of good works.

Plain and neat apparel is becoming for Christians. It is the adornment of those who heed the admonition, Come out from among them, and be ye separate, and I will be a father unto you, and ye shall be my sons and daughters. It is the attire of those who set their affections on things above, and not on things on the earth. All the follies of dress and fashion are worldly, and are the result of lust. They are used to gratify the carnal mind. Wearing costly array, plaiting the hair, putting on jewelry and feathers, etc., are strictly forbidden in the writings of the apostles and the spirit of christianity.

By the fruit we shall know the tree, and by the outward appearance the inward nature is made manifest. A sheep has no desire to wear a wolf's clothing, but it might be policy for a wolf to wear a sheep's robe.

The outward appearance does not make the Christian, however much it belongs to him. True piety and holiness leads to abstinence from all appearance of evil. "That which is highly esteemed among men is an abomination in the sight of God." Sometimes persons say, If the heart is good it matters not how the dress is. If the heart is in a proper frame we love God above every thing else, and are willing to obey the teachings of the gospel in all things, and thereby do the will of God. This love will lead to honest dealing with all men, to "do to others as we would have them do to us," to go forth in the world as a pilgrim to the home beyond, to putting on the whole armor of God.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. Christ said, "Ye are witnesses of these things." He teaches us to show forth his spirit in all our walk and conversation.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This enjoins upon us the duty to walk in the humility in which he walked, that we may be exhalted with him, and crowned with the crown incorruptible.

Christ prayed that his disciples might behold his glory, which the father had given him. Let us pray that many may behold his glory, and be brought from darkness to the glorious light of the gospel. Let us cling to the cross and let our light shine. Grace to all who love his appearing.

S. GODSHALK.

THE NATION'S CURSE.

The most carefully prepared statistics show that there are not less than three hundred thousand drunkards in these United States of America; and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused by drink every twelve-month, and four hundred suicides—*four deaths to one*, as proved both in England and the United States,—is the awful proportion compared to the non-drinking population.—Magistrates, chaplains, and prison-keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States about sixty million dollars a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, 85,000,000 gallons, and 20,000,000 gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of $700,000,000. This is on the debit side, and on the credit side what does our government receive? A paltry sum of $50,420,815, in exact figures. What, then, is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put $700,000,000 on the debit side—this is direct,—then you have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time and paralyzed energies; from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have the sum total, the appalling aggregate of not less than $2,000,000,000 a pear, loss to this iniquity, licensed by government and tolerated by public sentiment.

We read that "righteousness exalteth a nation, but sin is a reproach to any people," and we ask how long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the fire-brands over property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, which handicaps the entire society of our land in its race toward prosperity and liberty?—*Rev. A. McElroy Wylie.*

HERALD OF TRUTH.

July 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

SCARLET FEVER. — Bro. Abm. Wambold writes that scarlet fever has recently carried off about twenty children in Zurich, Canada, in a short time.

PRE. ABRAHAM LAPP of Clarence Centre Erie County, N. Y. died on the 19th at the advanced age of 88 years. A more extended notice will appear in the next issue.

COMPLETE WORKS OF MENNO SIMON in German.—The translating and printing of this important work, in the German language is now completed and all orders for the work will be promptly filled.

THE CHURCH AT THE TWENTY, in Canada, we have been informed has at last freed herself of the difficulties under which she labored for some years, and been united in peace and unity. May the Lord prosper the church in this place again, and may she, after her severe trials, shine forth in her strength and be the means of doing much good, and bringing many souls to Christ.

CORRECTION. — It may be of some interest to all those who are interested in brother Holdeman's article in the June 15th No. of the HERALD, entitled "Matrimony Again," to know that the compositor made him say the exact opposite of what he wrote. On page 183, middle column, fourteenth line from the top leave out the word "not" and you will have his meaning.

BRO. DAVID SHERK of Preston, Waterloo county, Ontario, who by reason of feeble health has been confined to his house most of the time since New Years, has so much improved that on the 10th of June he was again able to attend public worship and speak to the people. He is still zealous for the cause of Christ and doing all he can for the prosperity of the church and promotion of gospel truth.

SISTER ELIZABETH MINNICH, of Nimisila, Summit county, Ohio, writes us that she and her family would be much pleased to be visited by ministers passing that way. They live three miles north of Canal Fulton, and nine miles south of Akron. Bro. Michael Rohrer preached in a neighboring school-house last fall. The propriety of an occasional meeting in this vicinity is the more apparent from the fact that our sister is in feeble health and they have eight miles to church. We call the attention of the ministers in the vicinity to this request.

BRO. LEONHARD SUDERMAN of Butler county, Kansas, who has been visiting the churches in Canada, western New York and other places stopped at Elkhart from the 21st to the 23rd of June. On Wednesday evening he spoke at Elkhart, on Thursday at Shaum's and on Friday forenoon at Holdeman's Meeting-house, and on Friday afternoon he again proceeded westward. His entire trip occupied him about six weeks. It afforded us much pleasure to renew our former acquaintance. The remembrance of our journey with him and others, through the West, nine years ago brought back many pleasant recollections.

GONE ON A VISIT. — Bro. H. B. Brenneman and wife, of Elkhart, started on a visit to their friends in Allen county, and their old homestead in Fairfield county, Ohio, on the 22nd of June. They have since been heard from. A card from Bro. H. of June 27th states that our aged sister, the wife of Bro. J. M. Brenneman, is afflicted of rheumatism, and that our ministering brother C. Culp is quite feeble. They were at the meeting at Sherricks on Sunday, and at Sunday-school in the after noon, and that communion will be held on Sunday, July 2nd. Also that their are five applicants which will be baptized on Saturday.

OUR SUNDAY SCHOOL QUESTION BOOKS. —These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

"AS THY DAY, SO, shall thy strength be." We have new evidences continually that the mercy of the Lord is ever over his people. A dear friend writes us on this subject as followes: "Through all my troubles and trials the Lord was very good to me; he has taken me safely through many deep waters. Sometimes I thought I could not endure all, but He has never put more upon me than I was able to bear. "As thy day so shall thy strength be." How precious God's promises are to a believer and how well can he understand them." The above is only another evidence added to the cloud of testimonies which meet us on every hand, telling us of the love and mercy of Him without whose notice not even a sparrow falleth to the ground.

CHURCH NEWS.

BRO. Martin Leatherman of Medina county, Ohio, is on a visit to Michigan and Indiana, and we expect him at Elkhart, before he returns to his home.

BRO. Noah Metzler of the Bango church went on Saturday the 25th to attend some appointments at Barker street, about 15 miles east of Elkhart, near the Michigan and Indiana line.

FROM ASHLAND, OHIO.—We are pleased to learn that the new meeting house at Ashland is nearly finished. The brethren expect to hold their first meeting in it on Sunday, July 2nd. They invite all the brethren and sisters who can to be with them at that time.

SUNDAY SCHOOLS IN VIRGINIA.—From letters recently received from Virginia we learn that the Sunday Schools organized this spring at the Bank and at Weaver's are growing in interest and

seem to be prospering and doing a good work, and that another school is to be organized at the Pike Church.

SUNDAY SCHOOL IN CANADA.—Bro. A. Wambold of Zurich, Ontario, Canada, says:—Sunday Schools have reopened for the summer. At Cressman's meeting house there is a large attendance. At Centerville school-house there are about two hundred pupils enrolled, with twenty teachers, all studying german."

A VISIT AND ORDINATION IN CANADA. —On the 19th of May, Bishop Abram Martin and Samuel Weber of Markham visited the church at Zurich, Huron Co., and held three meetings. On the 21st a deacon was ordained. There were three brethren nominated, and Brother Daniel Heckley was chosen.

A VISIT.—The Brethren C. Stoner and Abraham Overholt and their wives of Westmoreland Co., Pa., stopped with us at Elkhart, on the 24th of June and visited their friends in the county till the evening of the 26th when they took the through train for home. They had been on a visit to their relatives in Missouri Nebraska, Iowa and Illinois.

FROM BRISTOL, IND.—Bro. J. A. Hartzler writes from Bristol, stating that the Brethren Noah Metzler of Elkhart, and J. J. Weaver of La Grange visited the church at Barker street, on the 25th of June, and preached very appropriate sermons in English and German. He says:—"I hope the brethren will visit us again in the near future. If ministers come to this place they should if possible preach in the English language, as all understand it, but all do not understand the German."

FROM FRANCONIAVILLE, PA.—On the 8th of this month (June), we were visited by the Brethren, John Landis, Jacob Brubaker, and Deacon Christian Newcomer, all of Lancaster county, Pa. They held meetings as follows:—On the 6th at Vincent, Chester Co., on the 7th at Skippack, on the 8th in the forenoon at Salford, and in the afternoon at Franconia, and on the 9th at the Plain. From there they started for their homes.

Bro. Andrew Mack of Berks county expected to be with the church at the Plain on Sunday June 11th. Bro. Henry Godshall left home on the 11th to visit the congregation at Springfield, Berks county. J. H. HACKMAN.

SUNDAY SCHOOLS IN IOWA.—In the two Deer Creek congregations in Johnson county, Iowa there are now three Sunday Schools organized, which altogether number about one hundred and eighty scholars. The parents are taking more interest in the schools than they have been doing heretofore.

On the 29th of April a Sunday School committee was appointed by the four churches in Johnson and Iowa counties to look after the interests of the schools. The committee shall arrange rules and make regulations for the schools that they may be conducted according to plans that may be productive of the most good. We hope these labors may all result in good for souls and to the glory of God. * *

BRO. STUCKEY'S VISIT.—Bro. G. Z. Boller gives an account of the remainder of Bro. Stuckey's visit. He says:—"Joseph Stuckey of Ill., returned from Ohio, to Rome City, Ind., on the 14th of June, in company with my wife and her sister, where I met them and conveyed them to my home. Bro. S. stopped to take a short rest, then visited among the brethren on the Haw Patch till Saturday evening, when we had meeting at the church. We also had preaching on Sunday morning. At this service Bro. Jonathan Kurtz was ordained to the ministry. May God bless our young brother that he may prove a blessing to the church and the cause of Christ. On Tuesday Bro. S. preached at the La Grange church, and on Thursday to a large congregation at Clinton, where he bade them farewell. On Friday morning he and his wife started for home. We hope much good may result from these meetings and his earnest preaching. We hope too that the church may be built up, souls saved, and God glorified through the labors of our dear young brethren in the ministry."

FROM WASHINGTON CO., MARYLAND.— On Friday, June 9th, the Brethren, Bishop Amos Shank, Preacher Benjamin Hertzler, Deacon John Brubaker, and Jacob Kauffman with their wives left their homes in Lancaster county, Pa., to visit their friends and the church in Washington Co., Maryland. They staid the first night with Bro. Adam Baer. The evning hours were pleasantly spent. On Saturday forenoon they all went to the meeting at Miller's Church in the Leitersburg district, which was appointed especially for the brethren. Appropriate remarks were made from John 3:16, to a number of attentive hearers. After the services they visited in the nighborhood, and in the evening some of the visitors went to stay for the night with the aged Bro. and Sister David Reiff and family. On Sunday the aged brother accompanied them to the meeting at Clear Spring, whose preacher Samuel Roth of York Co., Pa., was also present. The services were based on the text, Matt., 18: 19, 20. After the meeting some went to Preacher Eversole's house and some to Bro. David Zell's. In the afternoon there was Sunday school at the same place and another appointment for preaching at 4 o'clock. The next day they all met again at Reiff's Church, where the Brethren Shank and Hertzler preached from Matt. 20. The next day they visited among others our aged sister, widow of Bishop Peter Eshleman dec'd., who was bishop in this church for forty years. He has been dead for some years, and his widow has since been residing on the home place with her son Peter, who is deacon in that church. A short service was held with the aged sister as she is not able to attend the church service. They also visited Bro. Abraham Eshleman, whose wife has been confined to the house with rheumatism over five years and was not able to walk, but is now again able to walk with crutches. On Wednesday they started from Hagerstown some of them expecting to stop with their friends in Cumberland Co., Pa., to visit their friends there. The Lord bless them for their labors and their good instructions to us all.

RECENTLY we were favored with a visit by Bro. Philip Parret and family from Franklin County, Pa. They arrived on the 5th of May, and remained until the 11th. During their stay Bro. Parret preached for us on the evenings of the 9th and 10th. On the 6th two persons were received into the church, and the communion was held the next day — Sunday. It is truly rejoicing to see the young come to Jesus and confess him as the life and the way, and make their vow to live faithful in the holy cause.

The Brethren John Kornhaus and Christian Snavely from Whiteside county, Illinois, also visited us on the 3rd of June, and remained until Thursday the 8th. They held services on Sunday the 4th in the forenoon in the school-house and in the afternoon at the house of Sister Anna Horning, and on Tuesday evening at a school-house. All these meetings were well attended. There seems to be a hungering and thirsting after righteousness, a great desire to hear the word of God preached in its purity.

We feel truly thankful to God that these dear ministering brethren were permitted to visit us. They have cheered us much and greatly encouraged us on our pilgrimage. We have a great desire to be visited frequently by the ministering brethren. We are but a small flock here, and a visit does much in building us up. We felt sad to see our brethren leave, but we have the promise that if we are faithful we shall meet where there is no parting. ANDREW GOOD.

DEAR FRIENDS, all that read these lines, I wish you all the grace of God, and peace in your souls, which is more than the whole world can give us.

AS I have not taken up any room in the HERALD yet, I feel that I have come short of doing my duty; for I have often been prompted by the Spirit to write something, too, after reading such encouraging words from others. I read a piece in the May 15th No., written by a young sister, who started out on that narrow

path. I had to think, O that more of our dear young friends would take hold of this blessed work. What a joy it would give to many a Christian mother! I am beginning to feel this since our own children have arrived at that age when they should choose life everlasting through faith in our Lord and Savior Jesus Christ.

Why should those be grieved who do all in their power to rescue friends from the flames of a burning house by seeing them satisfied in their danger? Why must we be compelled to wait patiently and prayerfully, even many years, ere our friends turn from the danger of everlasting death? Some must even see their loved ones carrried to the grave without having made their calling and election sure.

Greater love has no one than he who gave his life for us while we were yet his enemies. Come, let us all flee to Christ and be saved, and praise the Lord evermore. MARY C. YODER.

Goshen, Ind.

FROM OWEN CO., INDIANA. — The following letter was received some weeks ago and amid the pressure of other duties left until now. We were very much rejoiced to hear from the brethren in Owen county, and hope the Lord may prosper them in their labor for the cause of Christ, and we trust also our fellow ministers may remember the earnest request here made, and visit the brethren there as opportunity may offer. [Editor.]

DEAR BRO. FUNK: I herewith let you know that our bishop Daniel Royer and I have been to Conference, in Columbiana Co., Ohio, and we were much rejoiced that difficulties in the church, were quite different from what we expected. When we left our homes we did not know whether we could unite with the brethren and take part in the conference or not: but when we came there we found things so different from what we expected that it was a great joy and consolation to be with the brethren.

When we thought of going, it seemed as though nothing would suit for us to go; but now we are very glad that we went. I was sick a few days, yet I am glad that I went, and rejoice that I was permitted to hear so many good instructions, and get acquainted with so many dear brethren, whom I had never before seen.

I hope also that some of them will come and visit us, I also wish that the brethren in Elkhart and vicinity will remember us and visit us.

We left Leetonia at two o'clock on Monday morning and arrived at home on Thursday, having traveled 430 miles by rail. I am thankful to our kind heavenly Father for his protecting care. I found my family in better health than I was myself. From your friend,

GEORGE FUNK.

Patricksburg, Owen Co., Ind.

REPORT OF THE ILLINOIS CONFERENCE.

The Conference was held on Friday, May 26th, in the Brick Church near Morrison, Whiteside county, Illinois. The conference was opened by singing, reading the Scriptures, and prayer. Bishop Nice made an earnest address that was full of feeling, and deeply impressive. The following is in substance a part of his discourse:

"Dearly beloved brethren and co-laborers in the vineyard of the Lord, when Jesus commissioned the seventy disciples to go and preach the gospel he told them that when they entered into a house they should say, 'Peace be unto this house.' My earnest wish and prayer is that the peace of God might abundantly fill our hearts this day, since we have met to engage in a most important work. We need the cooperation of God's counsel, which he will give if we have met in his name. The apostles were commanded to tarry at Jerusalem until they were endued with power from on high, so we should to-day, dear brethren, see the importance of being blessed with the power of the Spirit, love and humility, that we may perform our labors acceptably and in the fear of God. May he make us wise as serpents and harmless as doves. We should look to him for direction that we may convene together in such a manner as to give us more power in the future to win souls to Jesus, that as shepherds we might say with the apostle, 'Be ye followers of me, even as I am of Christ.' The apostle says, 'If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new!'

"Dearly beloved, no person in all the world has a position or office to fill that is so important and has attached to it so much responsibility as the minister of the gospel. The Governor of a state or the President of the United States occupy positions of importance and responsibility, but the man whom the King of kings and the Lord of lords has set as watchman ever his own house — the church, is in a position more important. It is in part the office that our Savior filled when he was in the world. Let us therefore be awake as faithful watchman over the house of God, that he may verify in us the promise he gave to his disciples when he said, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' His promise was that he will be with them to the end of the world. This includes us if we are true disciples. Let us be faithful and claim the promise. If God be for us who can be against us? All the hosts of the adversary, and the gates of hell cannot prevail against us. The Savior said, 'Marvel not if the world hate you, it hated me before it hated you.' He said too, 'I have chosen you out of the world,' therefore we belong to the kingdom of Christ or the spiritual kingdom. 'My kingdom is not of this world,' says the Savior, 'if my kingdem were of this world, then would my servants fight.' What a striking example for us, and how gloriously he fulfilled the prophesy concerning the kingdom of the Messiah, where Isaiah says that the swords shall be beaten into plough-shares and the spears into pruning hooks.

"Brethren, our weapons of warfare are not carnal, but spiritual. They are the Word, which is sharper than any two-edged sword, and pierceth to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Instead of instructing his followers to slay their enemies with carnal weapons He who spake as never man spake said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in heaven.' The apostle taught the same doctrine when he said, 'Bless, and curse not.' 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' It is written, 'Vengeance is mine, I will repay saith the Lord.'

"Dearly beloved brethren, in order to be faithful ministers for Christ we must teach what he taught; for he says, Teach them to observe all things whatsoever I have commanded you. Therefore when he says, we shall love our enemies and pray for them he does not mean that we shall hate and slay them as the children of this world do. Christ must be our example. When he was taken by his enemies, spit upon, mocked, and crucified, he prayed the Father to forgive them. The martyr Stephen caught the true spirit of the religion of his Master, and also prayed God not to lay the sin of his death to the charge of his murderers. Christ taught his disciples to pray to the Father, asking him to 'forgive us our trespasses as we forgive those who trespass against us.' We read, too, where Jesus says, If ye forgive not men their trespasses, neither will your Father forgive you your trespasses. Christ taught those principles, we must follow in His footsteps and defend and live the gospel which he taught and the apostles practiced.

"Let us faithfully observe the teachings of the 18th chapter of Matthew, walking in love, exercising forbearance, and living in the fear of the Lord. Paul's charge to Timothy was, 'O Timothy, keep that which is committed to thy trust.' If we thus faithfully observe these things and keep and maintain the pure doctrine

of Christ, God will ever be with us and bless us and in the end gather us into the happy home he has prepared for us."

Remarks were made by Brother Parret from Franklin county, Pa., and some others. All confessed the truth of the doctrine presented by Bishop Nice, and expressed a willingness to maintain and defend them, and by God's grace help to labor more earnestly and zealously to build up the church of Christ.

But few questions were presented for consideration. It was resolved to make especial efforts to keep the "unity of the Spirit, to walk humbly in all our ways, and keep ourselves unspotted from the world. It was the sense of the conference that it was not good to put up lightning rods, insure property, nor get instruments of music to make a show in the world, but sing praises and make melody in the heart to God. It was especially enjoined that we as Christians should in all things be a light to the world and a salt to the earth.

Some brethren from a distance attended the conference. Bro. P. H. Parret from Pa., Bro. B. F. Hamilton of Livingston, Ill., and Bro. Samuel Yoder from Ind.

VISIT TO THE WEST.

(CONCLUDED)

After leaving the city of Elkhart, we visited Bro. Christian Christophel of Harrison Twp. Elkhart Co., and some others, and on the 7th of June started for Eaton, Preble county, Ohio. Here we visited my sister Virginia, wife of John L. Young, whom we had not seen for a long time. Though living far away from any of our churches, we found her still steadfast in her faith. while in this neighborhood we spent the time very pleasantly. Here I had the pleasure of meeting one of my aged uncles, Adam Showalter, from Rockingham county, Va. Two of his daughters were with him on his visit to Ohio, and farther west.

We went to Canal Winchester on the 10th, and stopped with Bro. David Martin, minister. On Sunday we met at the regular church service which was well attended. I was pleased to learn and see for myself that the ministering brethren at this place are zealously engaged in warning sinners to save themselves from the wrath to come by coming to Jesus. Let every watchman know that to-day is the time to "cry aloud and spare not." If every minister could but see the duty and the responsibility resting upon him, might not the glorious news of the gospel of peace be heralded over the land till the church would be swelled by thousands, and peace and humility reign where pride and revenge are fostered?

On the 14th we stopped with the church at Leetonia, Columbiana county Ohio. In the evening we were the guests of Bro. Jacob Yoder, where a number of friends gathered in to congratulate us on our safe arival thus far on our way home. After visiting our aged sister Susanna Lesher and several others we started for home on the morning of the 16th, and arrived safely the same evening. Found all well, with a mutual welcome. The blessing of God and prosperity was manifest in all and everything as far as man's eyes can see. We could say, "Behold harvest is nigh." PHILIP H. PARRET.

VISIT TO INDIANA.

On Monday afternoon May 29th, my cousin D. G. Heatwole and myself took the 2.40 train at Harrisonburg, Va., with the intention of making a short visit to our friends and relatives in Elkhart Co., Indiana.

After a comparatively pleasant passage of 36 hours along the line of the B. & O. Railroad we reached Milford Junction, a point some 18 or 20 miles southeast of Elkhart city, where the "Annual Meeting" of German Baptists was held this year. It was here, in the immense crowd of 15,000 people, that we first met my brother-in-law, Pre. John S. Coffman of Elkhart. During our stay on the grounds, we also met with many of our friends and former acquaintances.

In the evening we came on to Goshen where we remained for several days as the guests of our great-uncle, Dr. Henry Heatwole. In the mean time we also visited our friend and kinsman, Simeon H. Heatwole, who removed from Virginia to Goshen some twelve months ago.

On Friday, June 2nd, we took the noon train for Elkhart where we were met at the depot by Brother Coffman and were conducted by him to the office of the Mennonite Publishing Company. As we have been constant readers of the HERALD OF TRUTH from our childhood, as a matter of course, we had long entertained a desire to see that place, and behold the faces of those dear brethren who send forth this welcome visitor to our far away Virginia home. We can say that we had our fondest anticipations realized when we formed the acquaintance of the Editor and his worthy co-laborers in the noble cause of disseminating God's truth and sending it broad-cast among the brotherhood throughout the land.

These brethren treated us kindly, and in accordance with the pattern set forth in the apostle's admonition, were much "given to hospitality" during our stay with them.

We spent several nights with brother Coffman and at his country home we were lulled to sleep, the want of which we so much felt, by the chirpings and croakings of a multitude of frogs that joined their voices in lively choruses. We had been intimately acquainted with the members of Brother Coffman's household before the family left Virginia, and it was a source of much pleasure to us to meet them again after a three years separation.

On Sunday morning we repaired to the Mennonite Church at Elkhart and were present at the Sabbath School exercises. Quite a favorable impression was made on our minds as to the manner in which the school is conducted, in everything we saw system, order and promptness of action. The lesson taught was the "Transfiguration of our Savior."

Immediatly after Sabbath School, Pre. John F. Funk addressed a small though appreciative audience in an able and most earnest appeal from Matth. 2 : 17, to all lukewarm christians and worldly minded people to make sure their eternal salvation while God's mercy is yet extended to them.

On Monday evening, we had the pleasure of meeting with our friend and Bro., Pre. Philip H. Parret, of Franklin Co., Pa. He was on his way east and had stopped at Elkhart but for a short interval to see his friends.

By Tuesday morning, we began to realize that the time for us to turn our faces homeward had come. So after taking dinner with Bro. Summers we passed through the ordeal of farewell, and soon found ourselves borne swiftly along/our journey toward home. By Thursday morning we first caught sight of the mountain-bounded horizon and the forest-crowned hills of our native Virginia, and by three o'clock in the afternoon we crossed the thresholds of our homes and once more filled our wanted places in the family circle. The Lord be praised for his kind protecting care over us through all the vicissitudes of our journey, and may his mercy and goodness ever attend us all as we journey to the better land.

L. J. HEATWOLE.

Dale Enterprise, Va.

A SERIOUS ACCIDENT.

Bro. A. M. Boyer of Ashland, Ohio gives an account of an accident which recently occurred with him and his family by the running away of his horses.

He says: — I will inform you that my family is sorely afflicted by an accident. Last Friday, June 16th, my horses were frightened at an umbrella, and ran away, but I got them stopped in a few rods. My wife and my mother were both thrown from the wagon. Mother is very poorly. She had two ribs broken and was hurt internally. My wife is not hurt so bad, though the wagon passed over her, and she was hurt in different places. One arm is badly sprained, and the other is broken near the wrist, and the wrist is dislocated. There were seven of us on the wagon; the rest all escaped unhurt.

From exchanges we learn that the army worm is making great havoc among the wheat fields in portions of Ohio, Indiana, and Kentucky.

It is a great mistake to suppose that wisdom will depart from the world when we leave it, or that confusion and general ruin will be the result. God ruled the world before we came into it, and he will rule it after we are gone, so we need not trke matters so much to heart when things don't go to suit us the little time we stay here.

A LETTER.

Brother Crook, of Ditney Hill, Ind., sends us the following letter, written by a minister with whom he became acquainted while on his visit to the churches in 1881, with the request that it be published in the Herald by the consent of the writer:

June 1, 1882.

Andrew Crook and wife;

Much esteemed Brother and Sister:

This morning your letter came to hand. I was much pleased to hear from you again. In reading your short letter I thought again of the pleasant hours we spent together. Then I thought of your conflicts and trials as related by you in coming to a new life in Jesus, and your accidental or providential acquaintance with the doctrines of the Bible as maintained by the Mennonites. Then too, I thought of my own trials and fightings without and fears within and victory through Jesus. I am glad that I can sing, "I've been redeemed, been washed in the blood of the Lamb." When I remember that Jesus died, I believe it was for me. This is the way I am saved by faith. If the blood was shed to save sinners, and all who believe have eternal life, why was it not for me? I do believe it was for me and for Bro. and Sister Crook, and if you believe the same we have the promise that we shall meet in heaven and sing together again; not as we did on earth, but ours shall be "Songs of victory," "Redeemed through Jesus," "Washed in the blood," "Glory to God in the highest." Let us, dearly beloved, so live that the world may know that we expect this, that we are living for heaven and not for earth.

One thing I have learned that I once did not know, and it is one of the greatest earthly joys I have. That is, we live only the happier already in this life, when we live strictly up to the religion of Jesus in the true spirit of religion and all its forms. O how I wish our children could see this truth and all become young disciples of Jesus, laboring for the holy cause.

I have a great desire to see your children and talk to them. I would like to say to those sons of yours, "Be a Christian and you will be happy, and the better Christian you are are, and the younger you become one, the happier you will be." Be a true father and a faithful mother to those whom God has given you to care for.

I have a special desire to visit you, and to teach the dear people of your vicinity who have heard but little of the religion of Jesus as separating us from the world. Let us keep on patiently praying, perhaps the Lord will make a way for us, that we may meet again and enjoy each other's society for a little while. May the Lord bless and keep us and eternally save us.

For the Herald of Truth.

THE SABBATH SCHOOL.

Love to the cause and sympathy to fellow creatures induce me by the help of God, to write a few words of encouragement for myself, and for others, who may feel that we need the grace of God and his Holy Spirit to enable us to press onward, and look to the reward, where our chief love is, although there are fiery trials to test our faith.

I often think of the persecution of our fore-fathers; how many laid down their lives willingly, looking to the reward. There where two classes at the time of persecution, and there are yet those who are willing to give all their influence for the cause of Christ, looking to the reward.

We sometimes are not as careful as we should be in what we do and what we leave undone, but let us try by the help of God, if we have made a misstep, to retrace, knowing that a great responsibility rests on us. We should teach the word of God, and not forget that our actions speak louder than our words; we should watch and pray that God could bless our efforts; of ourselves we can do nothing.

If we have been at church in the forenoon, let it not be too much trouble for us, if we have children, to call them together in the afternoon, and, by the help of God, teach them his word. Some who read this may think, I have no one to take, or another who had them by death removed; let not that discourage you, God's ways are not our ways; it becomes us as faithful children submissively to yield under all circumstances.

Some may think they do not see any difference between those who attend Sunday School and those who do not; are you certain that at some future day there may not be a great difference? The seed sown may lie a long time, the children grow up, and scatter far around in the world, some perhaps not to have the opportunity to attend any church, they may be laid on a bed of affliction without an earthly friend to encourage them; surely then the sweet passages of Scripture learned when young may be of more value to them than the whole world. Those also who at some future day may be called to the ministry to proclaim God's word may find this childhood teaching of great value.

We all know that one soul is of more value than the whole world, if but each school were instrumental in saving one, yet hoping there are more, would it not be of more real value than anything else we could be engaged in?

I can heartily say, dear teachers and all others interested, Let us by the help of God faithfully labor. "Do thy little, do it well." Do it to the honor and glory of God and the salvation of souls.

Remember also that we all have influence. We as mothers should be careful to be an example of humility, in dressing our children properly. Better be it said, They were the plainest than that they were the gayest, and thereby be offensive to the humble. Let us try in all things to be an example of godliness, and many more schools may be organized.

A Teacher.

For the Herald of Truth.

MOSES AND CHRIST.

The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy Brethren, Like unto me, unto him ye shal lhearken.

"*Like unto me.*" Like as the Lord sent Moses to deliver the Children of Israel from the Land of Egypt, the house of bondage, and lead them through many trials and temptations into a Land that flowed with milk and honey, a country that God had promised to Abraham to be an inheritance for his posterity; so Christ was sent of God into the world to save and deliver penitent sinners that are bound and fitted by sin and Satan, and lead them through many trials and temptations to those Heavenly mansions above, prepared for and promised to all the faithful.

Moses was brought up and educated in all the wisdom of the Egyptians, and was rich in honor and, no doubt in wealth yet he chose rather to suffer with his Brethren (the Israelites), than to enjoy the pleasures of Egypt for a season; for he looked to the reward. Christ was rich in glory, yet for the sake of the deeply fallen human family, he left his shining courts above and came into the world to seek and to save that which was lost. He became poor, for he said, "The foxes have holes and the birds of the air have nests, but the Son of man has not where to lay his head." Moses did powerful signs and wonders in the sight of Israel and the Egyptians to prove that he was sent of God to deliver them out of the hands of Pharoah, but he was rejected, scoffed at and tempted until the Lord led them out with a strong arm. So Christ performed many wonderful miracles to prove to the people that he is sent of God to be a mediator between God and man, and yet he was rejected; for John writes that he (Christ) came unto his own and his own received him not.

Moses was a lawgiver. Through him the Mosaic law was given unto the children of Israel. Christ is the Great Law Giver. Through him the determinate counsel of God was made known unto man. The plan of salvation was laid by him, and as a seal to his testament he laid down his life.

Moses fasted forty days and forty nights on Mount Sinia. Christ fasted forty days and forty nights in the wilderness. Moses died for transgression, but for his own; Christ died for the transgression of all men. He died, the just for the unjust, to bring us to God. Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ as a Son was faithful over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope unto the end.

The text says, "Unto him ye shall hearken." When Christ was transfigured on the mount, a voice from heaven said, This is my Beloved Son, in whom I am well pleased; hear ye him.

Let us take heed to the words of Christ our dear Savior, for he said, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Abram H. Kauffman.

Conlogue, Ill.

LINES ON THE DEATH OF CATHARINE KILMER,

of Wakarusa, Indiana, written by a little girl ten years of age, to whom her grandmother said when she saw her last, "Be a good girl, obey God, and let us hope to meet again on the other shore."

Dear grandma, how we miss thee,
Since thy voice we hear no more;
Yet we hope we soon shall meet thee
Over on the other shore.

Grandma dear, we all do miss thee;
Thou hast gone from earth away,
To rejoice with thy dear Savior
In the realms of endless day.

Dearest grandma, though we miss thee,
We could wish you here no more;
From earthly care and sorrow
Thou art free for evermore.

We will not murmur, though we miss thee;
Rest thee now from all thy care;
Soon we hope on wings celestial
To be borne thy joys to share.

Eva Samantha Loucks.

Chicago to Denver.—*The first and only through Line.*—Official announcement reaches our office fixing the 2d day of July as the opening date of the Chicago, Burlington and Quincy R. R. Through line from Chicago, Peoria or St. Louis to Denver. The trains on the new line will be equipped in the style of comfort and elegance, for which the "Burlington Route" is noted. To our many readers who have been anxiously awaiting for the announcement of the date and who intend to turn their steps toward the setting sun, we can confidently say, judging the present and future by the past, that they will find on the line all the attention to the minutest details, which have made the name of the C. B. & Q. a household word throughout the Union, and insure to travelers, speed, safety and luxury. Have your tickets read *via* "Burlington Route."

Married.

Zook—Yoder.—June 18th, by John Shoemaker, Menno S. Zook and Mary M. Yoder, both of Barker Street, St Joseph Co., Mich.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

Hostetter.—May 2nd, 1882, in Manor Twp., of capillary bronchitis, Bertha R., only daughter of Jacob and Sue Hostetter, aged 4 years and 13 days. Funeral on the 4th. Text, Matt. 24: 40. Buried at the Mennonite church east of Millersville.

From our circle, little Bertha,
Early hast thou passed away;
But the angels say, "Come,
Join our holy song to-day."

Stauffer.—May 21st, in East Earl township, Lancaster Co., Pa., Sister Mary Ann, wife of Bro. Augustus Stauffer, aged 42 years. On the 24th her remains were consigned to mother earth in the Weaverland burying-ground, in the presence of a very large congregation, on which occasion Bishop George Weaver and Bishop Jonas Martin delivered impressive remarks from John 14: 12.

Our dear sister's mission on earth was to do good. About fifteen years ago it fell to her lot to take care of a palsied, helpless aunt on her husband's side, who had to be cared for as a little child. Some years later she attended her father in his last illness. Still later came her aged mother to be cared for. She was blind, and became afflicted with consumption of the bowels, of which she lingered long. In her last illness neither money nor good words could induce any one to care for her. So the whole burden was upon Sister Stauffer and her oldest daughter, aged about fourteen. With all this she had the care of a family of eleven children. This was too much. She was prostrated and died of consumption. She leaves a deeply bereaved husband and nine children, the youngest six weeks old. She died with a full trust in the merits of Jesus her Savior. Her last words to her children, a few moments before her death, were, "Weep not."

Delp.—June 12th, in Montgomery Co., Pa., —— widow of Geo Delp, in the 81st year of her age. She was buried on the 14th at Franconia.

Crouthamal.—June 8th, in Portland, Hilltown tp., Bucks Co., Pa., —— wife of Israel Crouthamal and daughter of Abraham H. Moyer, aged 25 years. She died very suddenly. The day previous she attended to her usual household duties, enjoying apparently good health. She was buried on the following Sunday at Perkasie Meeting-house.

Gross.—June 13th, near Lattasburg, Wayne Co., Ohio, Margareta, wife of David Gross, aged 63 years, 7 months and 4 days. She was the mother of twelve children and twenty grandchildren. Seven children and nineteen grandchildren are still living. She was a faithful member of the Mennonite Church for over thirty years. And we have reason to hope that she has gone to receive the reward of the righteous. Appropriate funeral services were held by Isaac Good and Peter Troxel from 1 Peter 1: 3, 4, 5.

Mishler.—June 9th, 1882, in LaGrange Co., Ind., of lung fever, infant child of Andrew and Sarah Mishler, aged 9 months and 8 days. It was buried on the 10th in Miller's grave-yard. Services by Pre. Daniel J. Hostetler and John M. Hostetler. Text, Thess. 4: 13—18 and Matt. 18: 1—5.

Haverstick.—Nov. 12th, 1881, near Washington Borough, Lancaster Co., Pa., Sister Catharine Haverstick, wife of Bro. Levi Haverstick, aged 54 years, 9 months and 24 days. Funeral on the 15th. Text, Rev. 14: 13. Services in German by the brethren Amos Shenk and Ben. Lehman, in English by John K. Brubaker. Buried at Habecker's Meeting-house. Sister Haverstick was a faithful member of the Old Mennonite Church. Peace to her ashes!

Clay.—May 9th, at the residence of Pre. David Brubaker, near Elizabethtown, Lancaster Co Pa., Austin H. Clay, aged 25 years, 5 months and 22 days. Funeral on the 12th. Text, Psalm 90: 12. Buried at Krabill's Meeting-house.

Haverstick.—May 22nd, near Mt. Joy, Lancaster Co., Pa., Annie M., infant daughter of Bro. and Sister Levi H. Haverstick, aged 2 months and 4 days. Funeral on the 24th. Text, Mark 10: 13—16. Buried at Habecker's Meeting-house.

Shenk.—May 27th, in Mt. Joy twp., Lancaster Co., Pa., John Shenk, aged 52 years, 5 mos. and 1 day. Funeral on the 30th. Text, Amos 4: 12. Buried in the family grave-yard. Mr. Shenk lost his life by an accident. He helped to raise the frame work of a new meeting-house for the "Old Brethren." The beams broke, and with a tremendous crash fell to the basement, carrying with it about 80 men, bruising and mangling about 35 of them, three of whom died in a few hours, and perhaps a few more must die. This sad event caused a wail of mourning in the community.

Groff.—June 8th, in Mt. Joy twp., Lancaster Co., Pa., infant son of Jacob and Lizzie Groff, aged 5 months and 19 days. Funeral on the 10th. Text, 2 Cor. 5: 19—21. Buried at Chiques Meeting-house.

Eash.—June the 14th, near Forest Grove, Elkhart Co., Ind., Barbara, the third wife of Christian Eash her second husband, aged 47 years, 9 months and 28 days. She leaves an aged husband and 9 children, who all followed her to the tomb, near Town Line Church in LaGrange Co., Ind. Funeral service by John Hostetter and Joseph Yoder from Hebrews 9: 27, 28. The day previous of her death she called all her children that were present to her, and greeted them with a farewell kiss, and then went, as we hope, to the saints in glory.

Culp.—June 14th, in Elkhart Co., Ind., of palsy, Bro. Isaac Culp, aged 78 years, 4 months and 24 days. He was sick about a week. He was buried on the 16th at Shaum's Church, where appropriate services were held by J. F. Funk and Noah Metzler, from the words, "Now he is comforted," Luke 16: 25. The aged brother had his conflicts and his trials as every Christian has, but we trust he has overcome and gained an inheritance of glory with the redeemed of the Lord.

Moyer.—June 20th, in Elkhart Co., Ind., of

heart disease, Joanna, wife of Benjamin Moyer, aged 45 years, 2 months, and 5 days. Her family had gone to town in the morning, leaving her to spend the day with a neighbor. Her health for some time had not been very good, but in the morning of that day she expressed herself as feeling better than for some time. Some time before noon she went out and not returning in reasonable time, the neighbor with whom she was staying went to look for her and found her where she had fallen dead. She was a member of the Brethren Church and leaves a sorrowing husband and children with brothers and sisters to mourn her sudden death.

STEINER.—May 13th, near Hammond, Kent Co., Michigan, Anna, wife of Peter D. Steiner, aged 39 years, 10 months and 8 days. She leaves a deeply bereaved husband and 8 children to mourn their loss, but they need not mourn as those that have no hope. She selected her funeral text herself, 1 Cor. 13 : 13. We have reason to believe that she lived up to these words. She was a loving friend to every one, and a kind mother and wife. The deepest simpathy is felt for the husband and those dear little children. According to our way of reasoning she could have been needed for many years, but when the good Master calls we must go, and it is no doubt for the best. Funeral service by the brethren Speicher and Keim in German, and C. C. Beery of Medina co., Ohio, in English.

"Sister thou art mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of ev'ning
When it floats among the trees."

AMSTUTZ.—June 5th, in Allen Co., Indiana, of liver complaint, Peter Amstutz, aged 67 years, 1 month and 24 days. He was buried on the 7th, when a goodly number of friends were assembled to pay the last tribute of respect to the memory of their departed friend. Bro. Amstutz was a zealous Christian. Funeral services by George Brennoman of Allen Co., Ohio, and Eli Stofer of DeKalb Co., Indiana.

WANNER.—On the 21st of May, near Hespeler, Waterloo county, Ontario, Sister Catharine, widow of Tobias Wanner, aged 84 years, 2 months and 11 days. She was the mother of 8 daughters, two of whom have gone before her, 83 grand-children, and about 65 great-grand-children. She was a widow about 37 years, and a member of the Mennonite Church about 63 years. She came with her father from Cumberland county, Pa., in 1809.

BECHTEL.—On the 26th of April, in Huron Co., Ontario, Christian, son of Noah and Veronica Bechtel, aged 9 months and 13 days.

HUBER.—On the 11th of May, at New Providence, Lancaster Co., Pa., Annie Laura, daughter of Elam and Ernia Huber, aged 4 months and 26 days.

LEMAN.—On the 11th of June, at New Providence, Lancaster county, Pa., Lydia Leman, aged 82 years and 8 months. Buried at New Providence. She was a faithful sister.

KEPNER.—On the 22nd of April, near Thompsontown Station, Juniata Co., Pa., Isaac Kepner, aged 67 years. The deceased was walking on the railroad track, and the train came up behind him, striking him and throwing him off the track, killing him instantly. Buried in Thompsontown. Services by Wm. and Jacob Graybill. Text, Mathew 24 : 44.

LIDER.—May 10th in Lost Creek Valley, Juniata Co., Pa., Samuel K., son of Abram and Susanna Lider, aged 1 year, 5 m. and 16 days. Buried at Lost Creek Church yard. Services by Wm. Graybill, from John 14 : 4.

AUKER.—On the 29th of April, in Lost Creek Valley, Juniata Co., Pa., David Auker, of consumption, aged 65 years, 5 months and 29 days. Brother Auker was a member of the Mennonite Church. He leaves a widow and 4 children to mourn their loss. Buried in the family graveyard. Funeral services by Wm. and Thomas Graybill from John 5 : 24.

MARTIN.—On the 19th of June, near Wakarusa, Elkhart Co., Indiana, Catharine, wife of Christian Martin, aged 65 years, 2 mos., and 28 days. She was a daughter of Jacob and Lydia Scarer, of Juniata county, Pa. In 1849 she removed with her husband and four children from Juniata Co., Pa., to Elkhart Co., Ind., where they since resided. She was the mother of 8 children, all of whom are still living, and were present at the funeral. About 4 years after the removal of the family to Elkhart Co., she became convinced of the invalidity of infant baptism, and accordingly was baptized upon a confession of her faith and received into the Mennonite Church, of which she has been a faithful member, and died in the assurance of acceptance with her dear Father in heaven. She was afflicted with cancer in the throat and for many months she suffered greatly, not being able for forty days to partake of any food, yet she bore her sufferings with meekness and patience, looking forward with an earnest desire to the time of her deliverance. She was buried on the 21st at Shaum's Church where appropiate sermons were preached from Ps., 40 : 1 — 3.

Letters Received.

WITHOUT MONEY.

John P King, Andrew Good, D K Witmer, Daniel Shenk, Philip Stauffer, Sarah Burky, Daniel Shenk, S Gingerich, Isaac Peters, Abm K Kauffman, Hetty Ranck, Philip H Parret, Heinrich Kochu.

WITH MONEY.

A—T J Adrium, Christian Althaus.

B—John W Blough, John H Blough, David Boesinger, Benj Borntreger, David Burkholder, Abner Bannigardner per J S Coffman, Daniel Buchwalter, Henry G Bowman per Saml Gehman, David Buckwalter, Peter Berky, P Barkman.

C—Sarah Culp.

D—Amos Delp.

E—Peter Engle, J R Ebersole, John Eicher, Emma Eberly, Jacob Eberhard, Peter Engle, Adam Eaby.

F—Margaret Freed, Theodore B Forry.

G—Sallie Gehman, Jos Garber, Noah Graybill, David Groble, Peter H Goertz, Isaac L Gehman.

H—J J Hochstetler, Philip Hershey, Elam H Huber, Joseph G Hartzler, Susan Harnish, Mary M Hess, Emanuel M Hess, Katie Hartzler, Cyrus Huber.

I and J—Michael Johnson, Abraham Isaac.

K—Agnes G Keagy, Philip Kilmer, Anna M Kauffman, Joseph Klopfenstein, John P King, J D Kauffman, Benj H Kauffman, Henry C Kropp, A K Kurtz, Jacob Krehbiel, Jacob Kehr, George Kroft, John Kauffman.

L—H Loepke, John Leatherman, Lewis Light, John Lenhart, Jonas Loucks, Peter Loucks, John Lehman, Jacob H Landis.

M—A B Miller, Elizabeth Molbash, James Mishler, Andrew G Martin, Joseph H Moyer, Christian Mumaw, N B Metzler.

N—Peter Nusbaum, Henry Nice, Henry Nice Jr, Peter M Neuenschwander, John W Newhause for widow Smith.

P—David Peters, Mary Price,

R—John W Rutt, N J Risser, W B Rittenhouse, Christian Roth.

S—Jacob P Speiche, Joseph P Stuckey, George Stutzman, C C Schrock, John Sommer, Joseph Schlegel by J D Yoder, Gideon Snyder, Peter Short, A J Schrock, Gideon Sprunger, Daniel Shenk, Peter Sprunger, J F Stauffer, Josiah Suavely, J P Stuckey, I and P Smith, C H Seaman per Mrs Dr Allen, Jacob Stride, O D Sanborn, Barbara M Shreiner, Daniel D Schneider, J B Schnetzler.

T—David A Troyer, Noah D Troyer.

U—D H Unruh, Peter Unzicker.

W—P Wiens, P Wiens, Josiah Weaver, J G Wenger, Jacob Wiens, J R Weldy, Josiah Wenger, Peter Weins.

Y—Cornelius D Yoder, Rebecca I Yoder, J D Yoder, Gideon Yoder, Samuel Yoder.

Z—Christian Zehr, Aaron Zellner, Peter Zimmerman.

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Vol. 19—No. 14. ELKHART, IND., JULY 15, 1882. Whole No. 230.

For the Herald of Truth.

DO NOT MURMUR.

How oft when God in righteousness
Defeats our earthly plans and ways,
We do not cast our thoughts above
To recognize His boundless love.

Our ways are not His heavenly ways,
Though oft permitted through His grace;
And when He hides us for misdeeds
We ought to know He sees our needs.

He often blessings in disguise
Sends to the needy, to the wise,
That may reproachfully appear
To man's dim vision—man's dull ear.

Should He with His frail creatures here
Deal as we would deserve, I fear
His blessings which we daily see,
Would evidently fewer be!

But in His boundless love He gives
To man o'en more than he deserves;
But man in turn should give Him praise,
And thanks and honor for His grace.

We should not murmur when we know
That One so great, who loves us so,
Through Christ has free salvation given,
And loves to bring us safe to heaven.

Yea, sooner far His word fulfill:
Bow in submission to his will;
Tread in the path that Christ has gone,
And say, O Lord, Thy will be done!

May frowns and discontentments cease;
May love and thankfulness increase;
For all we have the Lord has given,
For which, in turn, give thanks to heaven.

A. METZLER.

For the Herald of Truth.

PRAY TO THE LORD TO SEND MORE LABORERS.

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

In connection with this we have the record that Christ sent out the seventy about the time when he spake these words. He gave them power against unclean spirits, to cast them out, and to heal all sickness and all manner of diseases.

I have for some time seen the great need of more laborers in the vineyard of the Lord, as the harvest is so great and the laborers so few. There are cries coming from many different places, saying, "Come over and help us." If we are the followers of Christ we are in duty bound to answer there cries by sending them the gospel through preaching. But we have not the ministers to send everywhere that it is needed. Let us then pray the Lord of the harvest to send laborers into his harvest. If we have faith that God will answer our prayers in sending us laborers, then it becomes us to accept them when God has sent them. We have no time to wait, we must work while it is day, the night cometh when no man can work. Dear brother, is not your sympathy awakened for the poor sinner that is on the road down to the dark regions of eternal woe? Perhaps many might yet be gained into the fold of Christ if they could but hear the story of the cross proclaimed in its purity.

In the March number of the HERALD we notice an article with the title, "Why not more Laborers," with the request that some one give a scriptural reason why it is that those who claim to have a call of the Holy Ghost to preach are not allowed to fill the sacred office unless they are also chosen or called by lot. An article then appeared in the April number entitled, "A Voice from the Laity," attempting to answer the question that was asked by the *Laity* in the March number. The writer of this reply says, "I am not prepared to give any opinion from the desired standpoint;" then invites the readers to the Bible to show them how the most noted men of that age were called.

He says, "For instance, Joseph, did he offer himself to go?" I would ask, Why was it that God had blessed him from his youth, endued him with wisdom and understanding, and inspired him with knowledge, so that he could interpret dreams?—"And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you." Gen. 40:8. It is not necessary to say anything more of Joseph, for this Scripture proves beyond any doubt that he had a special gift and he was not ignorant of the fact. Again he says, "Or take a glimpse at Moses." The calling of Moses by God is a strong scriptural argument in favor of those who claim to be called by the power of the Holy Ghost. Moses was called by God without the instrumentality of man. Moses feared that the Children of Israel would not believe that the Lord appeared unto him. "Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord has not appeared unto thee." Exodus 4:1.

When men at this age claim to be called of God, as were Moses and others, they soon find that they have the same opposition that Moses expected.

Our writer farther says, "We cannot find in any of the above narratives, or in other similar ones, that one of these persons had any premeditated imagination at the time they were called." He says, too, "The only ease that we can call to recollection in the Bible where permission was asked of God, and granted, to go to preach or prophesy, was the call of Balaam by Balak." It appears the dear brother has formed wrong conceptions of the article he had criticised. It is not necessary to have any forethought about being called to the ministry, only when God calls to obey. He has conveyed the idea that the "Voice from the Laity" asks permission of God to preach when he only asks liberty of the church to take part in the ministry and obey his Master's call.

Again he says, "Such calls might be dangerous. * * * * The idea of a person getting into his mind that he has a call from the Holy Ghost to preach might originate from various sources." We will admit that some of such calls may originate from different sources, yet this is no argument to contradict that the true calling of God is personal, even if some are called from a selfish motive.

For us to say that the only true calling of God is by casting lots is assuming a position which we can not substantiate by the doctrine of Christ and his apostles. When the light of the glorious gospel of the Son of God appeared unto Paul he obeyed the heavenly message, and entered upon his ministerial labors. Let us notice the language of Paul upon that subject. Surely no intelligent person will claim that Paul was called to the ministry through the instrumentality of man. He did not go up to consult Peter and John, but immediately obeyed the heavenly command. "When it pleased God, who sep-

arated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Gal. 1: 15, 16, 17.

The brother further says, "We are aware that a great many denominations ordain their ministers after the manner of their calls. We are not inclined to search the Bible for proof that they are wrong, but will let them have their way and we will have ours."

It appears to me however that the declaration he makes when he says that he is not inclined to search the Bible for proof that they are wrong is not a good one. It is our privilege and duty to read and meditate upon God's holy word and pray to the Son to enlighten our understanding, so that we may be able to guard ourselves against the doctrines and commandments of men. If we are building upon the sure foundation of Jesus Christ, we need not fear to search the Scripture and maintain the doctrines we profess. There is no danger of injuring pure gold, the more it is tried the purer it becomes. If it will not stand the refining fire, it is worthless dross.

If we can find that the castings of lots is the only true calling of ministers, we need not fear to search God's Word, and prove that practice for the satisfaction of those who are in error. Search the Scripture. John 5: 29. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11.

The twelve apostles were chosen by Christ himself. The seventy were also called to the ministry about the same time. Christ saw the need of more laborers, the harvest being so great and the laborers so few, and called them forth, and will still do so to the end of the world. He says, "Lo, I am with you always, even unto the end of the world."

The first vacancy that we read of among the apostles was that of Judas. It is true that Matthias was chosen through the casting of lots; but this is the only instance we find in the word of God that any were chosen to the ministry in this way. After Christ was risen from the dead, and showed himself to the apostles and was ready to depart to his Father, he said to his apostles, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." If the apostles had been amply qualified to enter upon their ministerial duties he would not have commanded them to tarry in Jerusalem until they were indued with power from on high. All, or nearly all Bible students admit that the apostles had not fully understood the plan of salvation until the day of Pentecost.—It is my candid belief that Christ called the apostle Paul to fill the vancancy of Judas. We have good reason to believe this from the language that Paul himself uses. He says, "Last of all he was seen of me also, as of one born out of due time." — "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." 1 Cor. 15: 8, 9.

If God has created man and endued him with intellect, and designed him for his several places, it becomes man to obey the first claims of his Maker, and work according to the talent that he has received. If God has given me one talent, you two, and another brother five, it is not for me to say that he with five talents has not the ability to work with what God has entrusted to his care. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportions of faith; or ministry, let us wait on our ministering; or he that teaches, on teaching; or he that exhorteth, on exhortation." Rom. 12: 6, 7, 8. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying or the body of Christ." Eph. 4: 11, 12. From the above Scripture we can see that God designed each one to work according as he is gifted. If one has the gift of prophecy, that is his calling; or he that teaches, is to wait on teaching, for therein is he gifted, etc.

The manner of God's calling his servants, prophets, and ministers to their several duties has been by heavenly messengers, sent by good angels or by the Holy Ghost, and not by the will of men, God sending the message directly to the person that he has called. Prophecies came not of old by the will of man, but "holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. The apostle says, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?" Rom. 10: 15.

I believe there are brethren in the church who have been called by the moving of the Holy Spirit to take part in the ministry, but knowing that a part of the church ignore their calling, they suppress their honest convictions and drive them from them from time to time. It appears that some at times can hardly resist the heavenly call, then comes the thought again to them as it came to Moses, whom God called as he was watching his father-in-law's flock, and came to the mountain of God, even to Horeb; where he made known to Moses that he had chosen him to lead the children of Israel from under their yoke of servitude, when he answered and said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." When men at the present time are called to serve in the ministry from the inward movings of the Holy Ghost, they find the same opposition to contend with that Moses did. If it were God's will to call his servants to the ministry exclusively through the instrumentality of men, why did he not make known to the elders of Israel that they should choose some one of their number to lead them from Egypt to the promised land? This was not God's plan, he made his choice known directly to Moses, whom he had chosen to accomplish this wonderful work; and this is just the way God uses to call laborers unto his harvest. No man understands the convictions of his fellow men, as the Spirit that is in man, "But God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 Cor. 2: 10, 12. From the above Scripture we can fully understand that no one can rightly know the calling and obligations of his fellow men except the Spirit which is of God, that we might know the things that are freely given to us of God. Hence the Spirit may safely be relied on as long as it harmonizes with the written word of God. The Spirit is fully acquainted with the mind and will of Christ, "Whereof the Holy Ghost, also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their heart, and in their minds will I write them. Heb. 10: 15, 16. "And he said unto another, follow me; but he said, Lord, Suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead; but go thou and preach the kingdom of God." Luke 9: 59, 60. The claims of Jesus Christ to immediate and unreserved obedience should be supreme, and no earthly connection or engagement can justify any in delaying to give their services to Christ.

There is little danger of any offering their service in the ministry unless they are called by Jesus Christ, from the fact that they cannot expect a large salary or support. If any would expect temporal compensation they would go to those churches that pay their ministers large salaries. Another reason is that the obligations, of the ministry are not a light matter. The minister has much to endure

in the way of opposition, faultfinding rebuke, disappointments and numerous other barriers that are placed in his path.

The question may arise in the minds of many how shall the church receive these called-of-God laborers and know who is truly called of God on their application? The local church should examine them and find whether they have those qualifications which the Word requires of those who "desire the office of a bishop"—the "good work." According to the new version, "If a man seeketh the office of a bishop, he desireth a good work. 1 Tim. 3: 1. Should they even have all these qualifications let them first be found as the apostle directs. If they are really called, the church will soon be convinced of that fact.

If we look around us, we can easily see that we need more laborers. We will take, for instance, the state of Indiana and find out in how many counties our doctrine has been made known. I think there are about ten or twelve, and this leaves yet about eighty counties that may not even ever have heard of such a people as the Mennonites. Brethren, can we shut our eyes against this fact and the important work of teaching the true principles of Christian Piety? We might do a great work at evangelizing in the United States. There are a number of states and territories that have not even heard of such a people.

Dear brethren, let us give this due attention and speedily enter upon this all important duty. We are richly blessed with everything needed to accomplish this all important work. All that is necessary is a willing mind. Will we still go unconcerned, making no effort to send the gospel to the untold millions of poor fellow beings that worship in idolatry, leaving them in their awful state of barbarity and cannibalism? Will we do nothing to bring them under the influence of the gospel? Christ died for their sins as well as for ours, and commanded us to go and teach all nations. The very spirit of the religion of the Son of God is a missionary spirit. May the day be near at hand when we shall send our ministers to heathen lands to teach the gospel of Christ.

"Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28: 28. "Now the word of the Lord came unto Jonah, saying, Arise ye, and go to Nineveh, that great city, and cry against it: for their wickedness is come up before me."

Jonah made an effort to flee from the presence of the Lord, but the Lord sent out a great wind into the sea to chastise him for disobeying the divine command; "and the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went unto Nineveh, according to the word of the Lord."

The people of Nineveh believed God at the preaching of Jonah and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. From the experience of Jonah we may learn that when God speaks it is man's duty to obey; and that if the Lord speaks to us through the Holy Spirit, and says, Go preach my word to sinners that they turn from their evil ways we are not guiltless before God.

If we are willing to compare Scripture with Scripture, and let every argument rest on its own merits, and not say it is not right because it is contrary to custom, admitting that we may yet be in error, we may see the importance of work, the responsibility of not obeying the command, "Go, preach," and that it is God that calls men to the sacred office of ministering in his word. C. F. C.

For the Herald of Truth.

THE LORD'S WORK AND MAN'S WORK.

With many there seems to be a sad lack in understanding what part of the work of salvation of souls is to be done by man, and what the Lord has chosen to do. True the saving power is altogether with God, and without him man can do nothing; but man should not forget that he is an instrument in the hands of God to carry forward the work, and bring his saving power into exercise. God has not chosen to convert the world to Christianity through miraculous power, sending his Holy Spirit to those who have never heard of Jesus, bringing them within the power of the cleansing blood without human agency. This want of discrimination is very frequently manifested in our prayers. How often do we hear prayers, in which powerful appeals are made for the out pouring of the Holy Spirit, a deepening of the work of grace, the conversion of the heathen, the spread of the gospel, the accession of great numbers to the church, and the growth of the kingdom of God. Sometimes such prayers are accompanied by a powerful demonstration of feeling, showing great concern for souls, and a fervent love for the cause, while, at the time, those who pray and those who respond with an apparently heartfelt Amen, do nothing to bring about the glorious result for which they are praying.

Do not expect that by simply praying—simply asking God—that the heathen shall be converted, while no one is doing anything to accomplish this. Can you expect that while no one is making any effort for it that China, India, and Africa will soon become Christian Countries? Can you expect that your friends will be converted to Christ, without you or any one else doing something more than praying, and that great numbers will soon be added to the kingdom? Or can you expect, if you pray the Lord to send his Holy Spirit into your heart, without making any effort on your part to obey the conditions on which the Holy Spirit is promised, that you will receive, very soon, a fuller measure of grace? Have you been praying for the outpouring of the Holy Spirit with a kind of wish that the Spirit may come and convert the world without any effort on your part?

We can not read in any of the epistles or Revelations, that the apostles admonished the primitive churches, nor that the Lord commanded the Seven churches to look and pray for the outpouring of the Holy Spirit, though some of the Seven churches were in a very critical condition and in danger of having their candlestick removed out of its place. Notwithstanding the many solemn warnings, admonitions and entreaties in all these epistles, we must believe that the Spirit of God was with the believers to enable them to obey these instructions.

"At this moment there are probably myriads of Christians on their knees, imploring the descent of the Holy Ghost, to whom the Scripture is saying, Arise and do the first works; repent; put off the old man, put on the new man; pay your debts; sell your superfluities and give to the needy; speak to your neighbors of the great salvation; confess your faults to those whom you have injured in reputation or otherwise; care for your poor relatives; in a word, take up your cross and follow Christ and be all that you are asking the Holy Spirit to make you."

The Christian should remember that he has his part to do in the great work of salvation through Christ, even when he knows that there is no saving power in anything that he can do. He should not forget that there is more for him to do than simply to pray. The faithful servant of the Lord is his agent in bringing persons into such a state of knowledge and understanding of the Scriptures that the prayers of the righteous may be answered. Let us be willing not only to pray but to labor; and while we are praying let us consider whether we are willing that our prayers may be answered through us.

J. S. C.

Three weeks ago at Racine, Wis., a little boy died of lock-jaw, the result of the bursting of a toy pistol. It is time parents learned to keep these toy pistols from their children, which so often cause death.

In adversity we should pray for patience to bear its trials and privations; in prosperity we have even yet more need to pray for grace to meet its many temptations.

TREAD SOFTLY.

Tread softly by the sacred mound
Where little Willie sleeps—
Our darling, o'er whose sweet repose
The drooping willow weeps.

Let every heart be silent now,
Though bitter tears may fall
For one who lived, and loved, and died,
The precious hope of all.

Tread softly by the narrow bed,
Where fragrant roses grow;
And where the weeping willow doth
Its mournful care bestow.

Tread softly by the grave of one
Our hearts had learned to love,
But who the shining angel band
Bore to their home above.

And as we weep for Willie dear,
Fond memory will bring
The lisping prattle of our boy,
The songs he used to sing.

Tread softly, for an angel band
Doth guard the precious dust,
And we can safely leave our boy,
Our darling in their trust.

For the Herald of Truth.

FEED THE LAMBS

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love the. He saith unto him, Feed my lambs. John 21: 15.

If we, like Peter, love Christ, let us feed His lambs. Who shall feed the lambs? All who love Christ. Are they that love Christ the only ones that feed the lambs? To this I answer, no. Satan is continually trying to entice the lambs to partake of forbidden pastures. If they partake of the pastures which Satan offers them, they will prove poison to them. Probably some of us have not been tried as much as others. I know from experience and observation that when a child of God is not encouraged by his brethren and sisters, and is contiually fed by the ungodly it poisons his soul.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." If we are poisoned by sin and come to Christ, he will remove the poison for us; we cannot. Christ is the only one that can remove it. He is our salvation and redemption.

When we see that the tempter has sown noxious seeds in any heart, let us pray God's help, and try to pluck it out. Let us look into our own hearts. If we have trials and temptations, let us tell one another.

I will tell you of a great temptation I had last Sabbath evening. I was tempted not to try to feed the lambs, and also not to try to point out the little seeds which Satan had sown. The Lord had often told me to feed his lambs, but Satan would tell me to feed myself first. That I should first be better myself and then warn others; or people would say, "Cast the beam out of thine own eye, then canst thou see clearly to cast out the mote which is in thy brother's eye." But I find when I try to feed others I also feed myself.

Let us feed one another. If we are not good enough now, when shall we be good enough? When I had made up my mind that I would try to encourage others through the HERALD OF TRUTH and through any conversation, I was asked the question, Have you read, "Cast the the beam out of thine own eye," etc.? I then thought of incidents that occurred during the day while I was trying to do my duty. I thought I did more harm than good. Then came the temptation. If I had not told my troubles, and had not been encouraged by my brethren and sisters, I do not know whether I would now be trying to encourage others.

Dear brethren and sisters, If we do not try to pluck the bad seed out of our hearts, and the hearts of others how shall we escape judgment? Oh! who shall give an account if we do not try to feed the lambs, and keep them from going astray? If those lambs are lost through the neglect of our duty, what shall become of us? If we see that one has a tendency to go astray, let us try to bring it back to the fold. Probably they are seeking the fold. Let us try to show them the way to the fold.

I know the misery of wandering away, and how hard it is to find the way back to the fold. I had sometimes mistaken the voice of Satan for the voice of conscience. I have often thought that some others have made the same mistake.

Will Brother —— explain this again? He explained it while here in one of his sermons, and I know it would feed many souls. Others I know are seeking the way. Oh let us pray earnestly for one another. Let us listen to instruction. The Bible says, "He that despiseth instruction, hateth his own soul."

How can we feed the young lambs? We can pray for them. We can affectionately give them our hand and a loving kiss. We can tell them, we are not good; that they must not take us for an example, but take Christ; that when they see the errors of others, they must try to avoid them. Let us try not to do anything that may offend these little ones which believe in Christ. Let us be careful of our conversation. I know that they who love the Lord, do hunger and thirst after righteousness; and if our conversation is entirely on worldly things, such as discussing how to raise the best crops, the best stock, &c., with what are they filled? This is too much practiced in Sabbath visiting. We should rest from business on the Sabbath. May the Lord help us to feed one another.

MELINDA UNZICKER.

For the Herald of Truth.

THE WORKS OF DARKNESS.

It seems that Satan, the fallen archangel, after having deceived mother Eve in Eden, from time to time made many advances swaying his dark and shadowy sceptre over fallen humanity. In all the darker recesses of the ancient world, he seems to have, for a long period of time, reigned supremely in the hearts of men.

The extreme outer limit of power the Lord saw proper to accede to him, is seen in the case of Job, where this good man was allowed to be afflicted by whatever trials and infirmities his Satanic majesty saw fit to inflict, only to spare his life. Later, at the period just prior to the incarnation of our Savior, he was permitted to enter into bodies of living persons, and assume direct control of all their faculties. Such was the condition of mankind and so high and exalting was the authority of Satan over our benighted world, that Almighty God in his condescension and love for fallen man, saw proper to bring the unhallowed advances of Satan to a check by sending his only begotten Son down into the midst of his chosen people where he met him (Satan) on his own ground face to face. First he commands, with Divine authority, his wily adversary to get behind Him, and afterward, in many instances, compelled him to depart from those bodies of which he had already taken full possession.

Eventually, Christ the Son, in that "tremendous encounter" and final conflict with Satan, took him captive and bound him with the chains of everlasting darkness, and has thereby liberated the whole human race not only from under the galling yoke of his bondage, but has brought with it "Life and immortality to light through the gospel."

Since this event in the history of our race has taken place, Satan has had all his plans thwarted whereby I firmly believe it had been his intent to take the whole world with him at one final sweep to destruction. However for wise reasons not fully revealed to us, he is still permitted to be the *Invisible* tempter of the sons of men, and as a *spirit* "goeth about like unto a roaring lion, seeking whom he may devour." His power is now limited only to that of interfering with men's spiritual affairs. If man now yields to the promptings of Satan and does that which is opposition to the will of God, he again soon learns to love the unfruitful works of darkness rather than the works that are made manifest by light.

Since Christ the Son has made Satan his captor, God as a spirit reigns supremely throughout the realm of nature, the whole universe, with all the forces of the natural world, is governed and directed by his Omnipotent hand. Satan can no longer antagonize or subvert the laws of nature to gratify the whims and caprices of his evil nature.

From the foregoing views we would infer that no demon, or evil spirit, has now the power to make himself visible or to speak in audible tones to a human being. Neither has Satan or any of his agents any power to manifest their will by any visible sign, or to bewitch or enchant any animate or inanimate object, though I have quite recently been pained to observe that some of our good people have had their confidence in God so shaken as to believe to the contrary. Our faith and confidence in the Supreme Ruler of the entire universe should not for a moment allow us to harbor the slightest belief that any agent of the evil one can make any contract, or form an alliance with a human being in any shape or form. But you say, Do not the Scriptures admit the existence of wizards and witches —the witch of Endor for instance — did she not raise up from the solemn regions of the dead, the form of good old Samuel? We simply state there is not the slightest proof in the Sacred Word that it was through *her* agony or that of her *familiar spirit* that the form of Samuel appeared before Saul. If the form of Samuel appeared at all,* it was only at the Divine bidding that his soul recrossed the gulf that separates the living from the dead; or why was the woman so frightened as to lose her presence of mind?

But still you say, Have there not been men and women in existence all along down the eighteen centuries of christendom who have by the use of spells, charms and incantations disturbed the place of whole generations and overwhelmed people with disease and death? It is a well known fact that all those who have professed to hold intercourse with those who occupy the lower regions, practiced their art only upon such people whom they themselves knew to be ignorant of the laws of matter and mind. An unwavering faith in God together with an ordinary degree of scientific knowledge has always been the deadly enemy to all such impostors as the sorcerer, the enchanter, the wizard, and the witch.

The superstitious belief in witchcraft has long had and still has its hold on the minds of many people in this country. How common is it to hear vague stories concerning the strange doings und slight-of-hand tricks performed by persons who imagined themselves sold to Satan by contract for aid in fortelling human events.

The age of christian light and civilization in which we live demands that we utterly discard all superstitious belief that tends to shake our confidence in the supreme Ruler of the universe. Though Satan's dominions at one time extended so far over the human race as to "cause the heavens to tremble;" let us now consider, under the gospel dispensation, that it is nothing short of blasphemy for any one to attribute the mysterious phenomena of nature to the agency of Satan, or to harbor the idea that he can now antagonize and subvert its laws to his will.

L. J. HEATWOLE.

Dale Enterprize, Va.

* There is no proof that Samuel appeared at all. *Editor.*

CHARITY.

"Now abideth these three; Faith, Hope, Charity; but the greatest of these is charity."

If we knew the care and crosses,
Crowding around our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then so often chide him
For the lack of thrift and gain?
Leaving on his heart a shadow—
Leaving on our lives a stain.

If we knew the clouds above us,
Held but gentle blessing there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows,
Flitting o'er the dewy grass,
If we knew that birds of Eden
Were in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would we drive it with our coldness,
Back to haunts of guilt again?
Life has many a tangled crossing;
Joy has many a break of woe;
But the cheeks, tear-washed, are whitest,
And kept in life are flowers by snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives.
So that when our dissolved spirits
Soar to realms of light above,
We may say "Dear Father, have us,"
Even as we have shown our love.—*Sel.*

For the Herald of Truth.

PHARISEE—HYPOCRITE.

These terms are frequently used interchangeably, as if they were synonymous terms. Strictly speaking, this is not true, and is doing injustice to the former.

Webster gives the definition of Pharisee, "A strict observer of the outward form of religion." It does not follow that all such are hypocrites. Paul was a Pharisee, but no hypocrite; Judas perhaps was a Pharisee and a hypocrite. A nominal Christian is frequently called hypocrite. In most cases that is not correct. It is not evident to my mind that the five foolish virgins were hypocrites; it may be that they were in good earnest. They thought, no doubt, that they were prepared for the marriage.

We can see the importance of distinguishing between the two classes. You cannot make an honest Pharisee believe that he is a hypocrite; he knows he is not, and to approach him in that direction is useless; nevertheless he is unsaved and in a very critical condition. But how shall we approach him to open his eyes? Surely he is keeping the commandments, he is honest and sincere, he sacrifices a great deal, and he believes in Christ. This applies to modern pharisees. He says, Lord, Lord, and puts his trust in a certain way in Christ. He also is punctual in his religious duties, he is interested and seeks the company of the godly. He is so rich as to make it almost impossible to reach him. He is not a hypocrite nor a moralist; neither is he a formalist, for he knows that his good work alone will not save him. He confesses salvation through Christ, that by grace through faith in Jesus he shall be saved. But that grace does not save him now; he is unsaved, wtthout the ark. He feels this in a measure, but not deeply enough to bring him as a lost sheep to the feet of Jesus. When at times he is almost persuaded to doubt his standing, some one comes to comfort him, and says, "Well, it is true we have no righteousness, must take Jesus for our righteousness, and in some way expect to come in on the righteousness of Jesus. Yes, Jesus must be their righteousness, but the righteousness of Jesus *is* not theirs.

O what a delusion! The prophet compares them to such that dream that they are eating, but when they awake behold their souls are empty. Again he says, "The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." If the righteousness of Christ is not appreciated and realized in a personal experience in this life, it will not save us in death.

If we could get a Pharisee to dig down deep in his own heart he would soon discover that he lacks the anointing, the oil of gladness, the joy of the Lord. But he is often the last one to doubt his interest in heaven. He is dreaming of heaven, till his lamp goes out and the door is shut. Even now when he reads this, his mind is on some one else. How shall we make him feel that he is the man?

Is it not to be feared that a large majority of professors of religion are on this way? Should some one succeed in opening their eyes, surely, that one has achieved a great victory.

Who is the hypocrite? Judas seems to be a fair specimen of hypocrisy. A hypocrite is one who professes to follow Christ with an impure motive, for some real or imaginary gain, or honor of men, etc. The character of such an one we need not describe. They know that they are unsaved. Of that number I think there are but few comparatively. Many are accused of hypocrisy because of their proximity to the Pharisees, and are classed with them. I think this has blinded the eyes of formalists so that they know not where they stand. Do you appreciate

Jesus as your personal Savior? Is your belief a living faith? Does it bring assurance? Do you realize that your prayer reaches heaven? Is it a pleasure, and does it give peace and satisfaction to the soul? While you trust in Him do you feel his arm around you, and your foundation sure? In short, do you know that your sins are now all forgiven and that the love of God is shed abroad in your heart? are religious duties a pleasure? Do you seek holiness of heart, and loathe sin more than anything else? Does victory over one sin give you more joy than worldly honor or riches? Does the committing of little sins cause more sorrow than the loss of property? These and many more like questions may help us to find out where we stand. Let us be honest with ourselves, for there is nothing hid that shall not come to light. Let not that be when too late to make amends. Except your righteousness exceed that of the Pharisees ye shall in no wise enter into the kingdom of heaven.

JOHN O. SMITH.

For the Herald of Truth.

SPEAK A KIND WORD.

I have often felt that I should speak a kind word to my dear friends about the welfare of their souls. To those who are living careless and unconcerned about their souls, I would say, Kind friends, what are you living for, or what are you working for in this world? Let me tell you the sentence which led me to accept Jesus and stand where I am standing to day. It is this, "What would it profit a man if he should gain the whole world and lose his own *soul*?

There is always more pleasure in doing what is right than in doing what is wrong. Stop a moment and think where you are going. Satan is a hard master to deal with. He will lead you by your hand as long as you are willing to follow him. Half the work which criminals do, and half the thought and energy they put into their business, if turned into the right channel, would get them an honest living and make them more comfortable than that which they secure at the *peril* of life, health, peace, and liberty.

A person who insists on having his own ways and contends for his own rights will generally find more wrong than right in his follow-men. The world is not a place where right rules. We are in an evil world, a world where Abel dies, while Cain lives; a world where God's servants are persecuted; a world where, in the place of judgment, there is wickedness, and in place of righteousness iniquity abounds; where men find their only real consolation in the fact that at last God shall judge the righteous and the wicked and so right the wrongs that nothing else will ever remedy. It is cowardice or negligence that keeps you back. Can you not say with a determined resolution that you will live a Christian life the remainder of your days, as well as wish that you were a Christian?

All life is from God, he alone can bestow it; he alone can understand. Life in itself is a mystery which no human being has been able to solve, The difference between things living and things dead, the subtile vital energy which works with omnipotent power, and forwards the universe, renewing, restoring, and changing all living things, is something which man can neither imitate nor explain. The power which life grasps elements necessary for its own support, and builds up out of dead matter forms of beauty, strength and loveliness, is a matter too wonderful for human explanation. Mind can only be produced by mind; life can only come from one who has life, and as the Father hath life in himself even so hath he given to the Son to have life in himself; and he giveth it to whomsoever he will. He is the way, and the life was the light of men, and His is life eternal, that they may know thee, the true God, and *Jesus Christ* whom thou hast sent.

Now kind Christian workers, never respond, or think there is nothing for you to do, even in the dark and weary days. Looking ever unto Jesus, lift up your light: let it so shine that men may see; and in the bright resurrection morning, what joy to hear the "Well done!" and know that you have unawares been an instrument in saving some soul from death. Let us so live that we may say, we have fought a good fight, and have kept the faith, and we have reached a happy end at last. C. S. WERT.

For the Herald of Truth.

ORDAINING MINISTERS.

As much has been published in the HERALD of ordaining ministers, I have a desire to add a few thoughts. It appears to me that this like many subjects often is too partially dealt with.

We have plain Scripture that Moses supposed that his brethren would have understood how that God by his hand would deliver them but they understood not. Acts 7:25. This was forty years before the appointed time of the Lord. Whether Moses had a plan in view how to deliver his people we know not, but we have no Scripture whatever to show that he was dissatisfied with his brethren because they understood not.

We have reason to believe that Joseph had some premonition of some day being in authority, but undoubtedly he did not think that he should at once have dominion over his brethren. He had some hard trials and temptations to overcome at first, but at the Lord's appointed time the interpretation of his dream became true.

Abraham, Isaac, and Jacob had the promise that they and their seed should inherit the land of Canaan, yet it was between four and five hundred years after the promise was given until their children inherited the land.

Our Mother Eve had the promise that her seed should bruise the serpent's head, and when Cain was born she thought she had received the promised Redeemer, when it was yet about four thousand years until the appointed time of God came to send the Redeemer.

David was anointed King over Israel, but he suffered persecution a number of years before he sat upon the throne. Certainly he knew that he should be king. Why did he not at once sit upon the throne and rule Israel? the appointed time of the Lord had not yet come.

Christ came into the world to heal all manner of diseases, and finally to suffer and die upon the cross to redeem mankind. No doubt he knew he had the power to relieve the afflicted at the age of twenty, and sooner, yet I never hear any one find fault that he left the sick to suffer ten years longer; neither should we, for the Lord's appointed time is the right time. On the other hand we read of Jehu, who was anointed king over Israel, and immediately entered upon his mission to execute judgment upon the house of Ahab, Elisha the prophet, Gideon; and many more might be mentioned, who immediately, when called, began their work.

I believe that many of our zealous old ministers had convictions before they were chosen by lot, that the Lord would, sooner or later call them to the ministry. I know of some who gave their own testimony to this effect. I know of others again who had no such revelation until the Lord was pleased to call them.

I think it is wrong for us to hold in contempt those who think they have a call from the Lord to preach; we cannot see into the heart: but such I would advise to wait until the Lord's appointed time. Man sometimes has vain imagination. If your call is from God I sincerely believe he will choose you by lot at his own appointed time. But perhaps some of you were already in the lot and yet you were not chosen. There may be reason for this which we cannot understand. Perhaps you must yet, like Joseph, pass through fiery trials to refine you. I do not believe that all are called to be ministers of the Gospel who have a love for dying souls and have a desire to help them to Christ. We should all preach by letting our light shine among men. This is perhaps the way that many are called of the Lord who imagine they should be ordained to the ministry.

Labor to win souls cannot be carried on too extensively if the work is done in the right way; but preaching in the public is not the only way in which we can labor in the Lord's vineyard. If we rebuke the wicked, admonish the erring, speak words of comfort to the distressed, return good for evil, and remember the words of our Lord Jesus—how it is more blessed to give than to receive, and in all our walk and conduct show to the world that we are but strangers here and that heaven is our home, this will speak louder and bring deeper conviction than preaching publicly, and our works in part denying what we preach, which is too often the case.

When the Lord sent Moses to deliver Israel, Moses said "They will not believe me. Thus some claim it is at the present day when some one is called of the Holy Spirit to preach; the people will not believe. The Lord had a sign to give Moses by which they did believe, and will not the Lord also give you a sign by which the church will believe, namely, by choosing you by lot from among your brethren, by which all will be convinced?

I have no doubt that there were many taken into the ministry in the days of the apostles who were not chosen by lot, but what had they before them in this life but persecution, the scorn of the world and danger of death? In our days it is regarded respectful by the world to be a professor of christianity, and more so to be a preacher; so that it is to be feared that some are more prompted by a desire for honor of men than from pure motives. Such may at the same time be ignorant of their error. For this reason we cast lots and give the matter into the hands of God, who knows the thoughts and intents of the heart. I know of some who claimed that they had a call to preach, who afterwards had to acknowledge that their imaginations were erroneous.

LEVI A. RESSLER.

INVOCATION TO RAIN IN SUMMER.

O gentle, gentle, summer rain,
Let not the silver lily pine,
The drooping lily pine in vain
To feel that dewy touch of thine—
To feel thy freshness once again,
O gentle, gentle, summer rain!

In heat the landscape quivering lies;
The cattle pant beneath the tree;
Through parching air and purple skies
The earth looks up, in vain, for thee;
For thee—for thee, it looks in vain,
O gentle, gentle, summer rain!

Come, thou, and brim the meadows streams,
And soften all the hills with mist,
O falling dew! from burning dreams
By thee shall herb and flower be kissed,
And Earth shall bless thee yet again,
O gentle, gentle, summer rain.

—H. C. BENNETT.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

GONE BEFORE.

There's a beautiful face in the silent air,
Which follows me ever and near,
With smiling eyes and amber hair
With voiceless lips, yet with breath of prayer,
That I feel but cannot hear.

The dimpled hand, the ringlet of gold,
Lie in a warble sleep;
I stretch my arms for the clasp of old,
But the empty air is strangely cold,
And my vigil alone I keep.

There's a sinless brow with a radiant crown,
And a cross laid down in the dust;
There's a smile where never a shade comes now,
And tears no more from those dear eyes flow,
So sweet to their innocent trust.

Ah! well, and the summer is coming again,
Singing the same old song;
But, oh, it sounds like a sob of pain,
As it floats in the sunshine and the rain,
O'er hearts of the world's great throng.

There's a beautiful region above the skies,
And I long to reach its shore,
For I know I shall find my treasure there,
The laughing eyes and amber hair
Of the loved one gone before.—*Selected.*

For the Herald of Truth.

FAULT FINDING.

A Christian professor who finds no fault is generally esteemed as a good Christian. It seems to me it must be a very ignorant professor who will find no fault in a world like ours, full of erring people. I think it might well be compared to a man walking through a field, strewed with thistles. Although he was not seeking for thistles, yet he would be a careless man if he did not find any.

The Savior found fault with the people though he did not come to seek for their faults, but to bring them to happiness. Paul found fault, although he did not compass the land to seek the faults of the people, but to lead them to Jesus.

Hence I conclude that the spirit of seeking for faults in others is an evil spirit, but finding fault when not at all seeking for them is not as contemptible as to commit the faults. Though we must find faults sometimes, let us not be ready to publish every fault we find. Let us remember the words of the apostle, "Charity shall cover the multitude of sins." 1. Pet. 4:8. L. A. RESSLER.

A GREAT many church members are "feeling so bad" when time for church meeting or Sunday School comes around, that they cannot attend. They stay at home. But they don't "feel too bad" to talk and gossip, and perhaps, walk all over a hundred and sixty acre farm to see after their corn or wheat. And we never yet knew this kind of sickness to affect the appetite. About dinner time the "bad feeling" is all gone but generally returns about the hour to go to church. This is not true of all church members. It ought not to be true of any.

For the Herald of Truth.

LASTING PLEASURES.

It may be claimed that the sons of vice and riot take pleasure in sensual indulgences, but it is of a low character, empty, fleeting. Like the crackling of thorns under a pot, so is the mirth of the wicked; they make a noise and a blaze for the present but soon vanish away into smoke and vapor. The pleasures of religion, on the other hand, are solid and lasting. They attend us through all the stages of life, and do not forsake us in the hour of our death. When persons have passed the sprightliness of youth and lost their relish for amusements and gay entertainments of a sensual character, when old age steals upon them and stoops them toward the grave, then the pleasures of religion will cling to them and bring them joys of the highest and purest order.

This joy will be so far from ending with the youth or death of the Christian that as age advances it grows higher and holier, and at death it blossoms out into absolute perfection.

Then shall they who have chosen the joys of religion instead of sensual pleasures be clad with the robe immortal, and rejoice in pleasures divine, not fearing the awful summons which the wicked must bear, neither need they regret giving up their interests upon earth; for the happy soul can take with it that which was dearest and most enjoyed upon earth and use it in the praise of a loving Redeemer.

Though our mortal part, this tabernacle of clay return to its original dust, our joy, our consolation, our confidence is that we have a building of God, a house not made with hands, eternal in the heavens.

LEVI BLOUGH.

WEARY, weak, tempted one, you may have been again and again defeated, yet for you there is hope. Jacob, when dying, prophesied of one of his sons: "A troop shall overcome him but he shall *overcome at the last.*" Of the royal One of Jacob's seed it was foretold, "I have laid help upon one that was mighty." He is "mighty to save," and through him who said, "I have often overcome the world," you, though often conquered, may overcome at last. All will not overcome. At last will be found the foolish virgins as well as wise. Those who believe and obey will be crowned victors.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life. This only can give us true Christian power.—*Dr. Bushnell.*

HERALD OF TRUTH.

July 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

A LETTER. — On another page, by the consent of the writer, we publish a letter from a young sister in Pensylvania, which we think worth reading and studying by all. There is much in it that may lead the mind to a clearer conception of an entire consecration and full resignation.

BRO. ADDISON SHELLY has recently settled himself near Morrison, Whiteside Co., Ill., and has opened a little store on the farm of Pre. John Kornhaus. He will not travel anymore to sell goods. Any one desiring to correspond with him, will please address,

ADDISON SHELLY, *Morrison, Ill.*

THE NORTHERN PACIFIC RAILROAD.— We have just received a notice from the General Land Commissioner of the N. P. R. R. Co., that our old friend Herman Trott, of St. Paul, Minnesota, through whose kindness we were permitted to enjoy so many advantages and favors while traveling with the Russian Mennonite Delegation some nine years ago, has been appointed acting *General Land Agent* of this Company *vice* R M. Newport, resigned. We shall not soon forget the indefatigable efforts of Mr. Trott on our behalf, and take pleasure to refer any of our readers who are contemplating the purchase of railroad lands to him, for any information they may desire.

LETTERS. — We have been publishing a number of letters in the late numbers of the HERALD OF TRUTH, which we consider very interesting and instructive. These letters tell the experience, determinations, labors, and trust of a few of God's dear children on their way to their everlasting home, and we believe many of our readers have gathered excellent thoughts from them, and formed noble resolutions by learning how it goes with others on their pilgrim journey. We hope more of the dear pilgrims will write us letters with the liberty to publish them in the HERALD. Hold strictly to Bible truth, use chaste Bible language, and write messages that will prove strengthening and encouraging.

ENGLISH MARTYRS MIRROR. — The subscription list has now reached 1004 copies, and some prospect for a few more. The translation is now in progress, and will be pushed forward as rapidly as possible. Our translator, Joseph F. Sohm, on account of his health, has taken a trip to his former home in Austria in Europe. He took his books with him and is now at work there, not very far from some of the places where some of the martyrdoms, recorded in the book, took place. He will work there a couple of months until he gets so far along with the translation, that he can keep ahead of the printers. We have just received two postals advising us of his safe arrival, and trust under the blessing of God the work will go forward and prosper in our hands.

A LETTER FROM A FRIEND. — A friend from Pennsylvania writes as follows:

"Though I am not a sister in the church it is not my will that I stand without. I hope and pray that the Lord will spare me and help me to win another soul. I hope to be saved and go to a better world than this, for here we have trouble and sorrow and many cares. But because of this we should not murmur; we should be thankful that the Lord makes a way for us through all that he permits to come upon us. The apostle tells us to run with patience the race that is set before us. I pray the Lord to be with the church and the ministers of the gospel that they may gain sinners from the way of destruction. I love to read the HERALD and the word of the Father and our Lord Jesus Christ."

THANKS TO CORRESPONDENTS. — We are much pleased to have so many of our old correspondents and a number of new ones interested in sending us church news and interesting articles. Our requests have not been denied us nor our calls disregarded; we have been well supplied with original matter for the semi-monthly paper. Since the busy season of the year has come on let there be no lull among our writers. Keep sending articles through the busy season, and if we cannot publish them all, that we may have to select from and publish the best, as we think. Now, that the HERALD is published semi-monthly the church news is fresher and more interesting, then let such items be sent in immediately. Again we thank you and ask your help.

LOOK. — Look at the little yellow label on your paper or on the wrapper. The date after your name, Dec. 82 for instance, or whatever it may be, shows to what date the paper has been paid. The above date would show that your paper is paid to the end of the present year. When you send or pay money on your subscription see that the date on your label is changed to the time to which you have paid. The date should always be changed at farthest on the second paper that reaches you after paying money on your subscription. If a mistake should occur, please drop us a postal card immediately, informing us of the fact. We have frequently called attention to this, but there are still some who do not seem to understand it.

OUR SUNDAY SCHOOL QUESTION BOOKS. —These books have been used for two years in Lancaster County, Pa., and have also been introduced into schools located in other states, during the past summer, and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

Infant Lesson Book, single copy,	06
" " " per dozen,	70
Primary Question Book, single copy,	10
" " " per dozen,	1.15
Intermediate Question Book 1 copy,	15
" " " per doz.,	1.70
Bible Class Book, single copy,	20
" " " per dozen,	2.25
" " " per 100, by Ex.	15.00

CHURCH NEWS.

BRO. MARTIN LEATHERMAN, of Medina Co., Ohio, spent Saturday and Sunday

with the church in Branch Co., Mich., and preached at Pleasant Hill. On Monday following, July 10th, he came to Elkhart, and preached in the Mennonite Meeting-house in Elkhart in the evening.

PRE. JOHN G. STAUFFER, of Dauphin Co., Pa., visited the church in Montgomery Co., and preached at Franconia on the 8th of June in the afternoon.

BRO. BOYER of Ashland, Ohio, writes, that his wife and mother, who were hurt by the running away of his team as reported in the last HERALD, are slowly improving, though the mother still sits in her chair nearly all the time night and day, and is almost entirely helpless.

NEW MEETING-HOUSE. — The brethren report a very pleasant meeting at their first service in the new meeting-house at Ashland, Ohio. Bro. C. C. Beery was present at the services, and spoke to an audience that had filled the house to its uttermost capacity, while many persons were outside for want of room. The house is named Pleasant Ridge from the location.

FROM ALLEN CO., OHIO.—From a letter from Brother Henry Brenneman, who is now on a visit to Ohio, we learn that among the converts baptized at Sherrick's church in Allen county as reported in the last HERALD, there was an aged grandfather, perhaps seventy-five years old. Bro. Henry says the church seems in a prosperous condition; that at the communion service at Sherrick's on July 2nd the house was crowded, and probably as many more outside for want of room; that many brethren and sisters partook of the sacred emblems; good order prevailed and the presence of the Holy Spirit was deeply felt.

BAPTISM. — On Sunday, the 2nd of July, fourteen persons were baptized at the Lake Church, in LaGrange County, Indiana, where the Brethren Henry Miller and Jacob Weaver hold regular services. On Saturday previous one person was restored to church fellowship and another received from another denomination. The Brethren Bishop Beutler, Preacher Coffman, and Deacon Long from Elkhart County, were present. A public instruction meeting was held on Saturday afternoon; in the evening, a discourse was preached, showing the doctrines of the church and why we hold them; on Sunday at the baptismal services, the house was filled with people and for want of room nearly as many were outside. On Sunday evening there was preaching in Shrock's School-house, in Clinton Twp., Elkhart County, where the house was crowded. This was a season of rejoicing among God's children. Tears of penitence and of joy were made to flow as these dear young souls sealed their vows in baptism. May they hold faithful to their sacred promises until they shall realize the fullness of joy in heaven. And may their lives shine in a holy Christian light that shall lead others to Jesus, that they may be of the number who shall shine as the brightness of the firmament, and as the stars for ever and ever, having turned many to righteousness.

A VISIT.

In company with my wife I started from my home, near Goshen, Ind., on the 22 of June, for a short visit to DeKalb Co., Ind. and Williams Co., Ohio. We first stopped with Brother Jacob Brand in Waterloo. We also visited Preacher Eli Stofer, four and one half miles from town, and later Bro. Joseph Moyer, with whom our aged Sister Brandt is at home. We made a short stop with Henry Freed at whose house his aged father has his home. We spent the night with preacher James Coyle. We had meetings on Saturday afternoon and Sunday morning when we were blessed with the privilege of meeting Bro. George Brenneman of Putnam County, Ohio, and Bro. Samuel Ream of Hancock County, Ohio. On Sunday afternoon there was a funeral near Bro. Coyle's. His neighbor Bickel died of consumption. and was buried at Fairfield Center. In the evening we returned to Bro. Stofer's, and the next morning we went to Waterloo. The brethren Stofer, Brenneman and Ream went to Branch County, Michigan, to hold the communion with Bro. Friesner's Church on Tuesday, the 28th. We reached Bryan on Monday afternoon. We visited Joseph Burkholder, where the aged grand-mother, widow of the late Bishop Hoffard, has her home. She is in her eighty-eighth year, is in feeble health, and longs to be released from the sorrows of this world, to be translated to the kingdom above where there is peace and joy forever. In the evening we went to the house of my brother-in-law, Levi Eberly. We also visited Samuel Lehman, Martin Moyer, and A. Lehman, who accompanied us to Bryan. We arrived at home on the 29th. The Lord bless our dear brethren and sisters and friends, whom if we meet no more on earth we hope to meet in heaven.

C. CHRISTOPHEL.

A SISTER'S LETTER.

[The following letter was sent to us by the recipient with the request that it be published in the HERALD if considered appropriate. It contains many good thoughts and will no doubt be interesting to many readers.]

Dear brother: Having received your interesting and affectionate letter, addressed to the family, I find it a pleasant duty to respond to my part of it. This is an agreeable task, simply because I cherish nothing in my heart toward you but true and devoted sisterly love; and when we are at peace with each other, and love each other with an honest heart, then it is not unpleasant to communicate our thoughts to each other.

What a beautiful addition to the ten commandments, is the new one, "Love one another." O, what a paradise this world of ours would be if this commnnd were strictly observed by all. How many tears would not be that are now flooding the land. It is indeed true that "man's inhumanity to man makes countless millions mourn."

Then let us always endeavor to cultivate a loving nature, which is the grandest element of the human soul; for Paul mentioned many of the christian graces, and said if he possessed them all, and had not love he would be as a "sounding brass and a tinkling cymbal."

I often think it must have been a great comfort and consolation to you all, when the deep waters of affliction were rolling over you, and the heavy clouds of national gloom were covering our land with hatred and malice, to know that each bosom was filled with unbounded love for the other. And oh, how earnest and effectual must those prayers have been, which were wafted to heaven on the wings of love. This spirit of love was not visible only during the national trouble, but through the long and weary years of domestic toil and care. And I sincerely hope and pray that a seven fold chord of union and love may bind us together until death shall tear it asunder and one by one convey us over the stream of death; and then again reunite us *all* a holy and happy family in heaven.

I have no complaint to bring against you in regard to the settlement of the estate, on my part everything is satisfactory, so far as I know at present; and I heartily thank you for the interest which you have taken in us all, and especially for the interest, favor and kindness which you have shown me.

When I think of the little portion which has fallen to my lot, I feel that I am not worthy of even so small a share of this world's goods. And I often think how hard my parents, brothers, and sisters labored to pay for, and improve this dear old home place. And I hope I may always thankfully appreciate their labors. If the Lord will I hope that I may retain my share of it or its equivalent and not waste it by indolence, or extravagance; but regard it as loaned to me by the Lord, and use it as may most redound to His honor and glory.

Much love to you all. May the God of peace ever lead and guide you, and yours in the way of holiness, is the prayer of your wellwishing SISTER.

AN EXTRACT FROM A LETTER.

Dear Brother: I have long ago desired to answer your letter, and will with pleasure devote a few hours to you. You wished in your letter that I may be blessed with bodily health, I was thinking how gladly I could say that I was never sick in my life. But I was taken ill soon after, and for a few days I was too sick to think, or pray, or care what became of me. I fully realize now how dangerous it is to put off conversion until upon a sick bed. Before I was converted I used to think, like many others, that there was time enough when I was taken ill, but I really believe that many who are taken suddenly ill are borne to their graves without having experienced a sense of their danger.

You think mind influences mind. Your opinion on this subject corresponds with mine. I do not believe that it just happened so, that you were thinking the same thought that my letter contained. Before I wrote, I prayed that God would direct my thoughts while writing to you, prayed that He would prepare you to receive it, and guide you in a reply. If the thoughts in my letter were the counterpart of your own, I believe it to have been the silent communion of soul with soul through the influence of the Great Spirit, who directs our thoughts and acts.

I believe that the prayer of faith is answered, though not always in our way. Dear brother, *not* always in *our* way; for our visions here are not clear sighted, and the path we would mark out for ourselves may be full of dangers. While the Lord is refusing us what *we* would call blessings, he is thus leading us into a path wherein He sees great blessings awaiting us, and which we will see and enjoy after patient waiting.

Every day I feel my helplessness and dependence more and more. Is it not a blessing, when, we feel so storm-tossed, so weary of our struggles with self and sin, that there is nothing left to do but fall into those arms of love, willful, sinful as we are—there to abandon ourselves to His care, and find rest from sin and sorrow? Is it not a blessing that we have this place of refuge, often as we leave it to seek our own? O, why is it that the children of God will so frequently strive to walk in their own wisdom, so frequent-strive to shape their course in life, then murmur and complain when the Lord would lead them by another way? why is it that we do not more readily fall in with God's plan in the guidance of our temporal and spiritual affairs when we know that He does not afflict willingly, and knows how to give good gifts to His children? Perhaps we have not yet been made perfect in love; perhaps not yet become trustful as a little child.

You state that you think I am one who has had much christian experience and have learned much of the mystery of godliness. My dear friend, What of godliness I have learned has been taught me through hard, hard lessons; lessons which were learned all too unwillingly, and today I fear have not brought a perfect result — a perfect consecration. The Lord has led me by a way I had not come before, by a way that was all sorrow and anguish to my unyielding heart. It pleased the Lord to reveal to me the fullness of his love by leading me through the troubled waters of such depths that I cried "Lord, help, or I perish." It pleased the Lord to reveal to me the selfishness of my heart by requiring the sacrifice of my dearest wishes. There have been hours in my life when my lips refused to frame the words "Thy will be done." In the midst of sorrow I felt the agony those words may bring when our will is our own. In the midst of sorrow grace was given me to say "Not my will but thine be done;" and I experienced the peace and rest of a soul abandoned to God. Ah! what an amount of training we need to bring our wills under the perfect control of the will divine. Almost three years ago the dark clouds swept over my life, and to-day are not passed away Then I only looked at the clouds but now by grace I can look beyond, and recognize the work of a kind Father's hand. Then is something wonderfully sweet and restful in a life of perfect trust and obedience; it casts out every care and fear; although I have not learned that it turns sorrow into actual joy, it subdues its fierceness and fills the heart with calm peace. There will be an undercurrent of sadness, but if *all* is given into His care the soul will be at rest; but it requires close walking thus to live in Christ — A continual attitude of faith toward God, and constant watchfulness and prayer.

I find that in every unguarded moment, sin will be slipping in. Only last night, in an unguarded moment, all the sorrow of the past seemed to sweep over me. Then opening my Bible, the first words that greeted my eyes were, "Though He slay me, yet will I trust Him." These words encouraged me to greater faith, and peace was restored to the soul. I often wonder whether others have so much to do to keep their wills in subjection, or whether I have a more perverse nature than most people have.

What a lovely evening this is; we have just had a shower. Then the clouds parted and the bow of promise was seen in the east, while the sun is setting behind banks of golden-edged clouds in the west. The natural clouds and sunshine remind me somewhat of the spiritual. Sometime I am sure the clouds will be broken and illuminated even if it be not till the sunset hour.

You have written of a young girl, who was converted, who says she has given all up for Jesus. I have wondered, does she know what *all* includes, or has she yet to learn? May God grant grace to her to meet every trial in life and say, I have given up all. How well I remember when I first spoke those words. I thought I had given up all, felt that I had, and really had; but all then included really nothing whatever; for there was nothing I could not easily give up, therefore there was no sacrifice. I understand better now what it is to become a living sacrifice. We neither know nor understand ourselves until God, by trying the heart, reveals to us our wickedness; no wonder it is written, "The heart is deceitful above all things, and desperately wicked."

It is well for us that we do not see the trials "waiting for us down the road;" it is well for us to live every moment as it comes, to look no farther, to look not back; but fill every moment with hope and trust, and by and by the added moment will have made a lifetime, and we shall have crossed the rough sea and glided into the harbor. Glory, glory, be to God; our bark, though frail, shall never sink, for is not Christ our helmsman and "underneath are the everlasting arms?"

You have written of your weakness, but trust in Christ for perfection. Truly in Christ you may be perfect. Or rather, I will say, Christ is our perfection, our sanctification. In our weakness is Christ's strength made perfect, in our greatest weakness lies our joy. Never have I enjoyed greater peace, than after days of fighting with myself, without success, then in despair cast myself in helplessness upon my Savior and heard the "Peace be still." The moments of our greatest weakness and helplessness, are the moments when God helps us most. Toil on in your weakness, and Christ will be your strength. We are but the instruments in His hand. His is the work, and His the responsibility; ours is the duty to obey His voice and yield ourselves members to His righteousness. "Who would not glory in being so utterly weak and helpless, that the Lord Jesus Christ should find no hindrance to the perfect working of His mighty power through us and in us?"

Will you pray for me, as you would for your own sister? Pray that I may have no will but God's will; that I may live, yet not I, but Christ, that I may reckon myself dead and Christ my only life. I know the glorious promises, but my will is the barrier that sometimes shuts out the light. Wishing health and happiness to you and yours I remain

YOUR SISTER IN CHRIST.

WE cannot live better than in seeking to become better, nor more agreeably than having a clear conscience.

For the Herald of Truth.

FORGIVENESS BEFORE BAPTISM.

As brother Kauffman of Illinois, desires more light on "Spirituality and Forms," and we think, not without good reason, I desire to impart what the Lord may give to me. The good Lord helps us all to come to the knowledge of the truth, Amen.

He asks, "Is it possible to receive remission of sins without water baptism?" I supposed this matter was quite settled by us Mennonites, and was clearly explained in the articles by J. S. Coffman in reply to the "Virginia Missionary" some time ago, in several numbers of the HERALD OF TRUTH, to which I would refer the reader. I would answer in the affirmative, yes; praise God, Jesus saves, and Jesus only! The solitary wilderness traveler can have salvation as free as the malefactor upon the cross. Jesus seeing their faith, said, Son, daughter, "thy sins are forgiven thee." "Saved by the washing of regeneration, and renewing of the Holy Ghost." Of this we have said so much in the past. But it seems some "are ever learning and never come to the knowledge of the truth." So, having patience, we will rehearse the old story of salvation, which is, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Again hear, "Is there any promise of remission of sins by a spiritual baptism?" Yes: "For by one spirit we are all baptized into one body." 1 Cor. 12 : 13. Of course none but forgiven sinners can be admitted into this body. "Received ye the spirit by works . . . or by the hearing of faith?" Gal. 3 : 2. "He that believeth on the Son hath everlasting life." John 3 : 36.

"Verily verily I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3 : 5. There he does not refer to water baptism, for he himself promises the kingdom to one that was never baptized. Christ is that water. It is eating his flesh and drinking his blood, which means the Spirit that proceeds from him, which becomes in us a well, springing up into everlasting life, of which the dying thief "drank and fled to glory." See John 4 : 14. They looked unto the serpent and were healed. Even so, says Jesus, shall those that look unto him have everlasting life. The type was simply looking and believing, and must correspond with the antitype. It is said, Look and live, not do and live. Says Paul, "Ye are washed, ye are sanctified, ye are justified by the spirit of our God." 1 Cor. 6 : 11. Justification of course cannot take place before forgiveness. John says, "Hereby we know that He abideth in us." 1 John 3 : 24. "This is He that came by water and blood; not water only; it is the spirit that beareth witness." 1 John 5 : 6. "He that believeth on the Son hath the witness." "He that hath the Son hath life." This is speaking of those that are really born of the spirit.

It is the blood that cleanses, not works of baptism. The Psalmist says, "Bless the Lord, who forgiveth all thine iniquities." Ps. 103 : 3.

Cornelius and his house received the Holy Ghost before baptism and certainly not before forgiveness. Some say this was an exception to show Peter that God accepted them, but God had already revealed this to Peter in a vision. I believe this to be the true order. "Being justified freely by his grace," through faith in his blood, "for the remission of sins that are past." Is it of works? "Nay; but by the law of faith." Rom. 3 : 25, 27.

The favorite passage quoted by those who oppose these views is, 1 Pet. 3 : 21. "The like figure whereunto even baptism doth also now save us." To my mind it is clear enough. He calls baptism the figure, or sign, of being saved, that is, sealed our allegiance to God in baptism, as the answer of a good conscience toward God. The water baptism is the sign that we have been washed in His blood, and have received remission of sins. In this light it stands in perfect harmony with the teachings of the rest of the gospel. Thus we may understand Acts 2 : 38. Every ordinance of the church has a spiritual signification, and it is the spiritual person only that has a right to do them; all acts and worship must be in the spirit. Therefore our hearts must first be cleansed by the spirit, then every ordinance has a meaning; without this all is dead, and formal, and can do no good.

The Lord help us to understand that the kingdom of God is not works, "but love, peace, and joy in the Holy Ghost." Reader, have you this? If not, why not?

JOHN O. SMITH.

A KIND act has picked up many a fallen man, who has afterwards slain his tens of thousands for his Lord, and has entered the heavenly city at last as a conqueror, amidst the acclamations of the saints and with the welcome of his sovereign.

KINDNESS is the overflowing of self upon others. We put others in the place of self. We treat them as we would wish to be treated ourselves. We change places with them. For the time self is another, and others are self.

SUCCESS makes us soon forget the fight we made to attain it.

"Just as I am!" I dare not wait,
I dare not longer risk my soul
Outside the heavenly Shepherd's gate.

For the Herald of Truth.

TOO LATE.

There was once a castle guarded by soldiers in a time of war. Every night, precisely at sunset, the door was closed, and the porteullis dropped. This was made a rule, and according to law it could not be violated. Those who were out after sunset had to remain there till morning.

One evening a soldier was sitting a short distance from the gate. He knew sunset was approaching, but he thought he was near the gate, and might get in during the short interval between the sunset signal and the closing of the gate.

The signal was fired, and he rose to go to the door; but before he could reach it, it was closed. He called, but they were compelled to leave it shut. Half an hour later the enemy came and he was put to death by miserable torture. Had he gone one minute sooner he might have been saved; but through his careless delay he was killed.

So with the worldling. He delays coming to Christ till the last moment, and death comes upon him before he is prepared for it. The door is closed, and he is shut out from the mansions of bliss forever. He sees his condition, and knocks at the bolted door for admittance; but it is too late. He hears that dreadful voice, "Depart from me; I know you not."

Just inside the door is the great feast, which he too, might have enjoyed, had he come a little sooner. Outside there is weeping and gnashing of teeth; and he is condemned to remain there through the countless ages of eternity. O what a terrible doom! And yet there are thousands who say "There is plenty of time to repent when I get old.

JACOB A. RESSLER.

"WHAT O'CLOCK IS IT?"

When I was a young lad my father one day called me to him, that he might teach me to know what o'clock it was. He told me the use of the minute-finger and the hour-hand, and described to me the figures on the dial plate, until I was perfect in my part. No sooner was I quite master of this knowledge than I set off scampering to join my companions in a game of marbles; but my father called me back again. "Stop, Willie," said he, "I have something more to tell you." Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did. "Willie," said he, "I have taught

See page 221.

THE PREACHER'S DISPOSITION.

1. A minister should never be *irritable* or *irascible*. An irascible disposition is not only a weakener of influence, it is a blind to the judgment. It makes the minister a partisan and fills him with prejudice. He creates disorder, where he should be a peacemaker. This disposition is also a snare to the preacher's own soul. It will entangle him in mortifications, experience of remorse, self-condemnation,and despondency.

2. The irascible disposition is near akin to the *petulant disposition*, which is ready to take offense at the slightest thwarting of the will, and which fancies insult when none is intended, which renders a man difficult to approach, and in a minister deprives him of half his efficiency, by reason of this barrier to easy intercourse. A petulant preacher will show his feeling in the pulpit by a personal method of treating his themes, by indulging in a complaining or scolding style of speech, and by using a captious rather than an argumentation in his discourse.

3. *The morose disposition* comes next in order as one to be carefully shunned by the preacher of glad tidings. He is a messenger of God to declare the grace that brings salvation and eternal joy to the soul. His face should be as much like the angelic face of Stephen as a heart full of peace and joy can make it.

The Jeremiah's have their place in the church's history. They sit among the ruins of Jerusalem and sing the sad dirge that impresses the fearful lesson on the children of men. But they are not the patterns for Christian preachers. No happier errand can man carry than the news of a divine love that is ready to forgive the chief of sinners and bestow the Holy Spirit upon every willing heart. It is a frightful error to bring this message surrounded with lurid light and thunder-clouds. It is true that there is a dark ground with which God's grace can be well contracted, but let it be a background, not a foreground.

4. The preacher should moreover, be free from an *impulsive disposition*. Impulsive conduct in him is a risk to many besides himself. The Scriptures expressly enjoin that self-control that shall repress impulses and make them obedient to order and right. He should be known to his people as having a well-beloved life that can be trusted both for advice and example. An impulsive nature may carry both minister and people into doctrinal heresy or irregularity of life and the slightest occasion, and in any special crisis it is sure to do damage.

5. The preacher should not show a *careless disposition*. The impulsive disposition has too much fire, the careless has too little. The careless preacher struggles rather than marches, and fires his gun at hap-hazard. He has no method makes little or no preparation for any public duty, and believes (or acts as if he believed) that a special inspiration will take care of him in all his functions. — *Excerpted from Howard Crosby's Lectures on Preaching.*

For the Herald of Truth.

REFUGE IN CHRIST.

Dear Savior from whose lips divine
Have flowed sweet words of grace;
May sinners on thy breast recline,
And learn of Thee thy ways.

Thou art the confidential friend
Of those who seek thy love;
And those who e'er on Thee depend
Shall find thy rest above.

This life is but a world of woe,
This earth is not our home;
Here Satan, yes, that mighty foe,
Hath roamed and still does roam.

But those who seek his paths to shun,
And not to do his will--
But trust their Maker, have begun
To do His holy Will.

Then when our earthly toils shall cease,
When earthly cares shall end,
With Jesus we can live in peace—
With Him our bosom friend.

Yes. Thou hast said, "Come unto me
Ye burdened souls for rest,
For easy is my yoke on thee"--
And I will make thee blest.

Ye who devoutly seek in prayer
God's precepts to obey,
Shall Christ the Savior's blessings share—
With Him through endless day.

A. METZLER.

DEVOUT people are, as a class, the least kind of all classes. This is a scandalous thing to say; but the scandal of the fact is so much greater than the scandal of acknowledging it, that I will brave this last, for the sake of a greater good. Religious people are an unkindly lot. Poor human nature cannot do everything, and kindness is too often left uncultivated because men do not sufficiently understand its value. Men may be charitable, yet not kind; merciful, yet not kind; selfdenying, yet not kind. If they would add a little common kindness to their uncommon graces, they would convert ten where they now only abate the prejudices of one. There is a sort of spiritual selfishness in devotion, which is rather to be regretted than condemned. I should not like to think it is, unavoidable. Certainly its interfering with kindness is not unavoidable. It is only a little difficult, and calls for watchfulness. Kindness, as a grace, is certainly not sufficiently cultivated, while the self-gravitating, self-contemplating, self-inspecting parts of the spiritual life are cultivated too exclusively.

GOD is our refuge and strength, a very present help in trouble.

REPENTANCE

"The repentance which precedes faith consists chiefly of a sense of danger and fear of punishment; but when we come to have a lively apprehension of pardoning love and our adoption in Christ, it is genuine filial sorrow for having offended God.

Generally speaking, it is to be feared we do not dread sin, but the punishment of it; and yet till we hate sin, as such, and feel our misery under it, it is vain to talk of repentance.

God never makes any man what he should be, without first making him know what he is. O God, take the veil from my heart; take the world, take pride, take self out of my heart, and write there all thy laws, I beseech thee.

* * * * * * *

Repentance is forsaking sin for God, for his favor, his blessing, his will.

No man has any warrant from Scripture to believe that his sins are forgiven unless he repents of them; that is, is heartily sorry for them, and earnestly desires to be delivered from the power of evil habits and an evil nature.

It is impossible for those who never felt the trouble and uneasiness of a wounded conscience to desire or believe or value the peace of God. It is by a miracle that any man repents. Many see the folly of their conduct, and are sorry for the inconveniences they have brought upon themselves and others by it; but to be convinced of guilt before God, to have a sight and sense of our vileness and a hearty detestation of ourselves for it, is what never happens but under the working and influence of God's Spirit."

These true sentiments of an earnest Christian writer lead to the happy thought that inasmuch as "God now commands all men everywhere to repent," he gives each one grace so to do promptly if he will, and that doing so and putting his trust in the Lord Jesus and his precious blood shed for sins, he may also know prompt forgiveness for all his sins.

This was the wise course of the three thousand on the day of Pentecost, and indeed of all whose personal experience is recorded in the Acts.

They were converted and became the children of God through faith in a few hours or days, and receiving the gift of the Holy Spirit, walked in newness of life. They entered upon a life of conscious peace with God through the Lord Jesus, and as they "lived in the Spirit" and "walked in the Spirit," they cleansed themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

KINDNESS is infectious. No kind action ever stopped with itself. Fecundity belongs to it in its own right. One kind action leads to another.

you to know the time of day. I must now teach you the time of your life."

I waited rather impatiently to hear how my father would explain the further lesson, for I wished to go to my marbles.

"The Bible," said he, "describes the years of a man to be threescore-and-ten or fourscore years. Now, life is very uncertain, and you may not live a single day longer; but if we divide that fourscore years of an old man's life into twelve parts, like the dial of a clock, it will give almost seven years for every figure. When a boy is seven years old, then it is one o'clock in his life; and this is the case with you. When you reach fourteen years old then it will be two o'clock with you; and when at twenty-one, it will be three o'clock; at twenty-eight, it will be four o'clock; at thirty-five, it will be five o'clock; at forty-two it will be six o'clock; at forty-nine, it will be seven o'clock, should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may remind you of it. My great-grandfather, according to this calculation, died at twelve o'clock, my grandfather at eleven, and my father at ten. At what hour you or I shall die, Willie, is only known to Him who knoweth all things."

Seldom since then have I heard the inquiry, "What o'clock is it?" or looked at the face of a clock, without being reminded of the words of my father.—*Exchange.*

HOW THE LION BECAME A LAMB.

It was in Minnesota at the time of the disturbances growing out of the "Inkpaduta" massacre. Our soldiers had shot one of the Dakotas, and some time afterwards his friends were sure he was going to die. Catharine came running and saying: "Such a one"—naming him—"is coming here to kill somebody. All go into the house and shut the doors and windows." Dr. Williamson never would do this except in case of drunken men, but they called him in from the garden.

Miss Williamson said to herself, "What can we do?" Her second thought was, "He will be less likely to kill me because I am a woman, and my life can better be spared than brother's." The man came with eyes glittering like a snake's. Miss Williamson hastened and brought a heaping plate. "Friend," she said, "you have been traveling, you are hungry. Here is food." He turned his back and the concealed gun flashed out, but there was no answer.

"Friend, I have brought you something to eat." Still no answer. On a third appeal he turned around, slowly came in, and took the proffered dish.

Dr. Williamson kindly asked, "How is your son?" "He will die," was the gruff answer. "Perhaps not," said the doctor. "I will give you medicine for him, and he shall have some good food." Miss Williamson put up rice, tea, and sugar, which the man took, and quietly went away.

Some time afterwards two men came in; an elder and a younger one. Miss Williamson knew neither of them; but the old man said, "This is she, this is she; shake hands with her She saved your life by sending you food."—*Selected.*

I. R. W.

LOOK at the seed that a man sows and you may easily tell what the harvest will be. If he sows the seed of dishonor and dissension he will reap the harvest of misery and destruction. If he sows the seed of truth and morality he will reap the harvest of peace and prosperity. There is no excuse for the man who makes ignorance his plea for wrong doing in these times when the world is overflowing with the knowledge of right and wrong. The man who openly and boldly plants the corrupting seed of intemperance by the daily sale of liquor is willingly blind to all moral obligations—he is sowing broadcast the seed of death and destruction. Think you that man will go unpunished to his grave? Not one word of it. The sword of justice hangs suspended over his head, and rest assured that he will meet his doom. The harvest will be gathered in the dead and dishonored along life's pathway that will rise up in fearful retribution and haunt his memory with ghoul-like forms, while ever through his tortured soul will ring words prophetic of the desolation that he has wrought, and turn as he may in the last hour of his life's bitter agony these fearful words will echo through his dying ears, "As ye sow, so shall ye reap."

SORROW FOR THE DEAD

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget; but this wound we consider it a duty to keep open, this affliction we cherish and brood over in secret.

Where is the mother who would willingly forget the infant that perished like a blossom from her arm? Where is the child that would willingly forget the most tender of parents, though to remember is but to lament? Who even in the hour of agony would forget the friend over whom he mourns.

No: the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delight, and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and agony over all that we most loved, is softened into pensive meditation on all that it was in its loveliness—who would root out such sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety. or spread a deeper sadness over the hour of gloom, yet who would exchange it, even for a song of pleasure or a burst of revelry.

No: there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living!

Oh! the grave! the grave! it buries every error—covers every defect extinguishes every resentment. Who can look down upon the grave even of an enemy, and not feel a throb, that he should ever have warred with the one mouldering before him?—*Irving.*

CORRECTION.—In my article on Musical instruments in the July 1st HERALD, in my quotation from Dr. Adam Clarke, occurs the following: "Music in the house of God I abominate and abhor." It should read: "Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor."

D. S.

THE ministers of the Congregational, Baptist, Episcopal, and Methodist Churches in the vicinity of Providence, Rhode Island, have agreed to refuse to marry persons who have been divorced for other than the Scriptural reason.

RETURNS from all the counties in Iowa, received at the State Register's office, show a net majority for the Prohibition amendment of 28,907.

WHEAT harvest began in Northern Indiana about 7th and 8th of July. The crop in Elkhart County falls considerably below the average.

THE ship Nevada lately arrived at New York with 927 Mormon proselytes, who then proceeded on a special train to Utah.

Married.

BEERY—STEINER.—June 17th, by C. Hoover, Isaac R. Beery of Milton, and Mary M. Steiner of Chippewa, both of Wayne Co., Ohio.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

HOMSHER.—July 1st, near Strasburg, Lancaster Co., Pa., Susan Homsher, relict of the late preacher David Homsher, in the 79th year of her age. The funeral services were conducted by Benjamin and Amos Herr, at the old Mennonite church above Strasburg, where she was buried.

ANDREWS.—On the 3rd of July, in Martic township, Lancaster Co., Pa., Martin Andrews, aged 89 years, 9 months and 24 days. He was

a brother in the Mennonite Church. Services in German and English by John Hornish.

WIDEMAN. — June 24th, at Zurich, Ontario, very suddenly, Brother Jacob Wideman, aged 69 years, and 4 months. He leaves three sons and three daughters. Text, Job 14 : 1, 2.

MILLER.—June 29th, in Providence township, Lancaster Co., Pa., Fannie Miller, in her sixty-eighth year. Funeral services by John Hornish in English and German.

LAPP.—On the 16th of June, near Clarence Center, Erie county, New York, Preacher Abraham Lapp, aged 88 years, 3 months and 11 days. On the 28th his remains were laid to rest in God's graveyard, in the presence of a large congregation of sympathizing friends. He leaves a deeply bereaved widow, four sons and two daughters, grand children and great-grand children to mourn his departure. He was a much loved and faithful brother, and much esteemed in and out of the church. His was an exemplary life in action and dealings. He manifested a faith that did not suffer shipwreck by all the storms and trials of his life. Peace to his ashes. At his funeral our aged Brother David Habecker was present, who has attained the age of ninety-one years, and spoke words of consolation to the bereaved friends. Funeral services in English by Peter Rodes, and in German by Jacob Hahn, Text, Heb. 13: 7.

CLEMENS.—On the 24th of June, in Waterloo county, Ontario, Salome, wife of George H. Clemens, aged 51 years, 10 months and 29 days. She was a faithful member of the Mennonite Church, and beloved by all who knew her. She leaves 7 children and a sorrowing husband to mourn her departure. The remains were buried at Cressman's in the presence of many friends.

HILDEBRAND.—June 21st, in Augusta county, Va., of dysentery and heart dropsy, William T., little son of Jacob L. and Anna Hildebrand, aged 2 years, 5 months and 27 days. Buried the 22nd. Funeral services by Bro. Joseph Driver and John Beard. Text, Peter 1 : 3, 4.

LAPP.—June 17th, in Amherst, Erie Co., N. Y., infant son of Benjamin and Nancy Lapp. Funeral services on Sunday, June 18th, by L. Suderman of Kansas.

BLOUGH.—On the 30th of June, of typhoid malarial fever, near Middlebury, Elkhart Co., Ind., Harvey, son of Solomon D. and Fanny B. Blough, aged 11 years, 8 months and 3 days. He leaves a father, mother, 6 brothers and 3 sisters to mourn their loss; but we trust that our loss is his eternal gain. Funeral services by Eli Miller in the German and Levi Weaver and D. J. Johns in the English language. Text, 1 Peter, 1 : 24. "For all flesh is as grass, and the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth away."

Gone to the grave is our loved one,
Gone to return never more;
But 't will be sweet dear ones to meet,
On that bright heavenly shore.

Oft we here mingled together,
Sometimes in prayer and song;
Now when We meet, him we will greet,
Never again in our throng.

Sweetly his form is sleeping,
Under its earthly bed;
Sad though we be, fondly will we
Cherish the name of the dead.

Yes our dear Harvey has left us,
Gone to that heavenly shore;
But with the blest in the land of rest.
He is resting forever more.

HARTZLER.—On the 21st of June, near West Liberty, Logan Co., Ohio, of heart disease and dropsy, Martha, wife of Joseph Hartzler, aged 46 years, 7 months and 9 days. She bore her sickness, of fourteen weeks, with patience and resignation, until it pleased the Lord to call her home. She leaves a husband and two children. She was buried on the 22nd.

MILLER.—June 24th, at Mechanics Grove, Lancaster Co., Pa., after an illness of two weeks, Amos Miller, aged 1 year, 3 months, and 15 days. Jesus has taken little Amos home to join the band of happy children.

That chernb band had need of one
To join their song of love—
Then weep not for your darling one
He sweetly sings above.

GODSHALL.—On the 31st of May, in Montgomery Co., Pa., of Consumption, Ella Maria Godshall, aged 31 years, 5 months and 10 days. She was a member of the Baptist Church, and was buried at Franconia.

DELP.—On the 10th of June, in Hatfield, Montgomery Co, Pa., Catharine, widow of George Delp, aged 80 years, 9 months and 9 days. Buried at Franconia.

SUMMER.—June 22nd, at Rocky Spring, Washington Co., Md., Ellen E. Summer, wife of Jacob Summer, aged 75 years. On New Year day she had a paralytic stroke, and from that time till her death she was helpless in body, yet her mind was good. She often wished the Savior to take her from the sufferings of this life to the mansions of eternal glory, but she was willing to wait his good pleasure. She was a consistent member of the Lutheran Church for many years, and bore her afflictions with Christian fortitude. May the children, to whom she was a loving mother, prepare to meet her in heaven where parting is no more. Buried the 25th. Services by Daniel Roth, Josiah Brewer, and Pre. Heller.

Letters Received.

WITHOUT MONEY.

Peter Toews, Helena Allert, Phebe A Beidler, Lizzie Yoder, John Overholt, Levi A Ressler, R Legron, J H Hackman, Fannie K Landis, J A Ressler, John O Smith, C Stoltzfus, H Hiebert, A True Friend, J D Hershey.

WITH MONEY.

A—Jacob Amstutz, A B Amstutz.

B—Chr Bauer, A M Boyer, Lorence Berkey, Noah Burkholder, H Blosser, Abraham Bitschy, Daniel Buchwalter, Christian Brenneman, Tobias Brubaker, Jacob K Byler, J H Beese.

C—F Cladabuck.

D—Joseph Detweiler.

E—J Epp Jr, Henry M Eash, Jacob C Each.

F—B Frissen.

G—Joseph B Gerig, Christian Groff, Peter P Gartner, Elisabeth D Gungerich, Daniel Graber, Isaac L Gehman, Lilla A Gehman.

H—David D Herr, L P Hershberger, J K Hartzler, Fred Hanshalter, Henry Haushalter, Wm Holdeman, David Hershey, H Harder.

I and J—C P Imhof, C P Imhof.

K—Nicholas King, N H King, D J Kauffman, B C Kauffman, Barbara King, Sem Kauffman, A Kruger.

L—Jos R Loucks, L. Leibel, Martha Long, Anna Mary Lehman.

M—Abraham Metzler, Isaac H Moyer, C K Mast, Levi C Mast, Isaac H Mast, Simon S Miller, Daniel E Mast, Jos Moyer, Jos Metzler.

N—Ephraim N Nissley, Elizabeth Nusbaum.

P—A Pankratz.

R—Joseph Rupp, Philip Roulet, Edward Rickert, Christian Rediger, John Regier.

S—Elizabeth Shirey, Leonhard Suderman, Abraham Shetter, Christian Schloneker, Jeremiah Stevanes, Martha Stoner, Pre. F Stauffer, Barbara Stauffer, David Sherk, Michael Salzman, Addison Shelly, Isaac Shemucker, Daniel Shenk, N Schierling, Jos. P. Short.

W—Daniel Wenger, Christian Witmer, Christian Wagler, Peter Wiens, John Wyse, Peter Wiens, Welty & Springer.

Y—Reuben Yoder, Henry B Yoder, William K Yost or Fost, Jonathan H Yoder, Edwin M Yoder.

Z—A R Zook.

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No. 5,	Pacific Express	4.40 "
No. 71,	Way Freight	6.00 "
No. 9,	Accommodation	7.30 "
No. 73		4.45 "
No. 41,	Way Freight	3.35 P. M
No. 7,	Special Michigan Express	1.00 "
No. 1,	Special Chicago Express	4.10 "

GOING EAST—MAIN LINE.

No. 8,	Night Express	3.05 A. M.
	Grand Rapids Express	5.00 "
No. 78	Way Freight	2.00 "
No. 76	" "	6.30 "
No. 2,	Mail	12.15 P. M.
	Grand Rapids Express	2.35 "
No. 50,	Way Freight	7.45 "

GOING EAST—AIR LINE.

No. 4,	Special New York Express	1.15 P. M.
No. 6,	Atlantic Express	9.55 "
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For the Herald of Truth.

THE PURE FOUNTAIN.

There's a fountain sweet and pure,
Flowing free for rich and poor;
Flowing from the throne of God,
Flowing out of Christ, the Rock.

That rich fountain bows for all,
Who dwell on this earthly ball;
Millions have its virtues tried,
And their thirst was satisfied.

In that living stream is found
Healing balm for every wound;
Pilgrims find it sweet to bathe
In that holy fount of grace.

Sinners here can find relief,
Troubled souls can sooth their grief;
Here you'll learn to shun all strife
In this living fount of life.

"Where's that fount? What can it be?"
"May not I its virtues see?"
"Can it not to me be brought?"
Yes! *It is the* WORD OF GOD!

A. METZLER.

For the Herald of Truth.

SANCTIFIED THROUGH THE SPIRIT.

"Blessed are the pure in heart, for they shall see God."

Purity of the heart is of the highest importance and is the essential thing in christianity; because on it depends the motive of all our actions. Without purity of heart our best religious performances would not be acceptable unto God, who is all purity and holiness, for whom our heart is to be a dwelling-place. He will not dwell in a heart that is not pure and holy; for Christ has no concord with belial, nor the temple of God with idols.

The temple at Jerusalem was to be kept separate from all the heathen nations, who offered to their idols and worshiped them. This temple was typical of the heart of man, and was the place where religious exercises were performed, where offerings were made to the Lord, where the Lord had chosen to put his name, and had promised to appear before them, to hear their prayers and accept their offerings. The Lord says by Jeremiah, "Thus saith the Lord of hosts, the God of Israel, Amend your ways, and your doings, and I will cause you to dwell in this place." Jer. 7 : 3. This temple of God was at times very much defiled and corrupted with selling and buying to make money and get gain, which was displeasing to God; which displeasure Christ manifested when he went into the temple and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves. He said unto them, "It is written, my house shall be called a house of prayer; but ye have made it to a den of thieves."

The heart shall also be called a house of prayer, wherein offerings of prayer are made, which are well pleasing to God. This temple of the heart is the only place in which God has chosen to appear. He says by the apostle, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "The temple of God is holy, which temple ye are." 1 Cor. 3 : 16, 17. "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "And I will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6 : 16, 18. Therefore if we seek the Lord and desire to serve him we must seek him in our hearts; for nowhere else is he to be found. Christ says, "Neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you." Luke 18 : 21. Paul says, By faith Christ will dwell in our hearts. But we should bear in mind that he will not dwell in an impure heart; only in such that are pure and holy. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57 : 15. Such testimony of the required purity of the heart, have we many in holy writ.

Let our profession be what it may we must seek Christ within us and not merely from without. So long as the heart is hard and obdurate, impure and unholy, our outward religion and performance are vain and displeasing to the Lord. This is clearly seen in the writings of his holy prophets and in the gospel. God complains of Israel saying, "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear; your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isa. 1 : 13—18. From these words it follows, that if we would serve God according to his will, we must purify ourselves from all sin and uncleanness, and that justice and righteousness must be manifestly shown forth in our walk and conversation.

If we should daily attend on public worship, praying much, and saying, "Lord, Lord," and with all this not do the will of the Father which is in heaven, by keeping his commandments, it would not be pleasing to the Lord. As our inner religion of the heart cannot subsist and stand the test except it be shown in our outward walk and conversation, and in using the appointed means; so likewise cannot our outward good works stand the test and be acceptable to God, if they are not wrought by faith in the inner man. For this reason it would be vain to say, If only the heart is good, it does not matter for externals. On the other hand, it would be equally fruitless and pernicious to say, It is enough if I am baptized, go to hear the Word preached, and partake of the Lord's Supper; if I do this I am a Christian, and what need I more? Of this order were the Pharisees. They had all their religion and divine service in outward ceremonies, the tradition of the elders, and the commandments of men; for which the Lord reproves them when he says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in

vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 8, 9.

Let us all consider attentively, no matter what profession we have made, that all those who pretend to serve the Lord after the tradition and commandments of men, serve him in vain. If we would serve God aright, and in a manner acceptable to him, we must love him in his own appointed ways, according to his word and commandments. First of all, our hearts must be changed, cleansed, and purified from all sin and uncleanness, against which the Lord exclaims, saying, "Woe unto you, scribes and Pharisees, hypocrites! for you make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. 23 : 25, 26. From these words we may learn that it is essential to be clean from within and from without, but that the inner man must be cleansed first.

As the cleansing of the heart is of the highest importance, a matter of great weight, one which we cannot accomplish of ourselves, but which must be done by the co-operating power and influence of the Holy Spirit, let us look first for the way by which it is effected, secondly the necessity thereof, and thirdly the benefit and advantage of it.

In the first place we must consider the Holy Spirit as the means of our cleansing. As elementary water has a cleansing quality and a purifying nature, and is the medium by which all manner of washing and cleansing is performed, it is used in Holy Scripture as emblematic of the Holy Spirit. Isaiah says, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Isa. 44 : 3. Ezekiel says, "Then will I sprinkle clean water upon you, and ye shall be clean: from your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ez. 36 : 25, 27. In this manner is the Holy Spirit applied to the heart to cleanse and purify it from all corruption of sin and uncleanness; as Paul says to the sanctified believers at Corinth, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6 : 11. Before we are thus sanctified, we are under the law, and actuated by sin, following after the dictates of a corrupted heart, which is only evil continually, and whose lusts are impure desires, after the sinful pleasures of the world, war against the soul. But as the Father of mercies is not willing that any should perish, but that all should come to repentance and live; therefore the divine spirit of grace interposes with purifying, cleansing, and healing influence to prepare the heart to be a dwelling for Himself.

Then the believer will find that there are two laws in his members; the law of God and the law of sin, and that these are warring the one against the other; the spirit against the flesh, and the flesh against the spirit. The flesh excites to sin and strives to lead the mind from God. The spirit reproves the sinner, warns and convinces him of his dangerous condition, and that he should turn from the evil of his ways, walk in newness of life, and live. The sinner is thus brought into a strait from which he is unable to extricate himself, and which causes him to exclaim, What shall I do? If I thus follow the law of sin, I shall be lost and undone forever; and if I follow the law of God, I must submit to the cross. How often do men stand here, as on a balance, not knowing on which side to turn the scale?

Sinners, I counsel you, follow the moving and dictates of the divine Spirit, and submit to the law of God; for, "to whom ye yield yourselves servants to obey, his servant ye are, to whom ye obey; whether to sin unto death, or of obedience unto righteousness." Rom. 6 : 16. The sinner must be made willing, with all his heart, to forsake and renounce sin and all ungodliness and with all his soul to submit to the divine moving and teaching of the spirit of grace; and with humble prayer and supplication to God, seek to be purified in heart, and sanctified. As David says, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." Ps. 51 : 10, 11. As soon as the supplicant is thus purified in heart, by being washed and cleansed from within, he will be clean from without also. This purity from without consists in obedience to the commandments of God; as Peter says, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1 : 22, 23. By obeying the truth they were purified and cleansed from without, as Christ clearly shows when he says, "Now ye are clean through the word which I have spoken unto you." John 15 : 3. To this obedience to the Word all true christians and children of God will comply: therefore Jesus prayed so earnestly to his heavenly Father that he would sanctify his disciples, saying, "Sanctify them through thy truth: thy word is truth." John 17 : 17. All who glory in not being in heart and walk in perfect obedience to the commandments of God do greatly err, and depart from the way of truth and righteousness. For this reason commit yourselves to the keeping of the Holy Spirit. As you value the salvation of your souls, suffer yourselves to be guided by Him; for as Christ says, When the spirit of truth is come, He will guide you into all truth." John 16 : 13. "Then will ye be led in the right way; for, the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19 : 9. Here we may see the necessity of being pure in heart and holy. Paul says to Titus, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Tit. 1 : 15. "Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12 : 14.

These words point out to us the great necessity of being pure and holy in heart. What unhappy beings would we be if we were forever exiled and banished from His presence, shut out of the new Jerusalem, into which "there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21 : 27.

We learn from the following passage of Scripture, the great benefit of this purity in heart: "Blessed are the pure in heart, for they shall see God." By this inexpressibly glorious vision, the seeing of God, the beholding his face, they will partake of all the riches of the heavenly inheritance," an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. 1 Pet. 1 : 4. Hence they shall see God as he is in his effulgent brightness and glory, who will be their everlasting protector and comforter for their souls. The psalmist says, "Truly God is good to Israel, even to such as are of a clean heart." Ps. 73 : 1 This goodness and comfort of God is worth more, infinitely more, than to have gained the whole world, with all its riches. The comfort and consolation of God is an everlasting consolation of which no enemy can rob the possessor; for God is stronger than all.

C. H. Hochstetler.

Some men are always crying for liberty, but liberty is simply another name with them for license, a license to do as they please; regardless of results. Under this spacious form, liberty is the veriest tyrant in existence, and it has well been said, "O liberty! liberty! how many crimes have been committed in thy name?

For the Herald of Truth.

FEET WASHING.

There are some who hold before the world that the Gospel does not teach a literal observance of the command to wash one another's feet. That the feet-washing practiced and commanded by Jesus was something differing from a customary usage is plain from Peter's astonishment and refusal to be washed.

I do not now mean to argue objections at this time, but will try and get forth this ordinance in another light, which may help us to understand its true meaning. I place the ordinance of feet-washing just where I do baptism and the Lord's supper or communion, which are sometimes called non-essentials, which in one respect is true. They are not absolutely the work of salvation. There is just one thing absolutely necessary, and that is to be born again, and become pure in heart. Without this no one can see God. Says one, why not let it go at that? We need not answer this; it is enough to know that God knows why. We may with the same propriety question the utility of baptism and other commands. others however, will say, God does not deal in non-essentials; what he says must be done or we are lost. They give for their reasons, that God has commanded these things that requires self debasement and humbling of our natures to try our obedience, etc. I do not see it in this light. It is true God proved the faithfulness of Abraham and many others; but this was not to satisfy his own mind. It was done for us, for God certainly knew the heart of man. If he did not, the trial would do no good, for the act might have been done without the heart being right. Besides this, a person might soon afterwards backslide in heart, and no more to be depended upon as indeed was so often the case with some. God never tries our faithfulness to satisfy himself, neither does he give command for the satisfaction of seeing our obedience, nor to serve as a test of our loyalty. We reason too much from a human standpoint, as though God was man, and loved to manifest authority and coveted honor and applause or even the obedience of man for his own glory and aggrandizement. This is all wrong, and ascribes too low a motive to God, in whom dwelleth all the fullness of glory. The actions of the whole world whether good or evil do not affect God with sorrow nor joy. He is not a God of human passions, such as being pleased and displeased, as some imagine. God has but one passion and that is infinite love and happiness—happiness, the result of infinite love. We cannot increase or diminish it; and in this sense he has not created us for his glory; for then surely his sorrows over the sins of his people would far overbalance his joy in what little obedience he beholds here below. While he cannot receive honor and glory of men, he is pleased in giving us his blessings and happiness. A true Christian is happiest when he can make others happy. he does not delight in his own honor. Just so with God; there is nothing selfish about Him. Though he is worthy of honor, he is far above it. We should not be so vain as to think that God rarely takes pleasure in our little doings. For our salvation and glory he has established a perfect system and order of worship.

True repentance is necessary to get love from self that God may work in us as he willeth, or rather, as is for our highest good. He knows our weakness and proneness to wander and our forgetfulness. It seems to me baptism in an act of public testimony that we have come out of the world. Every time we see a stream of water we should be reminded of our covenant.

The breaking of bread and the cup should remind us of the price with which we were bought, lead us to have the same mind, encourage us not to get weary in well-doing, suffer for the cause of Jesus, drive us to efforts to save others, etc.

Feet washing involves a principle that leads us to esteem others higher than ourselves; a principle that enables us to see that we are servants, that we should entertain no other thought than such as becometh servants; whether officers or lay members, rich or poor, there is no difference. If any should feel the uprisings of a feeling of superiority let him at once condescend to wash the lowest saint's feet. Not to convince God, or man, or himself that he is humble, but as a means to an end—to help him to humility or check at once the pride of his heart.

Feet washing gives us an occasion to test our spirits, whether we are indeed "subject one to another," and are no respecter of persons. It does not really cure, but helps wonderfully to prove ourselves. One might say, If we have the will to do it, that will suffice; I say, Yes; but we find where the practice is neglected there is frequently no will to do it, even a hatred of the doctrine. Some are not willing to come to this test, even in their minds, any more then they are willing to do it. Look at that kid-gloved church member, how ill he is prepared to wash his brother's feet. Not only his heart but his hands, are not in order to do it. From all the fashionable attire that is frequently seen upon church members, one would conclude that before feet washing there should necessarily first be a laying aside of garments, and a humbling before God; and who would say that such would not be a blessed thing.

Our popular churches have in them dignified members that have respect to persons, even despising the lowly. Now this ordinance would strike right at the root of this evil, would show men and women where they stand. Persons might condescend to this ordinance with a partial willingness, but so they may in any other good act be selfish. But a person with a manly principle could not do it, his conscience would smite him if he engaged in it without being able to reconcile himself perfectly to it. He would yet strive to overcome the remaining obstinacy of his heart. Thus we see that this act is a means to stir a person up, to prove himself and set himself aright. How wise our kind Father was to give us a visible token of humility. We all know that actual exercise strengthens graces. Acts of benevolence strengthen the grace of charity; so acts of humility strengthen that grace the Lord knows is for our good. Therefore God commands it, not as a test of loyalty or obedience; it is simply for our good, and we cannot neglect it with impunity. Look at some of those churches that discard this practice. What pride and aristocracy do we sometimes behold among the members. Such are the final fruits of disregard to God's statutes. They are the loosers even in their life. The humble poor, if he has God dwelling in him, is infinitely richer than the wordly rich without God. God's smiles and graces cannot rest upon them, they are not happy.

I would not be understood that this act gives us humility nor that it, in itself, is any sign of humility or proof of willingness to obey God, and that all who practice it must be happy. Far from it; every grace comes directly from God through prayer, without works of righteousness. I believe for want of right understanding, men have discarded the practice of feet-washing. Some conclude from the words of Paul that the apostles did not observe it regularly, from what he says of the special qualifications of women. He says "So she hath washed the saints' feet." This stands in connection with hospitality, &c.

We would not contend for the manner and time in which this should be done. Where I was born, feet-washing was practiced privately. When a minister or others, visited other churches and where they staid over night, it was observed before retiring. In this way but few would have an occasion to observe it once in their lives. As might be expected the practice was finally lost entirely. I think the oldest members living in those parts have not observed feet-washing at all. It may be that those who did not practice it in this way had also become irregular in its observance. This should serve as a reminder not to neglect it Surely if any of the women of the apostolic times must be denied an office for want of attending to this duty, there was great reason and is still that it should be observed. Whatever disqualified them for a work here

below does not minister to their entrance of heaven, is'nt that reasonable? How is it with the women evangelists of to-day? Have they done this service? If not, they are not in the order of the gospel. "If ye know these things, happy are ye if ye do them. JOHN O. SMITH.

For the Herald of Truth.

WHAT IS MAN?

"What is man, that thou art mindful of him? And the Son of man that thou visitest him?"

Man was created holy, happy, and glorious, in the image of God, only a little lower than the angels. But there was already that in him which caused him to lust and led him into transgression, which brought ruin and death upon his entire posterity.

The transgression of God's law brought the human family so low in sin that man, beholding his sinful state, may well wonder what he is that God continues to be mindful of him; but is it clearly to be seen that the Father's love, for the creatures he had made, had not been destroyed through their transgressions. He continued to visit man with blessings and promises, until the fullness of time brought the brightest and most glorious blessings to humanity in the Redeemer of the world.

Job saw what a great gulf separated man and God when God is viewed in his purity and man in his sinful nature. He says "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" David says in Psalm 62: 9, speaking of man in his debased condition, "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." The breath of life is given of God, and we still continue to receive it from him. Without the divine power and wisdom which sustains all the creation He has formed, man cannot live a moment. What then is man?

Nothing without God. In himself lighter than vanity. But in the hands of God the noblest of his creatures—a little lower than the angels, crowned with honor and glory. Then learn the lesson O, man,—nothing in thyself, but glorious in God. "Arise and shine," "put on thy strength" Get out of self, and into the divine. Let God work in you, and rise you up "into the hill of the Lord." "Stand in his holy place."

"What am I?" let each one ask. Nothing. God is mighty, and will work all in and through us that we will believe and honor him for. ELAM HUBER.

HUMAN improvement is from within outward.

For the Herald of Truth.

DEATH AND IMMORTALITY.

While in this earthly house we live
This earthly house of clay,
We groan, we sigh, we mourn, we grieve,
We trespass day by day.

But Christ will pardon all our sins,
He'll raise us when we fall;
That friend of sinners, heavenly Prince
Will cleanse us one and all.

But we with willing, contrite heart,
And humble prayer must seek
Our Lord—that when we must depart,
We're found resigned and meek.

Then we can lay our bodies down
In blest assurance sweet
That we'll obtain th' immortal crown—
In heaven our friends to greet.

O who should not rejoice to hail
With joy that glorious day
When he must leave this body frail—
Lay down this lump of clay.

The burden then is left below,
The spirit soars to God.
Say, pilgrim, are you glad to go
When life's hard battle's fought?

Immortal glory there shall be
When Christ has called us home,
There happy loved ones we shall see
In that celestial home.

Why then, O, Christian, should you dread
This woeful world to leave,
Aloft to soar, to Christ the Head,
Who waits you to receive.

The sinner well may trembling stand,
And dread that awful hour,
When he's no hope to reach that land
Where Jesus reigns with pow'r.

But those who do His holy will,
And heed His loving voice,
With endless glory he will fill—
In heav'n they shall rejoice.

A. METZLER.

ATTACKING INFIDELITY.

We do not think it wise to attack infidels who deny the existence of a personal God, with labored argument.

It is fashionable to laugh at Tupper, but he uttered in his "Proverbial Philosophy" many things well worth remembering, and not the least of these is the line we have often quoted: "Some errors never would have thriven, had it not been for learned refutation." Heresies in religion for the most part are born of the heart, and not in the brain. Atheists deny the existence of God because such a Presence is a standing rebuke to human selfishness. This has been the source of idolatry in all the ages. The thought of a true God was a welcome guest in a sinful heart; and so men sought a deity whom they could worship without reforming their life.

The divine existence is not questioned because it is unreasonable, but because it is disquieting, an ever present protest against whatever the conscience disapproves. This is why no man was ever reasoned out of his infidelity. Atheism, like prejudice, never came through the reason, and therefore cannot be affected by logic. Paul had a deep insight into human nature, and saw that men rebelled against the true Divinity, not because His power and eternal Godhead were not everywhere manifest, but because they were unwilling to admit His claims upon their heart and life. "They did not like to retain God in their knowledge," and embraced idolatry or blank atheism to escape the upbraidings of a hidden monitor that would not let them rest in selfish living.

When a man chooses the darkness because he is afraid of the light that would reveal his just condemnation, he is impervious to assault, and all outside pressure only intensifies the shadow in which he hides. All the aggressive forces of the universe cannot drive the gloom from an unlighted cell. A brigade of servitors with brooms will fail to sweep it thence. An army with sword and spear may seek in vain to expel it. An ocean's tide cannot drown it, and its sombre mantle would be proof against a rushing whirlwind. But bring in a little taper: lo! the massive blackness that seemed so like a wall of adamant proves to be only a cowardly shadow, and it flees before the new-born ray to hide in hole and crevice out of the reach of searching eyes.

This is the way to deal with theological errors, and especially with that blackest of falsehoods which the fool utters in his heart, saying, "There is no God," because he loves not the thought of such a Presence. Let the atheist frame his cavil and utter his jibes unanswered from press or pulpit. Light the torch of truth and let it be the only answer to the blasphemies of the infidel.

In plain terms, let us preach up the Gospel instead of trying to reason down the error. When the unbeliever assails all religious truth as incomprehensible, leave him with the answer that such revelation must forever remain mysteries to the hearts that reject them. Many years ago a bold blasphemer spent an hour in a little company, gathered for another purpose, in denouncing and ridiculing all that religious men hold sacred. There was one simple earnest Christian man present, but he made no reply. At last the infidel, who was disconcerted by his silence, turned upon him and demanded what he has to say to all this. "Simply this," replied the believer, "that religion is a matter of experience. Those who have enjoyed it, know that it is true; those who have not, know nothing about it. You are only speaking in ignorance of a subject with which you are wholly unacquainted."

The devil is fond of a controversy, and litigation is his element. We would not please him or his retainers and servitors so much as to bandy words with them, much less to have open discussions in which they can trample into the mire they love, the pearls which are the precious treasures of believing souls. Even good men, when over zealous for the truth, lose their vantage ground and carry the war over the wrong side of the line.—*N. Y. Journal of Commerce.*

ARE WE HONEST IN PRAYER?

There is hardly a more wholesome exercise of godly self-discipline than a courageous analysis of our words and utterances in private devotion. For example, what an extraordinary plight we would find ourselves in if some of the supplications that run most glibly from our tongues should suddenly be granted! What surprise there would be, covering us with confusion, or turning us pale with alarm. One of the first and most frequent of these supplications is "Thy will be done!" But do we stop to think into what disappointments, mortifications, sacrifices, agonies the answer if sent might plunge us? We ask that our heart may be purified; but purification of heart is a process that has its own conditions, methods, instruments. Do we remember that one of the purifiing agents is fire? We ask that our faults may be corrected, but at a cost of what chastisements! We ask for the grace of humility, but do we consider that humility supplants pride very often only by humiliation? Communicants, who are avaricious tradesman or greedy politicians, pray for clean hands, forgetting that what is on their hands is a pitch that will not come off unless the skin comes off with it. Frivolous women entreat that they may be delivered from the crafts of the devil. Do they mean that the Almighty shall take them at their words, and that they are ready for the pain that attends the going out of that demon already within them, which is a spirit of envy, slander, deception, selfishness, and which goeth not forth but by fasting as well as by prayer, accompanied by a downright reformation of conduct—in short, by a sharp battle of pleasant sins? "They asked they knew not what," or how. They asked in their simplicity for the privilege to lay hold of Christ's cross, and when he had reached it to them it lacerated their hands. They had upon them awe and fear, as Jacob at Bethel, Eliphaz in the night visions, or as the po stles when they thought they had seen a ghost and knew not that it was Jesus. They could almost pray him to depart from them, or hide his awfulness.

—*Selected.*

HE that is proud of the rustling of his silks, like a madman, laughs at the rattling of his chains. He that is bound in fashion's fetters, wears a chain more galling than the galley slave.

THE OLD CHURCH-YARD.

Oh, come, come with me to the old church-yard,
I well know the path through the soft green sward;
Friends slumber there we were wont to regard,
We'll trace out their names in the old church-yard.
Oh, mourn not for them, their grief is o'er,
Weep not for them, they weep no more;
For deep is their sleep, though cold and hard
Their pillow may be in the old church-yard.

I know it seems vain, when our friends depart
To breathe kind words to the broken heart;
I know that the joys of life seem marred,
When we follow our friends to the old church-yard.
But were I at rest beneath yon tree,
Why should you weep, dear friend, for me?
I am way-worn and sad. O why then retard
The rest that I seek in the old church-yard!

Our friends linger there in the sweetest repose,
Releas'd from the world's sad bereavements and woes.
Oh, who would not rest with the friends they regard
In quitude sweet in the old church-yard?
We'll rest in the hope of that bright day,
When beauty shall spring from the prison of clay;
When Gabriel's trump, and the voice of the Lord,
Shall awaken the dead in the old church-yard.

Oh weep not for me, I am anxious to go
To that haven of rest where tears never flow;
I fear not to enter death's dark lonely ward,
For soon I shall rise from the old church-yard.
Yes, soon I shall join that heavenly band
Of glorified souls at my Savior's right hand;
For ever to dwell in bright mansions prepared,
For the saints who shall rise from the old church-yard.

—*Selected by* SAMUEL SHERRICK.

SANCTIFICATION BY FAITH ALONE.

How quickly we forget that divine precept, "As ye have therefore received the Lord Jesus, so walk in Him;" "whereunto we have attained let us walk by the same rule, and mind the same things."

How did we all receive the Lord Jesus? *By faith alone.* By what rule have we attained thus far? *By faith alone.* What! no works? "not of works, lest any man should boast." "Now to him that worketh is the reward not reckoned of grace, but of debt. But he that worketh not but believeth the ungodly, his faith is counted for righteousness." "If Abraham were justified by works, he hath whereof to glory, but not before God."

"But—but—surely James teaches a different doctrine. Does he not say "that by *works* a man is justified and *not by faith only?*" Does he not refer to the very same example as Paul in the proof of his teaching:—"was not Abraham our father justified by works when he offered Isaac his son upon the altar? How do you reconcile these conflicting statements?"

Not at all different from the proper standpoint. Paul is speaking of Abraham when called of God from a condition of heathenism. He was a sinner—how could he be justified *before God?* He had done no works that were meritorious, on the basis of which he could claim justification, God gives unto him certain promises — if he will believe them, God will justify him—will count *his faith* for righteousness He believed, and though outward circumstances were seemingly against the fulfillment of those promises, "he staggered not through unbelief, but was *strong in faith*, giving glory to God." You see he had the faith without works as the beginning of his righteous life. Now we will note how *by works his faith was made perfect*, how he demonstrates before man his faith, by the works of faith. God says, "Out from this land, and from thy kindred, and go into a land that I will show thee, and which thou shalt inherit." If he has faith in the promise, he will obey the command, wont he? We read that he "obeyed and went out, not knowing whither he went." When Abraham was a hundred years old and Sarah ninety, God promised him a son, and that with him he would make an everlasting covenant, and in him all nations should be blessed. The son was given and when a youth God tested Abraham's faith, by commanding him to offer up Isaac in sacrifice. Does he hesitate? Does he doubt? Does he refuse to obey? Not at all. He demonstrates his faith in all that God has promised respecting that son *by his works.* "*by faith* he offered up Isaac, accounting that God was able to raise him from the dead."

The promise that Isaac should be his heir—that he should inherit the land wherein he was a stranger, and his seed be as the stars for multitude, could not fail, therefore if his son be slain, God would raise him to life. Thus he showed his faith by his works, the former justifying him before God, and the latter justifying or demonstrating his faith before men.

"But," says the objector," are we not commanded to *work out* our salvation?"

Yes, but how can one work it *out* till he has it wrought *within?* There is a difference between working *for* salvation, and working *out* salvation. Salvation is received by faith only, and when an individual is saved, they are to evidence their salvation by their works.

Now I come back to the starting point. Christ was received by faith, and as many as received Him, He gives power to become the sons of God, even to them that believe on His name.

"As ye receive Christ, so walk in Him." Every step of our progression must be by faith in Him, "for we *walk by faith*, and not by sight." *Received* Christ; accepted Him as our Savior from sin. It had to be a present appropriate faith. I remember well just how I received Christ. I had been days seeking Him, but did not understand the faith which appropriates him. I was exhorted to believe, but did not know how to believe. At last when again exhorted, I asked "How shall I believe, and what must I believe?" Then

I was instructed thus: "Jesus says 'Come unto me all ye that are heavy laden, and I will give you rest.' 'He that cometh unto me I will in no wise cast out.' When you bring your burdened heart to Jesus, believe He receives you and gives you rest, because He says *I will*. It was enough—I saw clearly how to believe on Christ. As I a little after knelt in the pew during the opening prayer of service, I said silently, "O Jesus I come to Thee. I believe that Thou dost receive me because Thou hast said, 'I will.'" In that instant the burden was gone, and being justified by faith, I had peace with God through the Lord Jesus Christ. It was a present faith, or rather a faith which claimed a present blessing, and in all our future progress, every new grace, or enlarged blessing must come by believing *now*. "He who *believeth* on the Son *hath* everlasting life." "Whosoever *drinketh* of the water that I shall give him, it shall be in him a well of water." We forget too often the present tenses of the promises "When ye pray, *believe that ye receive* and ye shall have." "If we ask anything according to His will, he heareth us; and if we know that He hears us, whatsoever we ask, we know that *we have* the petitions that we desired of Him." True faith looks to the promise alone, and independent of feelings, rests on that simply because it is the word of God. In the early part of the experience referred to in my former letter, I made this resolve, "I will henceforth believe independent of frames of feelings, seeking no other evidence than the promise of God." Satan attacked me mightily for a whole year, endeavoring to drive me from this strong hold, and sometimes I would have to hold fast my confidence by naked faith, for weeks destitute of sensible emotion; but, although when under the cloud and in heaviness through manifold temptations, I seemed to be God-forsaken and losing grace, yet I invariably came forth from the trial far advanced—there had been a growth, though unapparent at the time. Just as long as my all was on the altar, I had a right to believe I was by virtue thereof a holy and acceptable offering unto God, for "the altar sanctifieth the gift."—Mrs. M D. Welcome, *Words of Faith*.

THE WORLD.

The world is corrupt, it lies in sin, it has rejected the Savior—God come in grace. It is not only that man has been cast out of Eden because he was a sinner—which is true, and suffices for his condemnation—but there is more. God has come in to reclaim him. He gave the promise to Abraham, He called Israel to be His people, He sent the prophets, and, last of all, His only Son. God himself came in grace, but man—as far as he could do it—cast out the God who was in the world in grace. Therefore the Lord said, "Now is the judgment of this world." The last thing God could do was to send His Son, and He has done it. "I have yet" he said, "one son, my well beloved; may be they will reverence him when they see him. And they took him, and killed him, and cast him out of the vineyard." The world is a world which has already rejected the Son of God; and where does it find its joy? In God or in Christ? No; in the pleasures of the flesh, in grandeur, in riches: it seeks to make itself happy without God, that it may not feel its want of Him. It would not need thus to seek happiness in pleasures if it were happy; formed by God with a breath of life for Himself, man cannot be satisfied with anything less than God.

Read the history of Cain. Cain went out from the presence of the Lord, and dwelt in the land of Nod. Then he built a city, and called it after the name of his son, Enoch. Afterwards Jabal was the father of such as have cattle (the riches of that day), and his brother's name was Jubal, the father of all such as handle the harp and organ. And Zillah bare Tubal-Cain, an instructer of every artificer in brass and iron. We have here the world and its civilization complete; not having God, they must make the world pleasant and beautiful. It will be said, but what is the harm of harps and organs? None, surely; the harm is in the heart of man, who uses these things to make himself happy without God, forgetting Him, flying from Him, seeking to content himself in a world of sin, and to drown the misery of his condition of alienation from God by hiding himself in the corruption that reigns there. The elegance which man affects makes him only too often slip insensibly into this corruption which he seeks to conceal with mirth.

But the new man, born of God, partaking of the divine nature, cannot find its delight in the world—it shuns that which would separate it from God. Where the flesh finds its happiness and its pleasures, the spiritual life finds none. James speaks of actual corruption, but he does not speak as though one part of the world were corrupt, and another pure; on the contrary, it is defiled and corrupt in its principles, and in every way. The friendship of the world is enmity against God. Whoever will be a friend of the world is an enemy of God. We must keep ourselves pure from the world itself. We have, indeed, to pass through it, and to be, in passing through it, the epistle of Christ, undefiled by the world which surround us, as Christ was undefiled in the midst of a world that would not receive Him. J. N. D.

When in God thou believest, near God thou wilt certainly be.

For the Herald of Truth.

PERFECTION, PEACE AND HOLINESS.

Perfection, peace and holiness are the teachings of both old and new Testaments, as it is clearly shown by the following Scriptures:—"Walk before me, and be thou perfect." Gen. 17 : 1. "Thou shalt be perfect with the Lord thy God." Deut. 18 : 13. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5 : 48. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6 :1. Phil.2 :12 ; Eph. 4 : 12 ; Col. 1 : 28.

In all these passages we can see that perfection shall and will be the aim of Christ's disciples. To lead us to perfection Christ gave us his gospel as a perfect rule, a light that shines to the perfect day. The apostle said to the Philippians, concerning the perfection which shall be accomplished through the resurrection of the dead, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3 : 12. It must also be our aim, not that we have already attained; but we must strive that we may attain. May God grant every believer grace that he may strive lawfully; not as one beating the air, but strive to walk by that perfect, Golden Rule, which leads to the highest christian grace—"The bond of perfection."

By following this perfect law of love, peace and holiness will be fixed upon the inner life and shine through the outer life. David says in his 34th Psalm, "Seek peace and pursue it." Christ says, "As much as lieth in you, live peaceably with all men." Also "Have salt in yourselves, and have peace one with another." This perfect peace is in Christ, and all who seek him with all the heart will find him what the prophet Isaiah already saw him in vision—"The Prince of Peace." If every person would confess Christ as his King, and live his precepts there would be peace over the entire world. Forsaking the way which Christ laid out for his disciples, wherein he promised peace, will bring about enmity instead of peace. All the saints seek and follow peace with Christ and with one another. Christ has promised his peace, and if we follow his word we will have peace with all who are willing to be governed by that word.

Isaiah tells us of a highway; and in his 35th chapter he calls it a way of holiness, "but the unclean shall not pass over it." This way is for those who are willing to be redeemed according to God's plan and be subject to the government of that holy way, which is the gospel of Jesus. If the sinner comes to Christ for pardon, and is willing to be purified by his blood, he may be purified, so that he may gloriously travel on that way—"pass over it." No lion or ravenous beast shall be there, only those who have conformed to the image of Christ, and live in holiness.

Let those who are strong, be willing to strengthen the weak hands. Let us make a straight path for our feet. Let the holy gospel of God be our lamp upon the way—the way which leads to peace. Let us keep our eyes upon Jesus. Let us follow peace and holiness, rising higher and higher in our Christian life and experience, going on to perfection; that at last we may be received in absolute perfection, where we shall see Him as he is, and we shall be like Him.

Adam Baer.

For the Herald of Truth.

THE PLACE PREPARED IS FOR THE DISCIPLES OF JESUS.

To take the cross for the sake of Jesus is one of the fixed conditions upon which we can become his disciples. Jesus said to his disciples, "I go to prepare a place for you;" and if that place which he has prepared is to be ours, we must become His disciples. Let us then be true disciples that we may behold the glories of that home which He has prepared for his own. That home is worth more than all the world besides, "for what doth it profit a man if he gain the whole world and lose his own soul?"

We are commanded to "pray without ceasing." What is to be the final result of our prayers and devotions? The great end in view is to enter at last into that place which Jesus has prepared for his own who bear the cross in this that they may wear the crown in the life to come. "Take my yoke upon you." Bear the yoke of Christ, and he will be yoked with us, and help to bear the burden of life. The burden will be made light that we sink not beneath its load. All the hinderances that Satan sets in our way to keep us from entering the prepared rest will be overcome because we have a stronger One than ourselves yoked with us.

"Now is the accepted time, now is the day of salvation." To enter the rest beyond, we must already enter into the kingdom here. We have no time to lose in getting into the kingdom; for the present moment alone is ours to live. It is not for us to say or think, To-morrow, next week, or next year, but "now." Enter in now.

You, who are in the flower of youth, seeking pleasure, remember that the noblest, sweetest pleasure is in Jesus. A few days of sinful pleasure is all that the sinful world can give you, to be followed by an eternity of pain. But pleasure in Jesus is pure and painless and lasting, and will not be broken by the fear of death, nor end with mortal life. Joy in the Lord carries us happily over into eternity, into the home that Jesus prepared for his own loved disciples. Levi Blough.

THE DAY OF SUNSHINE.

O gift of God! O perfect day!
Wherein no man shall work, but play;
Wherein it is enough for me,
Not to be doing, but to be!

Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.

I hear the wind among the trees,
Playing celestial symphonies;
I see the branches downward bent
Like keys of some great instrument.

And over me unrolls on high
The splendid scenery of the sky,
Where through a sapphire sea, the sun
Sails like a golden galleon.

Towards yonder cloud-land in the West,
Towards yonder islands of the blest,
Whose steep sierra far uplifts
Its craggy summits, white with drifts.

Blow, winds! and waft thro' all the rooms
The snow-flakes of the cherry-blooms!
Blow, winds! and send within my reach
The fiery blossoms of the peach!

O life and love! O happy throng
Of thoughts, whose only speech is song!
O heart of man! canst thou not be
Blithe as the air is, and as free?

—Longfellow.

PLEASING BIBLE TALK.

Our Lord said, They which shall be accounted worthy to obtain that world. *That world*. It is put in opposition to this world. Men of all ages have had their doubts about another world. Some have thought it was all of life to live here; that when man died he died like a beast, and would remain in the grave forever. The old heathen philosophers were all uncertain about it. They said, they hoped there was another world, but they could not prove it. They had no Bible to teach them. But our Lord who came from heaven says plainly and positively, that there is another world.

How gloomy the thought that this short life ends all. Who wants to stay in the grave forever? If this world is all then death is an eternal sleep and all our desires, hopes, and expectation die when we die. Our loved ones who have gone before us are perished, and we shall see them no more, Is this what we desire? Is life such a dreadful thing that we should want to get rid of it forever? All who reject the Bible must go through this world in darkness and doubt. No one without the word of God knows anything about another world. He may hope for it and guess about it, but that is all that he can do. That was all the old pagan philosophers could do and when the end came they died in doubt. But we have the Bible which teaches us plainly that there is another world.

In order to form some ideas of that world we may speak of it in contrast with this world. We sometimes obtain our clearest views of this subject by comparing worlds now and then. We must look first at this world, which is our present home. What do we know about this world? We know it is a vain world. Solomon tested it almost every day. He had its riches, honors, pleasures, and luxuries, and after he had tried them all he said, "Vanity of vanities; all is vanity." This is an exceedingly wicked world. Sin in every form is here. If we could see the list of crimes committed every day, it would make our blood run cold. Sin is a dreadful monster. This is a dying world. Death reigns over everything. Every living thing has the seeds of death in it. Everything now living in this world except the soul of man will die. We are in the midst of the dying and the dead. Sixty of our fellow-beings die every minute. Birds, beasts, insects, and fishes die every minute. Oh, this is indeed a dying world. This is also a sorrowful world. Every heart knows its own sorrow. There are many sad hearts that we know nothing about. Go where we will, we find men and women in sorrow. Some are sorrowing over the lost friends, some from disappointed hopes, some from one cause and some from another. All have their hours of sadness.

But there is another world, and of that world we may say, first, that everything is real. There is no vanity, no mere shadow, but a blessed reality—a visible, tangible world, nothing deceptive but all real. That world is pure—no sin in heaven. We can hardly imagine how it will be to live in a sinless world. Nothing unholy or unclean can enter there. Take sin and its effects out of this world and it would be a good place to stay. That world is entirely pure and far more glorious than this world would be even if sin were not in it. No death shall be in heaven. Jesus said, "Neither can they die any more." How delightful it will be to live in a world where death never was and never can be—live right on and all the time know we cannot die. That is a world of joy—constant joy. No sorrow will ever wring the heart over there. Peace is there unmolested peace—peace within the soul and all around. There is no night in that land; it is one long, bright, endless day. No pain shall be there. Who this day is willing to go to that world? -- *Sel. by*

Barbara Karr.

One of the best arts to be instructed in is the art of doing good.

HERALD OF TRUTH.

August 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

CHANGE OF POST OFFICE.—Brother George Brenneman wishes all his correspondents to know that his Post Office address is changed from Delphos, Allen county, Ohio, to Rushmore, Putman Co., Ohio, and desires them to address at the office last named.

THE MENNONITE HYMN BOOK. — In about another week we shall be through with the printing of another edition of the Mennonite Hymn Book, and the brethren in Virginia who have ordered of these books may look for them about the first of September.

OUR FAMILY ALMANAC.—We are now at work on the Family Almanac for 1883. We expect to have it out by the first of September. The Almanac will contain beside the usual astronomical Calculations, &c, an excellent selection of profitable and interesting reading matter.

SAFELY HOME.—We have just received a letter from Brother Martin Leatherman, stating that he arrived safely at his home in Medina Co., O., on the 21st of July. He had been on a visit to Indiana and Michigan, and attended a number of appointments in the churches there.

CHURCH NEWS.—There is a scarcity of church news with us at present. The people have been busy all over the country, gathering the harvest, and but little has been done among the churches. We hope as soon as the busy season is over our correspondents, who have been so faithful in furnishing us reports, will have many items of interest to report for the benefit of our readers. Until the busy season we have had fully as much news for each number of the semi-monthly paper as we formerly had for the monthly. Brethren keep the good work going, and let us encourage one another by letting each other know what the Lord is doing among us.

PIERE EARLE GIBBONS, the author of the "Pennsylvania Dutch," is now engaged in getting out a third edition of her work. She has been traveling among the Mennonites in Germany and says, she saw the HERALD OF TRUTH, in Zweibricken, in the Palatinate, in Europe as well as in her own country. She resides in Bird-in Hand, in Lancaster county, Pa., and no doubt is known to many of our readers.

LARGE FUNERAL.—The funeral of Rev. Christian Nissley of Rapho township, several miles south of Mount Joy, which took place on last Sunday, was largely attended. There were between 300 and 400 carriages, besides a great many persons from the near neighborhood and the surrounding towns and villages who came there on foot. The services were held in the barn; and after the burial nearly all these people partook of a good dinner served on a number of tables under the fruit and shade trees and grape arbors in the house yard. Mr. Nissley was raised and has always lived in this neighborhood, and was an honored preacher in the Mennonite church for many years and a good and highly respected neighbor; and this great gathering of his friends and neighbors was a testimonial of their respect.—*Mount Joy Herald.*

FATAL ACCIDENT.—On the 19th of July, a distressing accident filled with sorrow the family of Joseph Weaver, near Goshen, in this county. Between one and two o clock his little son, three years old, the youngest of the family, was seen playing along the lane as he had frequently done. Nothing more was seen of him until some minutes later when his father went to look for him, and found him, lying beneath a gate, which had fallen upon him, dead. It seems on this fatal day he wandered a little farther in his plays than usual, and coming to the gate which was held up only by a pin in a post, which he removed, the gate fell upon him, and ended his playful career on earth.

Little Dan was a child of more than ordinary affection, almost idolized by his older brethren and sisters, and the special treasure of a fond, doting mother, but it pleased God to take him home, and leave them without him.

It must have been sad indeed to the older sister, who had been away from home for some weeks, having just returned, filled with a happy anticipation of meeting her smiling little brother, impatiently waiting for him to return from his play. to see him carried into her presence lifeless. No more smiles for her on earth, no more tears for her to wipe away, no more little childish sorrows for her to soothe; but more—another one in the family in heaven, another one waiting in glory for the dear ones on earth. Be glad, in your sorrows, that he has gone to God, and so live that you may meet him where Jesus is.

ACCIDENT BY FIRE.—The following letter was received from Bro. A. Schrag, Childstown, Turner Co., Dakota:—Dear Bro. John F. Funk, The Lord be with you and all the readers of the HERALD. I find it my duty to write a few lines for the HERALD, as I have a sad accident to report, which occurred the 13th of July. The family of Peter and Elizabeth Graber were severely afflicted by fire. The children were alone in the house while their mother had gone into the garden to get something. Soon the oldest child came running and calling out that the house was on fire. The mother ran to rescue the other two children, who were still in the burning building, but the fire had already spread so far that she could not enter by the door; so she stove in a window, and in great danger to her life brought out the children; but the youngest, which was only ten months old was badly burned in the face. In rescuing her children the mother's clothes caught fire. She extinguished the flames in front, and ran to the nearest house, which was about seventy or eighty rods distant, but there was no one at home when she came to the house. In her anxiety and excitement she had not noticed until then that the clothes on her back were on fire, and with great difficulty she succeeded in extinguishing the fire, but not until she was fearfully burned. The whole face, the hands, the whole back, the body in front appear like raw flesh. A hole is

burned into her side that the ribs were to be seen. The Lord knows whether she can survive. After five days she is some better but suffers great pain.

The house and all that was in it was burned, and this family is left in very needy circumstances. As the crops were a failure last year, they had to buy their bread the whole year, and as there could but little be sown last spring, there is little hope of harvesting much this summer. A house must be built, clothes must be bought, and all other family necessaries must be supplied; so this family is entirely thrown upon the charities of helpless hands and sympathizing hearts. If possibly here and there a dear reader of the HERALD, through the sympathy, feels constrained to lend a little assistance to this sorely afflicted family, it will be received with heartfelt thanks, and a prayer that the Lord will not leave the gift unrewarded, but richly bless the giver.*

The prospects for the harvest are fair. The wheat in places suffered some of rust. Oats is every where very good; so also are the potatoes where the land is not too low. For corn it is too cool and too wet. Many have sown very little wheat, and some none at all. All the readers of the HERALD are commended to the Lord with a friendly greeting. A. SCHRAG.

"JUDGE NOT."— The Word tells us that by the fruits we shall know the tree. This gives us a right to examine and weigh men's words and actions and form our opinions of their real character. But the same Word says to us with the same authority, "Judge not, that ye be not judged." This prevents us, under the penalty of having the judgment of heaven passed upon us, from passing judgment upon our fellow beings.

It was the practice of the Roman church in the times of their violent persecution of the protestants to pass the severest judgments and anathemas upon such as they were pleased to call heretics, for no other reason than that they read the sacred Scriptures for themselves and received conviction and enjoyed religious practices different from those taught by the Roman church. No protestants believe that these anathemas shut those upon whom they were passed out of heaven. It is considered that these judgments were in a very bad spirit. They betrayed want of christian love, an entire absence of the spirit of Christ, bitterness and envy, and selfishness of the deepest dye.

We have sometimes concluded from the manner and words in which modern protestants denounce each other, that their feelings are nearer akin to those of the papists during the inquisition than they would be willing to allow. When a minister of the gospel publicly assails another denomination with such expression as, "They are on their way to hell," giving as his reason only some little difference in church practice, such as, "They are close communionists," etc., we fear they have forgotten that the Savior said, "Judge not, that ye be not judged." We hope our readers will thank God for all the good they see done by any people or society; and when they understand the way more perfectly, try by their example and faithful teaching to lead them higher up into the spiritual life, never forgetting themselves so far as to begin uttering anathemas and passing judgment upon those who have not yet learned so fully the Father's will. C.

* We willingly ask generous contributions for this afflicted family, and will gladly report them in the Herald.—PUBLISHERS.

CHURCH NEWS.

FROM BUCKS CO., PA.—From the Bucks Co. *Intelligencer* we learn that the Perkasie Mennonite Meeting-house, near Blooming Glen is to be torn down and replaced by a larger house after harvest, the old one having become too small for the congregation. Thirty-five persons were recently added to its membership.

FROM NEBRASKA.—Brother Joseph R. Stauffer of Milford, Seward Co., Neb., writes as follows: — "A serious incident occurred with us on the 4th of July, in this that one of our brethren was unexpectedly called from earth to eternity. Several brethren went to the West Blue River to fish. Joseph Bechler got into deep water; he sunk and rose no more. He was not found until death had set his seal. The physician said, he had a paralytic stroke of the heart. This is a sad occurrence for the family. He leaves a widow and six children. The church also has lost a useful member. Last spring he was chosen superintendent of the Sunday-school.

KENT COUNTY, MICH.—Bro. J. S. Coffman visited the church in Kent county, Michigan, on the 24th. He says, The churches in Bowne and Caledonia both have good Sunday-schools, in which the old and young labor harmoniously together in learning Bible truth. The members appear pretty generally interested in the Sunday-school work and the prosperity of the churches. There are good prospects that ere long more souls will be brought into the fold of Christ in these congregations. The Lord has blessed the people in Kent county with a bountiful harvest. They were in the midst of their harvest on the 24th. The hay crop is very good; potatoes promise well; corn is generally small, ranging from one to four feet in height. The season is unusually late this year.

SUNDAY-SCHOOL AT NAPPANEE, IND.—On Whit Sunday, 1881, a German Sabbath-school was organized in the Amish church, near Nappanee, Elkhart county, Ind. It is still in progress, with good success, and an increase of scholars. The school was kept up all last winter, and with the help of the Lord will be continued until next fall. It is indeed encouraging to see the brethren and sisters take an earnest part in the school and instruct the young and tender scholars, that have come to the years of understanding, in the ways and teachings of the Lord. Superintendents ought to be very careful to have no queries and discussions arise in the schools, that are not interesting to the young, and no benefit or building up to the old. On Monday, May 29th, fourteen converts were added to the church by baptism. JONATHAN SMUCKER.

EXTRACTS FROM A LETTER. — Below we give some extracts from a letter from a sister, who has made a new start in the new life. After she had made her vow in baptism she became careless and grew cold in the work, but has been reviewing her past life, and has resolved to live more fully to the Lord and the holy cause than ever before.

"When I examine myself to find how I came to fall, I conclude that I was too sure I *could stand*. I was too much like Peter on the sea, and trusted too much in my own strength, which was nothing but weakness. For a time after I started to serve the Lord, I had done nothing but what I can now look back upon with pleasure. But a while after, I do not remember how long, an occurrence with a little money matter made me look back upon my actions with remorse. I think I was like Judas. I afterward sent money to the individual I had wronged. I felt inclined to give the money at the time of the occurrence but felt ashamed to confess my fault; in other words, I was too proud. 'Pride comes before a fall.' After that I kept falling back, little by little.

"While I was teaching I would sometimes crochet and work cards for the scholars in school time when I had leisure. This laid heavily upon my conscience till I sent money to the district to pay for the wasted time; it however was sent back by the directors."

"I do not know what was my greatest

hinderance in coming to Jesus. I had always thought I was doing my duty as a Christian, but I know now that I was not. 'There is a way that seemeth right unto man, but the way thereof is death.' 'If the light which is in you be darkness, how great is that darkness.' That hits me as well as anything.

"I would sometimes read moral stories, thinking good lessons might be learned from them; and I did learn some good lessons, but I did not stop with moral stories. A taste was formed for reading all kinds of stories. I have learned a double lesson of moral stories. They destroy the taste for religious reading. Sometime ago a paper with a story in it happened to fall into my possession. I resisted the temptation to read it for a few days but finally yielded. I have now concluded to burn such stories as soon as they come into the house; then I will not be tempted. If I had thought of that it would have been an easy matter to keep from reading this last story.

"I always thought I tried to shun evil, but I see now that I was not determined enough. I looked more to the church for an example than to the Savior. I do not know whether others see a change in me or not, but I do. 'God helps those that help themselves.' So it is with me.

Your Sister —— ——"

A VISIT TO THE CHURCH IN STEPHENSON CO., ILL.

I left my home on the evening of June the 8th, and went by way of Chicago to Freeport, Ill., where I landed the 9th, and was met by Bro. David Ebersole, who kindly conveyed me to his home. The next day there was an appointment for worship at their church, where a goodly number were assembled, and eight persons received into the church, by water baptism. One also was reclaimed. These were mostly young people. May God richly bless them. that they may prove faithful and be a shining light, that many of their former companions may follow their example. The next day (Sunday the 11th) we commemorated the dying love of our Savior Jesus Christ, at the same place, by partaking of the emblems of his broken body, and shed blood. Nearly all the members present. participated. The church here appears to be in a prosperous condition. All seem to take an active part in the welfare of the church. As an example for many younger members everywhere, one sister aged 85 years, with another aged sister came 20 miles in a buggy to enjoy the meeting. On Monday we visited through the neighborhood until evening, when we had another well attended meeting. After services I went home with Bro. Ebersole who brought me, the next morning, to Freeport, where I took the train at six o clock and arrived home in good time and found all well. I was truly glad that I have been privileged in my short visit to become acquainted with many dear brethren and sisters whom I had never before seen. I return my hearty thanks for their love and kindness shown while among them.

GEORGE BRENNEMAN.

Rushmore, Ohio.

SPEAK GENTLY TO THE ERRING.

Speak gently to the erring,
Ye may not know the power
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
They struggled, nor how well,
Until the hour of weakness came
And sadly thus they fell.

Speak gently to the erring,
Oh! do not thou forget,
However darkly stained by sin,
He is my brother yet.
Heir to the self same heritage,
Child of the self same God,
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring,
For is it not enough
That innocence and peace are gone
Without thy censure rough?
It surely is a weary load,
That sin-crushed heart to bear,
And those who share a happier lot
Their chidings well may spare.

Speak kindly to the erring—
Thou may'st lead them back
With holy words and tears of love
From misery's thorny track.
Forget not, thou hast often sinned,
And sinful yet may'st be;
Deal kindly with the erring one,
As God hath dealt with thee.

For the Herald of Truth.

THOUGHTS ON HEAVEN.

This is the holy Sabbath morning. Home duties prevented me from going to the house of worship, and I was quietly resting myself and all things were quiet around me. I began to think of the future world—of the never ending Sabbath there. I thought of the kindness of the Lord in giving us one holy day of rest out of seven. Hearing the church bells ring and seeing people go to their different churches to worship, seeing the glorious sun sending down his rays upon this beautiful earth, all magnificently robed in its summer attire, feeling the cool breezes coming and going, fanning the heated brow, beholding the beautiful fields of grain, waving to and fro in the precious sunlight—soon to be cut down by the reaper and gathered into the garner, I looked upon all these things with joy, and thought, what a paradise we have here on earth. I could but exclaim, "Great God, thy goodness to us is unspeakably great! can we ever thank thee enough for thy kindness?"

But my mind did not stay here. It was carried away to the beautiful world beyond — the home that Jesus went to prepare for those that love and serve him. If it were not so, he would have told his disciples. That is a bright home, and is dear to us. That home needs no sunlight, no moon, no stars; for Jesus is there. We are told that the light of that world is Jesus. I thought of him as my Savior. I thought of him as he spake peace to my sin-sick and troubled soul. I thought of the foretaste I had of heaven when I first learned to know and love him.

When I thought of all these things, my heart overflowed with joy. How delightful to think of this wonderful Savior, who can cleanse the vile and sinful and make them free! I tried to compare this world with heaven. I could but stop; for when we read of the beautiful city we can but quote the language, "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

That city is beautiful, for Jesus is there. When we think of the innumerable hosts of angels that surround the throne of God, loved ones that we believe and trust are there, and little children that we dearly loved and know are there, we can well imagine that heaven is glorious. We think we hear the little voices join in singing, "Worthy is the Lamb that was slain for me." Jesus loves little children; for when on earth he took them and blessed them, and said, "Forbid them not to come unto me, for of such is the kingdom of heaven."

My heart is full, I could dwell on these things much longer. I will simply ask these questions and then close. Who would go to heaven? All. But who only can go there? Only those that have their robes washed and made white in the blood of the Lamb. Dear Christian, the promise is ours, and we can say in the language of the poet:

"Jerusalem, for ever free,
Beautiful land of rest;
The soul's sweet home of liberty.
Beautiful land of rest;
The gyves of sin, the chains of woe,
The ransomed there shall never know;
Jerusalem, Jerusalem,
The beautiful land of rest."

North Wales, Pa. S. H.

THE Bible has claims to our attention which no nother book can possess. It comes to us with the authority of heaven. It commands us to obey all its injunctions. It bids us receive with implicit faith all its communications, and it promises us more than all the world can give—eternal life.

For the Herald of Truth.

WHAT A BLESSING!

When we look over our fields and behold the golden grain, waving to and fro, and remember that it is the Lord that has spared us, and crowned the year with plenty for our special good, we can express the gratitude of our hearts by saying, "O merciful Father, what a blessing thou has bestowed upon us, thy undeserving creatures!" We can again gather into our barns and have plenty and to spare.

I sometimes think we have our minds too much upon these earthly treasures, and consider them only as earthly. We forget that they are from heaven; we do not raise our hearts in praise and thanksgiving to Him that rules above, and has lent them to us to use upon earth. Though the fruits of the land grow from the earth and are used upon earth, yet they are from heaven, and the gift should raise our hearts and our thanks to God who gave them, instead of bringing us closer to earth by being blessed with abundance.

Even the gifts of God can be made sin to us by improper use. Should the harvest be made merchandise to indulge our depraved natures in abundance, or be used to secure to us vain sinful things, where will these blessings take us? We may with them reap the wages of sin. "The wages of sin is death, but the gift of God is eternal life through his Son Jesus Christ." How careful we should be not to have our minds too much upon earth in the midst of blessings!

L. H. H.

GENTLE MOTHERS.

"My mother dear, my mother dear,
My gentle, gentle mother."

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self justification I replied, "But you know, darling, mamma has to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tender tucking in the little truth-teller, I reproached myself for deserving this remark, and greatly questioned the truth of my answer. Do mother ever have to scold? Has scolding any legitimate place in the family government? How is the word defined?—"Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to me. First, from lack of self control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred temper. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes mos frequently from long self-discipline, and prayerful struggle.—*Good Words.*

PROGRESS OF TEMPERANCE.

If there are any doubts as to the progress of the temperance cause, a careful review of the utterance of the liquor dealers mill dispel them. "*The Rescue*" quotes from a circular sent out by the Illinois Liquor Dealer's Association, calling for financial aid, which contains among other doleful utterances the following:

"Having conquered the New England States, the prohibitionists extended their propaganda to the western and southern part of the Union, and within the last fews years the success of their operations assumed startling proportions. To-day there is hardly a single State in which they have failed to procure some statutory enactment, more or less prohibitory in its nature, and still they are on the rampage for additional sumptuary legislation. The system of their present organization, the fanatical enthusiasm of their leaders and agitators, the support they receive from a large portion of their clergy, and the pecuniary means lately at their control, are without a parallel in the history of the temperanse movement. Their advocates are no longer confined to female crusaders and village pastors, but both men and women of ability and eloquence, cunning politicians, physicians, lawyers and journalists, manufacturers; merchants, farmers, senators, governors, and congressmen can be found in their ranks. And such is not only the case in Maine and Vermont, Kansas and Iowa, but right here in our own State their unremitting zeal accomplished similar results."

For the Herald of Truth.

ANOTHER OLD BIBLE.

In reading the HERALD of July 15th, I noticed an article, on page 192, written by John P. King, in which he gives a description of an old Swiss Bible that he happened to look into at the house of his brother-in-law, Jacob C. Hartzler, in Mifflin county, Pa. He says: It was a great joy to see the old Bible that had belonged to his deceased father.

I think I have one of the same print, brought from Europe, as near as I can find out through my aged father 77 years of age, about two hundred years ago, by Jacob Sayler, who had received it from his father-in-law—Stalder, as a present in Switzerland. From Jacob Sayler it passed into the hands of his son, John Sayler. After the death of John Sayler a little strip of paper was found in the Bible with the statement written upon it that the Bible belonged to his daughter Catharine, the grandmother of the present owner, and wife of Jacob Blouch, the first preacher and first bishop in the Mennonite Church in Somerset and Cambria counties, Pa. Bishop Blouch died Nov. 7th, 1849, one year after his wife. The old Bible was sold at public sale, and was bought by John Blough, the writer's father, who had it in his possession till the 21st of June, 1881, when he gave it his oldest son Samuel Blough, the present Bishop of the Somerset and Cambria Church.

The book is heavy and is still in good condition except that the title page and the first two chapters of Genesis are torn out. It was rebound about forty-five years ago by a German traveling book binder, by the name of Dotson. He used the old boards, and covered them with heavy sheep. With good care the book might last for hundreds of years.

At the end of the book is printed *Getruckt Zu Zurich bey Christofel Froshaur und vollendet am 26 ten tag der Mertzens im jar* 1536. This is all that the writer has to designate the age of the book. If this should come to the notice of Jacob C. Hartzler, the owner of the book described by Brother King in the HERALD OF TRUTH, and he finds this to be the same as his, he would do me a great favor if he would send me a copy of the title page in German. I value the old Bible very highly, and would not part with it for a high price. The text is somewhat difficult to read, but to the honor of my forefathers, and the many text marks put in by them, and the glory of God I often study this ancient volume.

One copy of Martyrs Mirror from the Ephrata, Pa., press is also in our family in good condition, with no one able to read it but myself. May the Lord bless Brother Funk in the work of translating into English and publishing this interesting church history, that our young brethren and sisters may learn what the true followers of Jesus had to endure for the cause of the redeemer. SAMUEL BLOUGH.

THE sluggard is wiser in his own conceit than seven men that can render a reason.

For the Herald of Truth.

TRUST IN GOD.

Herod, king of Judea, was one of the greatest enemies of Christ that the apostles had to encounter. He had slain James, and when he saw that it pleased the Jews, he took Peter prisoner also. A day had been set when Peter was to be brought before the people to be condemned to death. But Peter trusted in God, and knew that no evil could befall him if God was pleased to deliver him from the hands of his enemies. On the night before the day fixed upon for his trial, Peter was sleeping with two soldiers by his side, and the guards were at the door. Besides, his hands were chained to the wall. Surely he could not have been made more secure, and nothing short of a miracle could deliver him.

At midnight the angel of the Lord came and awoke him, and told him to clothe himself and follow him. Peter obeyed, the chains dropped from his hands, and the angel led him through the bolted doors and past the guards, and set him in the street.

Had Peter trusted in his own strength, and tried to escape by bodily force he would no doubt have failed; but his trust in God was rewarded; he was rescued by the power divine when all other help had failed.

How often might we be saved from temptation—our prison—if we would but put our trust in God and cast our burden at his feet instead of laboring with our own strength, when we know we can accomplish nothing without his help and guidance! J. A. R.

For the Herald of Truth.

GUARD AGAINST LITTLE EVILS.

In 1866 I left Lancaster county, Pa., and over a year ago I made a visit to my former home. There was a great change in that time in some of the churches. Several of the churches that contend for plainness of dress, which I think is right, seem to conform themselves too much to the world in other directions as in the way of buildings and some other things. I find but two ways in the scripture, one broad and the other narrow, and in whatever we do in life, we make a step on one of these roads. Some persons contend that these little things make no difference one way or the other, but I contend that it is either our duty to do them or leave them undone. We must not try to excuse ourselves by saying that we do not consider certain things just right, but do not count them great sins.

We may compare the human heart to a field we cultivate; the more attention we give it and the better we cultivate it, the better the result will be. We must keep a close eye on the tares in our fields, lest they crowd out the good seed entirely. When we think we are perfectly clear of them, we must look over the ground carefully or they will be thickly set again before we are aware of it. These tares are the sins in our flesh, which are continually at war with the spirit.

It is also necessary to have the field enclosed with a good fence, and a close observation be kept upon it, that there be no weak places. Once there is a gap where breachy cattle break over, we must make that place even stronger than the rest of the fence, for there the hardest effort will be made to break in again. By careful examining our spiritual enclosure or fortification we might find low places and holes that we never noticed before. When we make excuses for things that we do not think just right, yet do not consider them great sins, it is like throwing off the top rails of a fence, giving inducements to breachy cattle, which they will notice very quickly. Satan knows very well where we are least fortified and takes every advantage that we accede to him. Let us guard against the little evils.

DANIEL ROHRER.

PERFECT SURRENDER.

It may seem hard; it will be a struggle to take every part of your being—yourself, your friends, your hopes, your fears, your habits, your desires, your ambitions, your reputation, your love of approbation, your affections, your dislikes, your purposes, your expectations, your necessities, your anxieties, your duties, and trials, with a thousand other things which make up your life; to take all these one by one, and by an act of faith to lay them all upon Christ, relinquishing the care of your whole life to Him, and desiring to live only as He directs, and at all times to accept what He sends, even though it seems to you to be the very worst thing that could happen; to do all this may appear harder than even to suffer martyrdom. Satan will exert his powers to the utmost to hinder you, but "resist the devil and he will flee from you." Elude his grasp, and flee right away to Jesus. Give up all to Him, and you shall find such an entire consecration as I have pointed out to be, not a hardship, but a blessed privilege; and your only regret will be that you allowed yourself to be burdened so long with all these cares which a loving Saviour was all the time willing and anxious to undertake for you.

Are you willing now, to make this full sacrifice, and to accept all the self-denial and entire devotion to God which is involved in a holy life? If you are, do not delay. Go to your Father at once, and say to Him, "Lord, I have struggled long and found no perfect peace: Now I give it all up to Thee. I give Thee my life, and am determined that it shall be what Thou Thyself dost make it." "If Thou wilt, Thou canst make clean." "I cast myself upon Thee. Do with me as Thou wilt."

"I beseech you, therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." Do this, and your worthless offering shall, if sincere, be accepted.

Having then, by the grace of Christ, yielded yourself unto God, look to Him to do all the rest, to commence in you the work which He Himself has begun. Reckon yourself to be dead unto sin, but alive unto God through Jesus Christ our Lord, and look to him to make this reckoning henceforth to be true. Look to Him *only*, not to your own efforts and precautions. You have found that these are not to be trusted, even when they seem most certain to be efficient. Neither must you trust in your consecration or faith. These have no power in themselves. Trust only in Him whose name is called Jesus, "for He shall save His people from their sins."

Leave the future in His loving hands, and be content to accept from Him, moment by moment, the life which He shall send. Look to Him to save you now, and to keep you always.

Then you shall know what rest is. "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—*Selected.*

TEN YEARS WEDDED.

It is something, yes, much, to have gone together ten years over life's pathway. Your hearts have grown together as you have shared in the common vicissitudes of life. You have had very much for which to thank the dear Father in heaven as the years have gone by. Even when sorrow darkened your home, and when it came near you in the homes of your kindred, and you felt the chill shadow — even then you were not without cause for thankfulness to the Father of mercies and God of all comfort. Doubtless the sorrows of your life have drawn you nearer together than the joys could do.

It is one of life's mysteries, when we look at it from one point of view, and yet not so much a mystery, because it is God's plan, that two persons should come to choose each other as companions for life, and thenceforward grow into continually increasing intimacy. It has more than once seemed to you, has it not? through these years, that part of your life that lay before your marriage was merely preparatory, and that it is during your married life that you have really lived. You have grown to be so much a part of each other that you have well nigh forgotten what separate existence means. You look at all matters now, you have thus been looking at them through the decade, in their mutual and not in their merely individual relations. A true marriage must operate to drive out selfishness.

It is very pleasant to see a young man and woman in the days of their courtship. I have no disposition to smile at such proceedings as folly. I rejoice rather when thus I see present happiness and the promise of even more in the future. But, doubtless, you can testify that, however delightful were those days in the dewy freshness of youth that preceded your marriage, the days that have followed as you have grown more and more together have been more delightful still, more serenely and calmly blessed. The flush of romance dies away, the sense of novelty passes off, but the affection remains and grows deeper and stronger with the years. Oh, no; it is a vast mistake to suppose, as you can testify out of your happy experience, that lovers are happier than the married couple whose hearts each year are knitting closer and closer together. There may be less demonstration of affection, but that is simply because the possession of affection is assured beyond peradventure. There is a calm and abiding and changeless satisfaction in each other's companionship which the young man and maiden could not by any means have. As ten years husband and wife you are vastly more to each other than you were or could be before the sacred words had joined you in life long union.

One happy thing, I am sure, is that your experience is not unique. It seems so to you, doubtless. No one can share the joy you have in each other. But I rejoice to believe that there are multitudes more of happily-married couples who, like you, have passed along the path of life for years in the exercise of mutual affection. It is the infelicities of the married state that come to the surface in the daily papers. But while there are dangerous tendencies that must be watched, and evils, great enough, alas, that must be checked, these do not constitute the great mass of the experience of married people. The general rule is that marriage results in happiness. The happily married couples by far outnumber the unhappily married. You will rejoice to believe that this is so, and to think that your own happiness has its counterpart in that of many, many others.

Ten years of wedded life! Ten years of solid happiness by God's good providence! My wish for you is that they may be multiplied to the reach of your longest desire. It was my privilege to invoke blessing upon your bridal. I crave that same blessing upon you through all the remaining years of your life together —"grace, mercy, and peace, from God our father and the Lord Jesus Christ." By-and-by into the Father's house, into the great family of the redeemed, may you and yours come united for evermore. Your's affectionately, QUERCUS.

—*Illustrated Christian Weekly.*

For the Herald of Truth.

THE UNPARDONABLE SIN.

I hope none of the readers of the HERALD will ever have occasion to be personally interested in this matter, yet we ought to understand the true meaning of this as well as any other scriptural doctrine. The declaration of an unpardonable sin fills us in the deepest anxiety as to what that sin may be. Is it possible that we are left in the dark concerning it? Certainly not. Yet I do not remember of ever having read or heard a clear statement as to what it is.

The most common interpretation is this, that when the Savior spoke of it, his words were addressed directly to the Pharisees, who rejected Christ notwithstanding, that they saw his miracles and must have been convinced that he was the Christ, and therefore willfully rejected him; thus committing this awful sin.

That this is a mistake is easily proven. John says, We should not pray for one that has committed this sin. But Jesus does pray for them, saying, "Father, forgive them for they know not what they do." This proves that they did not know, and that there was forgiveness. Stephen also prays for them, and Peter plainly tells them to repent, that they did it ignorantly. At another place we read "Had they known it, they would not have crucified the Son of God." They are everywhere exhorted to repent.

It is strange that many learned men have fallen into this error. We find the apostles even, were yet very ignorant of the character of Christ till after Pentecost.

No, the Pharisees never committed that sin, not one of them. Then what is it? Turn to Hebrews 6 : 4. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," &c. "If they shall fall away to renew them again unto repentance." Also Heb. 10 : 29. "Of how much sorer punishment, suppose ye, shall he be worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Here again the Scripture speaks of one that has been sanctified by the Spirit. Peter says, it had been better for such not to have known the way. Why so, if both classes are lost? Because the latter may yet come to repentance.

How clear all this is. No one can sin against the Holy Ghost unless he has received it. If the churches would all backslide, a very small number could commit this sin; therefore backsliders are everywhere admonished to repent. I mean in our various churches. This proves the low state the churches are in. This could not be so, if the churches were pure and every member had received the Holy Ghost. Falling from such a church, would be falling from grace, without hopes of recovery. Let no one, however, think who has received this grace and grown colder, that he has now committed this sin. O no, the Word says, If he has trodden it under foot and called it an unclean thing, &c. You have not done that, you hate the sin that has driven Him from your heart. Then be not discouraged; only repent, and be healed again. The unpardonable sinner has no more desire to come. I have heard of a few such cases, but they are few. It need not trouble any that are troubled on that account. O.

HISTORY OF THE HEATWOLE FAMILY. A history of the Heatwole family, published in pamphlet form, has been sent us by the author D. A. Heatwole. This little work embraces a history of this family, and its family connections, which have grown so numerous in Rockingham county, Va., and are at present represented in almost every state in the Union, from the time when the father of the family, Matthias Heitwohl, landed on this Continent. It is full of interest to every member of the family and those interested in getting up family histories. The above work is for sale by the author, D. A. Heatwole, Dale Enterprise, Rockingham Co., Va.

OBITUARY.

Died in Lancaster county, Pa., on the 20th of June, Christian Neubauser, aged 86 years, 4 months and 20 days. He was a faithful member of the Amish Mennonite Church, His place in the meeting was seldom vacant. Till his old age he seemed as a light of the world and a salt to the earth. He was born in France and left his native land for America in 1819. He brought w th him a writing, showing that he was in peace with his church when he left. This writing is dated March 4th, 1819, and is signed by Bishop *Johannes Hirsche.* Later he went to Canada and had his home with Bishop Benjamin Eby. When he left Canada Bishop Eby of the Mennonite Church gave him a certificate that he had conducted himself faithfully and orderly and was in peace with the church, dated Oct. 24th, 1822.

This brother was poor before he came to America, but with enterprise and industry, followed with God's blessings, he accumulated considerable means, with which he manifested his sympathies for the poor, and made himself many friends among all classes. Probably about thirty-five years ago a poor stranger from Ireland, came in his poverty to Bro. Neubauser for help, which he cheerfully gave him. When our brother lay upon his deathbed, this man

whom he had helped in his poverty and need, now living sixty miles distant, hearing of his sickness, came and staid with him by his bedside one week till he saw him laid in his grave, O, how powerful are the words of our Savior, when he says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Also the words of the apostle when he says, "Labor with your hands that you may have to give to him that needeth." Love is the greatest of Christian graces. "That which a man soweth shall he also reap." We believe that our aged brother is now resting from his labors and his works have followed him.

He leaves four children, three of which were present at his funeral, where a large number of friends and neighbors were present. Funeral services were held by Gideon Stoltzfus and John F. Stoltzfus. GIDEON STOLTZFUS.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

WEAVER.—On the 19th of July, near Goshen, Indiana, suddenly (see editorial columns) Dan. H., youngest son of Joseph and Anna Weaver, aged 3 years and 7 days. Buried at Clinton. Many sympathizing friends were present at the funeral. Services by J. S. Coffman.

ROTH.—On the 6th of July, near Trenton, Henry country, Iowa, of lung fever. Preacher Joseph Roth, aged 54 years. The remains were buried on the 8th in the family grave yard. Bro. Roth was a faithful minister in the Amish Mennonite Church. He leaves a breaved widow and nine children. Funeral services by S. Gerig and J van Gunden from 1 Cor. 15.

MORROWS.—June 7th, in Branch county, Mich., Hiram Burty, infant son of Charles and Elizabeth Morrows, aged 2 months and 4 days. Buried at Pleasant Hill. Funeral text, Matt. 24:44. "Therefore be ye also ready."

"Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
Prepare for death and follow me."

WENGER.—On the 8th of July, in Clearspring township, LaGrange county, Ind., Christian Wenger, aged 95 years and 6 months. He was a brother of the old Amish Church. The last year of his life he lay upon his bed the most of the time. He leaves two daughters. He had a desire to take his departure, and we hope he is in *the beautiful mansions.*

OESCH.—On the 23rd of May, in LaGrange county, Ind., of consumption, John Oesch. His wife died several years before him; but he leaves ten sorrowing children. He was beloved of his children and neighbors, and was a faithful member of the Amish Mennonite Church.

LEHMAN.—July 16th, in Somerset county, Pa., Lydia, wife of John Lehman., aged 66 years, 7 months and 10 days. She was buried the 18th in the family grave yard. Sister Lehman was a faithful member of the Amish Mennonite Church for many years. She was a kind mother of seven children who are left to mourn for her. Funeral sermon by Jonas Harshberger from John 11, and Moses B. Miller from 1 Cor. 11:1.

BRECHBIHL.—On the 18th of April, at Libertyville, Jefferson county, Iowa, of old age Nicholas Brechbiehl, aged 80 years and six months.

BUCHWALTER.—On the 7th of July, near Gardner, Grundy County, Ill., Elizabeth Buchwalter, widow of Abraham Buchwalter and daughter of Daniel and Anna Witmer, aged 81 years, 10 months and 11 days. She was born in Lancaster county, Pa., and was married to Abraham Buchwalter April 5th, 1818. They lived together 54 years, when her husband died. She was the mother of 10 children, 5 dead 5 living. She united with the Mennonite Church when 16 years of age, and has been a faithful member ever since. Funeral services by Wm. Hart from first Thess. 5:14.

—BLOSSER.—July 6th, at Macon City, Mo., of Typhoid Pneumonia and Asthma, after an illness of three months, Dr. Jacob Blosser aged 66 years, 5 months and 11 days. He was buried on the 8th in Oak Wood cemetery in Macon City. He was born in Rockingham county, Va., was for nearly 40 years, a faithful member of the Mennonite Church and died fully trusting in Christ for salvation. During his protracted sickness he frequently spoke of the joy with which he awaited the call to the Father's house above The *Macon Republican* of the 13th inst. says: "For over two years Dr. Blosser had been a resident of Macon. He was a quiet unostentatious citizen, carefully attending to his own affairs, and had won the sincere respect and esteem of all who formed his acquaintance. He was a consistent Christian in word and act, and has entered upon his reward."

"This circumstance again shows us that we should at all times be prepared for death, and the rest, which we hope our brother now enjoys. He was beloved by all who knew him. Many followed him to the grave. Let each one well consider what David says in the 39th Psalm: 'Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreath; and mine age is as nothing before thee; verily every man at his best estate is altogether vanity.'"

Letters Received.

WITHOUT MONEY.

Samuel Eberly, J Shenk, Addison Shelley, Gideon Stoltzfus, A O Rupp, Martin Eicher, Henry Egly, J A Ressler, Geo Brenneman, Samuel Blough, D. N. Lehman, Jacob Yoder.

WITH MONEY.

A—John Augsburger.

B—Joseph Berwick, David Bergey, Ella Brubaker, M Banman, Jacob Bender, Della Brooks, Chr Brubaker,

C—Andrew Crook, Susanna Custer.

D—Mattie Diener, Jacob Durksen.

E—Peter Eaby, Christian Eaby.

F—Jacob Fast, William Frink.

G—N M. Geil, Andrew Gascho, Samuel Guengrich, Kate Gochenauer, Christian Gingerich, Christian Gingrich, Maria V Gunden.

H—Lizzie Hershey, Andrew Harms, D G Horst, William Heibert, M. K. Herr, Lydia H Hershey, J K Hartzler, J M Herr, Maggie Herr per Anna Herr, David Hertzler, Christ Hoffman.

K—Peter Keim, J K Kreider.

L—John B Landis, Martin Leatherman.

M—John Metzler.

N—J Nickel, Chr Naffziger, John Nickel, Jos W Nissley,

O—Sarah Ooverholt.

P—A Penner.

R—C B Richard & Co, A B Ramer, Jonas Ramer, Martha Roesor, Wm Rempel.

S—C B Swartzentruber, John Strubhar, Jacob Schindler, Jacob Stamm, C B Swartzendruver, A Shenk, Peter Sprunger, Schweiz, Hettie Stauffer, Hettie C Stauffer, Alexander Stahl.

T—J H Thiessen.

U—John B Unruh.

W—Chr Waglor, John Wyss, Jephtha Wyse, Christian Welty.

Y—Amanda Yoder, Joseph Yoder, Jonas M Yoder, D S Yoder,

Z—Samuel Zeizet, Peter Zimmerman, Martin Zimmerman.

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No. 5, Pacific Express	4.40	"
No. 71, Way Freight,	6.00	"
No. 9, Accommodation	7.30	"
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No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05	A. M.
Grand Rapids Express	5.00	"
No. 78 Way Freight	2.00	"
No. 76 " "	6.30	"
No. 2, Mail	12.15	P. M.
Grand Rapids Express	2.35	"
No. 50, Way Freight	7.45	"

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Vol. 19—No. 16. ELKHART, IND., AUGUST 15, 1882. Whole No. 232.

TRUE HEROISM.

Let others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself and wins.

He is a hero staunch and bold
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
And stands erect in manhood's might
Undaunted, undismayed—
The bravest man that drew a sword
In foray or in raid.

It calls for something more than brain
Or muscle to o'ercome
An enemy who marcheth not
With waving plume and drum—
A foe forever lurking nigh,
With silent stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor then to that brave heart,
Though poor or rich he be,
Who struggles with the baser part,
Who conquers and is free;
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

—*Selected.*

For the Herald of Truth.

INSTRUMENTAL MUSIC.

Music in itself, whether vocal or instrumental, appeals to the emotions or feelings. If it is right to appeal to the emotions and employ means to raise or excite the feelings in any way, music is right; for no other means have been discovered more readily to produce this effect than music. If music is wrong, then other means used to produce the same effects, though they may not be so powerful as music, are also wrong. To appeal to the emotions and raise the feelings in a proper way is considered right by nearly all Christians; and that music accomplishes this most effectively in those who have any love for it, is well known to all who have given the matter special attention. So it is a settled matter, with few exceptions among Christian societies, that music (singing) is right, and forms an important part of sacred worship, in the heart, in the family, and in the church.

Music, vocal and instrumental, is by certain classes of persons used to excite feelings and passions of the lower and baser sort. Instead of using it as a heaven-given blessing, to bring the heart nearer to God, it is subjected to the vilest uses by the wicked; but this can be said of nearly every faculty and talent that God has given to his creatures. It is a wrong use of music of any kind that makes it sinful. The sinful associations in which singing has been used in times past has caused certain religious societies to group all music and singing with the works of darkness. The time was, and in places it may still be so, that for one to begin to sing in some religious congregations, he would have been looked upon with as much horror as if he had suddenly broken forth in a strain of profane language.

The fact that singing has had and still has associations of the vilest character does not condemn its use in the worship of God. So many pious people have been singing in sacred worship that in most civil society it is regarded almost sacred in itself, and nearly all Christian people feel shocked to hear vocal music associated in any form with evil. The use which the Christian has been making of singing, has as effectually closed his lips to any song but a strictly moral or sacred one, as his love of God's will has sealed them against immoral conversation and profanity. There might be circumstances in which it would be very wrong to sing. If there should be a place in the world (I do not know of any) where all the singing that people have ever heard, was in connection with sin and evil, and if persons should be educated to look upon singing as sinful in itself, it would certainly be wrong to shock their sensibilities with vocal music until they were plainly convinced that singing could be adapted to a sacred use. But it is generally safe to sing. We have the teaching of the inspired apostle to show us that it is pleasing to God. He says, "Sing with the spirit and with the understanding also." Then we have additional evidence in the example of Christ and his disciples. "And when they had sung a hymn, they went out into the mount of Olives.'

With regard to instrumental music we have not a single word in the New Testament either for or against it. Whenever it was used in the true spirit of worship under the old dispensation it was certainly pleasing to God. David loved his harp and he loved God; and the Most High is pleased to call David a man after his own heart. We have a vivid description of the music, great and grand, with instruments, at the dedication of the temple when God manifested his pleasure by his presence in the cloud and filling the house with his glory. There are several reasons why we cannot think that instrumental music in itself, was under the old dispensation nor is under the new, one of the things which God abominates. The Hebrews were commanded to use trumpets—musical instruments—at their feasts, and used many different kinds of musical instruments at their dedications and other sacred services without any rebuke from the Lord, while when David sinned or the people erred, the Lord sent faithful prophets to show them their transgressions.

When Jesus came to establish the higher law of spiritual worship under the New Dispensation all the errors in worship and religious practices under the law were pointed out and condemned, but he said not a word concerning instrumental music; so we must conclude that this in itself is not one of the things which God hates. It is certainly the wrong use and abuse of music, vocal and instrumental that makes either sinful.

Since there were musical instruments in use long before Christ came into the world, used by the very people among which he lived, and in the temple where he worshiped, we must conclude that there was sufficient opportunity for him to have used and recommended them for sacred service, had they been actually necessary to Christian worship. So we are assured that Christian people can get along without instrumental music. I fully agree with the denunciations of musical instruments in church services, as quoted from Clark and Wesley in a former article in the HERALD on this subject. Some one may ask, why? when there is no Scripture against it. The reasons are more than one. First, the associations

of instrumental music in general are not such as to recommend it for sacred service. 2nd, It is usually of such a character as to please only the ear, and is so light and soulless that it drives away all feelings of sanctity. 3rd. It is expensive and costs money that might be used to a better purpose. 4th. It genders pride. But could instrumental music not be used in the churches without these objections? I am not ready to say it *could* not, but it *is* not. No doubt many sincere people have tried to use it to the glory of God without the evils that have so generally followed its use in the churches, but the results that have followed its introduction everywhere are such that should set us, as a people, positively against it.

It is saying too much when one asserts that musical instruments cannot and are never used with good results. There are persons who are naturally so constituted, and have received such impressions and teaching, that they find nothing in such music but ear-pleasing sounds that fail to reach the soul. It is probably this class of persons that cannot find any possible good in it, and consider it among the carnal gratifications that Christians can not use to the glory of God. But there are others whose souls catch the inspiration of the sacred words which are associated with the music, and as the sweet tones of the instrument charm the ear with pleasing sounds, the heart is filled with admiration and love of the divine Being. Sometimes the members of a family are gathered around an instrument, and while one plays the others mingle their voices with the music, giving expression to beautiful words that tell of the love of Jesus, the glories of heaven, etc. Here father, mother and children worship together as with one heart and one voice; their love is made stronger, their hearts are more closely knit together, their sympathies become more common, and they are quickened in their love to God and a desire to be united in a happy family in heaven. When we look at the matter in this light we might think that every family should have an instrument; but this is the beautiful side of the picture, and is too seldom—yes, seldom—realized. There is another side to look at. In the great majority even of professing Christian families musical instruments are made instruments of evil; they are not used as above described. Many times a talented favorite son or daughter is spending precious time at the instrument to no other purpose than to become expert in playing marches, ballroom music, and other light, soulless tunes to the envy of brothers and sisters who are laboring to support the player in his idleness and defray the expenses of a costly instrument. How often is the peace and quiet of a family disturbed by one who is continually sounding an instrument when the other members would love to engage in pleasant and useful conversation or be reading and learning from entertaining and instructive books. Then, the expense of musical instruments is not a matter of the smallest consequence. Many times a family with small means, in buying an instrument is almost brought to financial ruin. The cost of the instrument is considerable, then follows the extra unnecessary expense of fine furniture to suit the instrument; carpet and decorating of walls to match, gay clothing to set the performer in style with others who play, and many other before unthought of expenses. No, your money can be used to the glory of God in a better way than by buying a musical instrument. It is not expedient to buy one for the family even if you can afford it. Musical instruments *might* be used right and prove a blessing, but with only a few exceptions they *are* not. J. S. C.

For the Herald of Truth.

NOT SAFE.

It is not safe to take flesh for our arm, even though it be our sainted parents. Bro. Jacob Long, in the July No. of the HERALD writes, "Many pious fathers and mothers have gone before, ... whom we may safely imitate." If we even have the best evidence of their acceptance with God it is not safe to follow them blindly. We all have different gifts; some more and some less. God requires of us according to that which we have; not only so, but according to that which we might have if we had always been faithful. We may have done much, and excelled many of our fellows, and yet not be as justifiable in his sight. But when we repent of our unfaithfulness God may in the end accept of us for Jesus' sake. Thus it may have been with our good parents.

It will not do to take advantage of the grace of God to choose their "wilderness life" because they in the end were taken on Mount Pisgah to view the promised land. The Israelites were indeed fed from heaven, even in the wilderness, but it was through their unfaithfulness that this blessing, was so long extended unto them. It may be they secretly congratulated themselves of being thus owned of God; when in reality it was to their shame. While feasting upon the manna, and loafing in the wilderness, and serving at the tabernacle, they ought to be in Canaan rearing the true temple of God. They lingered so long that nearly all died without hope. Yet they belonged to the true church, and were signally owned and blessed of God. They failed in one thing and that proved their destruction.

Let us not lean upon a broken reed. It is the easiest thing to be mistaken. The Catholic trusts in the holy Catholic church and his, as he thinks, sainted ancestry; yet the voice of God calls them the mother of harlots. The Laodicean church felt rich, etc.; their lineage was all straight, directly from the apostles. They kept all the ordinances correctly and were zealous for the cause, it may be quite upright in all their walk and conversation, but they had grown lukewarm in love. To the many good qualities that Paul speaks of, 1 Cor. 13, we might add a hundred fold, yet not having this pure love it profiteth nothing.

How perilous to trust in human beings! Paul does say, Follow me as I also follow Christ, but no farther. This we may all safely say. But why shall we not look beyond at once to that perfect pattern and "walk as he walked?" then only are we safe. But there is another side to this subject. We may apparently walk in the footsteps of our fathers and yet be void of that saving grace that they possessed. Our actions and devotions may be honest and irreproachable, yet the heart may be carnal and corrupt, not refined by the Holy Spirit. We may be in the flesh, the motions of sins, which are by the law, do work in our members to bring forth fruit unto death, Rom. 7 : 5, while they were delivered from the law (bondage), to "serve in newness of spirit," verse 6, "having the fruits unto holiness." We may be carnal, sold under sin, and do the thing we hate; and the evil which we would not, that we do: and thus cry out, "O wretched man that I am, who shall deliver me?" Rom. 7 : 24, while their experience was, "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," which made them free from the law of sin and death. Rom. 8 : 1, 2. They were not in the flesh, but in the spirit, "and being made free from sin, became the servants of righteousness." Rom. 6 : 18. So we see the outward life may be apparently alike, but the state of the heart in direct contrast.

This inward work cannot be fully tested by the outward life. The ten virgins all appeared alike. It may be the foolish were the strictest in many things which unfitted them for entering in. Martha was careful in many things, but Mary simply chose to sit at the feet of Jesus. That's it, dear reader. The carnal professor has much to say about "touch not, taste not, handle not" things that perish with the using, that is, things that do not go beyond the grave. But "to the pure all things are pure." Of course sin can never be purified.

Nicodemus, though a very good man, could not understand the new birth. He could have told how that he was once without the law. Paul says, "But when the commandment came, sin revived (that is, he saw his sinfulness), and I died." Rom. 7 : 9. He tells how it slew him, verse 11, that he got under conviction and

stood condemned before God. Then he attempted to do good, but found evil always present with him. He then delighted in the law of God after the inward man; but found another law in his members, warring against the law of his mind, bringing him into captivity. Just here is where many professors of religion stand to-day. Nicodemus seemed to understand that Christ had reference to a deeper work than that—something that was far beyond his comprehension, something more than turning from evil and learning to do good, as many would have it to-day. O, no; that would simply be a thorough reformation, such as Nicodemus well understood. The new birth is a miracle of grace, far beyond human comprehension. Reader, have you thus been born again? O.

For the Herald of Truth.

LET NOT EVIL HABITS HINDER YOU.

The causes in which persons who claim to have put on Christ still engage in habits more or less sinful are very numerous. They frequently cannot see these things in which they engage to be wrong. This may be because these carnal gratifications give them a kind of satisfaction that blunts their spiritual nature, so that they are blinded concerning the actual condition of the heart. Many times they continue in blindness to such an extent that they can hardly be convinced when they are admonished by those who love their souls, and deeply sympathize with them. They sometimes confess to their monitors that they ought to leave off certain habits and ways of living, but say their inclinations are so strong in the direction they have cultivated their tastes that they cannot overcome them.

Probably when persons know that their habits are not all consistent with Christianity, and claim that they cannot correct them, they are not making any efforts in the proper way. If we are conscious of any inexpedient or sinful habit on our part, will not the Lord hear us and save us from our sins If we come before him in prayer and supplication, and ask him in faith believing, according to his word? He has promised to do for us whatever we ask in faith. His grace is sufficient for us. We should not be discouraged if our prayers are not answered at once; we should "continue instant in prayer." James says we should ask in faith, nothing wavering.

Too often when persons pray for a removal of evils to which they have been addicted they pray after the manner of the often repeated story of the woman who prayed that the mountain near her house should be removed, and seeing it still in its place when daylight came said "it is just as I expected." No doubt there are many such unfaithful prayers offered at the present day, or professed Christians would yield so readily to inclinations that are in direct opposition to the holy Word.

The sinfulness of extravagance and style in dress has sometimes been laid before us so plainly that any one desiring to be convinced of the truth can easily see his duty as required by the Word. There is less said of the extravagance practiced so generally in decorating and furnishing buildings. If all that is spent outside of neatly and comfortably furnishing the houses of those who profess to believe in non-conformity to the world it would make an immense sum. With this uselessly spent money much good might be done by sending ministers to preach the gospel to the poor. Then might be realized in Christian practice at this late day what was said to the disciples of John when Jesus said, "Go and show John again those things which ye do hear and see; * * * the poor have the gospel preached to them." Why should it not be so now? There are many poor who are hungering for the true bread of life. There are many poor little congregations of our people scattered over the country who have not the advantage of hearing the word preached as we teach it. They are too poor to get preachers to come to them, and preachers that would go have not the means nor the time, as they must work for the support of themselves and their families. If our children should go into a new country to secure a home, and be away from church privileges and faithful treating of the gospel, would we not be anxious to have ministers go and preach for them that they might turn to Christ?

If many of us are not living in the indulgence of the things above mentioned, let us examine ourselves well to see that we do not indulge in something else fully as bad. We should put away everything that would hinder us in doing something to build up the kingdom of Christ. If our circumstances are such that we have nothing to spare to minister to the spiritual wants of the poor and scattered, and have faith and our hearts filled with love to God and fellow creatures, we can do much good by our earnest prayers of faith. Read Heb. 11 and see what faith is and what it can do.

We may also have opportunity sometimes to speak a word of comfort and encouragement to those who are separated from organized churches. Let those churches where the members are few in number and seldom have a minister present not be discouraged. Let us be earnest in our private worship and pray the Lord to send forth more laborers into the harvest. The harvest truly is great but the laborers are few. The Lord will hear our prayers if they are offered in faith, without which it is impossible to please God. ELIZABETH GARBER.

For the Herald of Truth.

"BE YE ANGRY, AND SIN NOT."

Eph. 4 : 26.

From the admonition of the apostle some might conclude that the Scriptures conflict. Others might see in it a permit to get angry. If there is any allowance made here for anger, it is only in case of an unexpected assault, and not when the Christian has had time for reflection or when he expected the provocation.

The apostle teaches many beautiful lessons in this chapter, and marks out the Christian's duty according to Christ's sermon on the mount. The above text refers directly to that part of Christ's sermon where he says, "If thou bringest thy gift to the altar, and there remember est that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Anger cannot be harbored in the Christian heart. God is love; "and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

The apostle not only exhorts to unity with all lowliness and meekness and long suffering, but also to a well grounded faith.

We are not to be children tossed to and fro, carried about with every wind of doctrine taught by the cunning and deceitfulness of crafty men. How sad that so many permit themselves to be deceived and led astray by the doctrines of men.

"But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." If we have been taught by Jesus, and received his sayings, then we will put away all former things which were corrupt in their nature. All malice and evil speaking is altogether unbecoming and of a wrong spirit to be manifested among the saints.

After giving these instructions, with many others, the apostle seems to say, If former things have passed away, if what ye once loved ye now hate, if ye have been regenerated and have put on the new man, which after God is created in righteousness and true holiness, be angry and sin not; and in the same sentence he says, "Let not the sun go down upon your wrath: neither give place to the devil." By indulging anger the works of Satan would be manifested, and this is direct opposition to the work of the Spirit.

Some claim that the "gift before the altar" has reference only to the bread and wine of the sacrament of the Lord's Supper; and that the reconciling means that peace and unity which should exist between members when observing the communion. It is sometimes with much

difficulty on the part of the church officers that the necessary peace is secured and all difficulties are removed.

Christian reader, how often do you permit the sun to go down upon your wrath when only a little self denial or a simple acknowledgement of a fault on your part would have made peace? How often do you pray, bringing your gift to the altar, remembering that your brother hath aught against thee, retaining bitterness in your heart, possibly toward the church as a body? This may be the case with some while the fault is nearly all with themselves. The apostle affectionately exhorts us to be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, forgave us.

S. YODER.

For the Herald of Truth.

SUNDAY SCHOOL AT LANDISVILLE.

Last Sunday it was my privilege to visit the Sunday-school at Landisville, Lancaster Co., Pa. A short notice of this school may be interesting to many readers of the HERALD OF TRUTH.

The school was conducted by Bishop Jacob N. Brubaker, who was ably supported by the brethren and sisters and some of his fellow ministers. The school was opened in the afternoon at 3 o'clock, by singing a hymn from the German hymnbook, page 147. After the hymn Bro. Brubaker followed in a prayer in German, after which he read, also in German, John 18 : 1—14, as the lesson for the day. This Scripture treats of the traitor Judas Iscariot. The teachers then took charge of their classes and instructed and questioned them in the English language. I saw also some German question books in the school. After they had gone over the lesson in this way brother Brubaker called the attention of the school, and read the above Scripture in the English language, and asked questions, beginning with the younger classes. These had for their lesson the last lesson in the "Infant Lesson Book," "Our Rewards," Rev. 22 : 12. They answered the questions very well in their simple way. Then followed the higher classes with the lesson on John 18 : 1—14. The questions were simple, like the following: "Who came to Jesus in the garden with the chief priests and scribes? Answer: Judas Iscariot, who had sold him for thirty pieces of silver, etc. All the questions were promptly answered and the texts plainly recited by the classes. Last came the Bible class with the lesson of "Israel's deliverance by Gideon." Judges 7 : 1—25. All the questions were answered by the Scriptures, as the following: "What did Gideon answer, and whatdid the Lord tell him? Answer: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites." Judges 6 : 14. This class also answered by the Scriptures some questions that had been asked the Sunday previous. One young person was asked, To whom was the head of John the Baptist given? He rose and said he had not found it. He was told where he could read it. Questions were again given the Bible class for their consideration till the next Sunday. After singing an English hymn and offering a prayer and pronouncing the benediction, the school was dismissed.

There were many visiting brethren and sisters and friends present, some from a distance. Among them were the ministers Landis, Longenecker, and Wissler, the latter from York county. Bro. Wissler spoke to the children in the English language.

In the morning I was told that I had not chosen a good time to visit this Sunday-school, in this that the Landisville worldly-popular camp-meeting near the meeting-house was in full progress, with many thousands of persons in attendance. That the meeting in the morning would already be much disturbed, and that many of the Sunday-school scholars would rather be on the camp ground than at the school. But I was agreeably surprised to find so many in the school; there were over one hundred scholars present. Bro. Brubaker told me that this was the usual number in harvest time. There was not the least disturbance.

PHILIPP.

For the Herald of Truth.

SEEK FOR REST.

Let us humble ourselves now that we may be exalted in the Lord's time. We find Jesus only in humility, and without him we cannot see the Father. In seeking and finding Jesus we seek and find that rest which is promised to the weary and heavy laden, and at last that rest which is in reserve for all the faithful when they shall have finished their pilgrimage upon earth.

Let us be sure that we are the true followers of Jesus, doing God's will in his own appointed way, that at last our weary souls shall rest in the bosom of Jesus. We cannot expect that rest if we do not desire it in the way he offers it. Jesus says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man," etc. Let us then dig deep, as wise builders, and find that solid foundation upon which to build our house of faith; so that at last the blessed invitation may be for us, "Come, ye blessed of my Father."

J. H. HACKMAN.

Buy the truth, and sell it not.

MARY WARD; OR, WHO IS MY NEIGHBOR?

"So, miss! you are at your tricks again! but I've caught you this time, at all events;" and as he said the words, old John Dawes gave a little dark-eyed girl a shaking, which was not so rough as it would have been had his arm been stronger.

Nancy Symonds bore it as if it were a trifling incident she was quite accustomed to. She had been shaking the old man's damson-tree, and hoped to have escaped with her pocket and hands full of the fruit. But John had missed his damsons, which grew at the bottom of his garden close to a hedge in which a small gap had recently been made. So he had concealed himself and watched, and the result was his detection of the young thief.

Little Nancy Symonds was a proverb and a byword in the village of Westburn; and no wonder that she was so, for a more mischievous, troublesome, naughty child could scarcely have been found. She was like a boy rather than a girl in her tricks and ways. many a window had been broken through her love of throwing stones; many an apple tree had been climbed by her nimble little legs, when the apples were ripe. Children smaller than herself kept out of her way, for she teased them and took their things from them. Older ones disliked her, because she was so passionate and ready to pick quarrels. Parents held her up as a warning.

"You will be as bad as Nancy, if you don't take care," was a common remark to a refractory child.

The history of this poor little black sheep was as follows:—

Her parents had been travelling pedlars, who hawked about various sorts of wares for sale. The father was a tipsy fellow, who was, however, cunning enough to keep sober during the day whilst selling goods. At length he died in a fit; and then his untidy, slatternly wife settled herself in a small tumble-down cottage in Westburn from which she still went her rounds as a seller of smallware goods, though she was seldom absent for more than a few days at a time. Nancy had been a sadly neglected child, and had acquired very hazy notions about right and wrong. To thieve without detection she thought was clever. To tell a lie to save herself from blame came to her as a matter of course. No entreaties would induce her to the Sunday-school, and her mother backed her up in her refusal. So the child ran wild, and enjoyed life after a fashion of her own—though it was passed almost alone as far as the society of other children was concerned. and thus matters stood until she was about eleven years old.

When Nancy escaped from old Dawes,

she ran at full speed down the lane, and at the end of it met little Alice Turner, John Dawes' grandchild. She was carrying home a small bundle of wheat which she had gleaned herself, and was exulting in the prospect of showing the proof of her industry to her mother.

She had just laid it down for an instant on a stone by the roadside, whilst she regaled herself with some blackberries that grew within her reach, when Nancy seized the bundle and threw it with all her strength over a hedge into Mrs. Ward's garden. The next moment she was out of sight.

Alice lost no time in going to ask Mrs. Ward to let her fetch it from out of the garden.

"That Nancy Symonds deserves a good beating," said Mrs. Ward to her daughter Mary, a girl of sixteen, who was busy ironing; "she is a thorough good-for-nothing puss, and will come to grief some day, as sure as my name is Ward."

"Mother, I do pity Nancy: she has nobody to look after her or to teach her better; for her mother lets her do just as she likes always."

"And a pretty deal of trouble is laying up for both herself and her daughter," replied Mrs. Ward—"as she will find out in a few years."

"It's a pity Nancy doesn't go to school," said Mary; "she can't read. I asked her one day if she would not like to learn, but she said 'No, she didn't care to;' and when I asked if she wouldn't like to go to church, she shook her head, and said she went once but came out before the service was over, because she got tired of sitting still for so long.

"As for church, I don't suppose her mother ever entered one except to get married. So it's going to be a case of like mother like daughter. Now, Mary, I think we've finished all the ironing: set the tea-things, for I want to go as far as the home farm after tea, and the evenings begin to close in fast."

Mary Ward was the daughter of very respectable parents. Her father was bailiff to the squire of the place—Sir Henry Leslie. Her mother had been lady's maid in the family. Mary was an only child, and a favorite with Miss Leslie, Sir Henry's daughter, who was a great invalid, and constantly confined to the sofa. She had been thrown out of a carriage when she was about fifteen, and her spine had been so injured that she had ever since been unable to walk. It was a sore trial for one so young and fair, and on whom life was just opening, and be cut off from all active pursuits and pleasure; but Alice Leslie bore it with sweetness and patience that surprised every one who did not understand from whence her strength of endurance was drawn. Her father fondled and petted her, and marvelled that she was so uniformly cheerful and satisfied, and supposed it was all owing to the sweet temper she had inherited from the gentle mother who had died some years before. He often feared that long and constant confinement would gradually affect her happiness; but it was not so, and at the age of twenty-seven there was no busier and happier girl than Alice. For she had surrounded herself with interests, and whilst there was a halo of peace around her sofa, there was also one of brightness.

One of her many occupations was the receiving of a class of some of the older village girls every week for the purpose of reading and instruction. Mary Ward was perhaps the one who valued that hour most. She was naturally thoughtful, and often when the other girls left she would linger behind, for the sake of a little longer conversation with Miss Leslie on the subject of which she had been speaking.

It had happened that a few days previous to the time when our little tale opens, Miss Leslie had been talking to the girls about Good Samaritan, and she had been pointing out that deeds of kindness need not be confined to the rich, or those in the higher stations of life, but that all can in some way act the Samaritan to some with whom or near whom they live.

Mary listened with deep interest, and when the others were gone she asked Miss Leslie to explain more fully to her in what way she, as a young girl in a humble position of life, could act like the Good samaritan.

"I do not see how *I* could do anything," she said; "try to be a useful daughter to my father and mother, and I have no brothers and sisters. If a neighbor is ill, it is my mother who is first to go off and see what she can do for her. I should like to do what I could, but there seems no way open."

"Do not fear, Mary," said Miss Leslie, "but that He who put the desire into your heart will show you a way, if you pray that he will do so. Make it a subject of special prayer, that you may be able in some degree, however humble, to imitate our Savior's blessed example in doing good. Then quietly watch for opportunity, which probably will arise sooner than you suppose."

And Mary did pray. Her young heart was stirred up with sincere desire to exist not for herself alone, as she was conscious she had hitherto done. She saw that she ought not to be satisfied with merely living an outwardly blameless life, and being a dutiful and useful daughter. All this might be done, and yet much be left undone.

On the evening when the conversation about Nancy Symonds passed between herself and her mother, the thought came into Mary's mind—

"Could I do anything which would make Nancy a better child, and so perhaps save her from becoming such a miserable woman as she is likely to be if she goes on as she is doing? Her mother will not send her to school, where she will be taught how wicked it is to steal and tell lies; and she never goes to any place of worship to learn about her Savior. No one cares for her, because she is so tiresome and disagreeable; I wish I could get her to like me, and let me talk to her sometimes."

The next day the same thought followed her, but she felt shy and awkward about beginning her little work of being a sort of Samaritan to Nancy. Nor did she get any encouragement from her mother, who, though a kind hearted woman to any one in trouble, looked upon the Symonds, both mother and daughter, as hopelessly wild and good-for-nothing.

"Where is the good of your troubling yourself about such folks as they are?" she said, when Mary spoke to her about Nancy, "Don't take it into your head that you can do anything with that child, little slattern that she is, with her hair uncombed, and her frock hanging about her almost in rags, because not a stitch is ever put into it. No, no, Mary; Nancy and her mother must go their own ways; it's not for the like of you to be fancying that you can make them better."

Mary was silent. She saw the difficulties, but would not dispair of overcoming them: she must watch for an opportunity. It was not long before one arose. She was passing through a little copse once on her return from an errand, when she saw what at the first glance appeared to be a bundle of rags in one of the trees. It turned out to be Nancy, in her ragged blue cotton dress. She had climbed up in order to reach some rosy-looking crab-apples that grew out of her reach.

Mary stopped, and looking up said to her, "Why, Nancy, is that *you* gathering sour crab-apples? I wonder you care to eat them."

"That's nothing to you," was the ungracious reply.

Mary resisted the temptation she felt to walk away from the disagreeable girl.

"If you like to come to our house, Nancy," she said, "I will give you two large beautiful sweet apples—such big ones! You will like them much better than those crabs. They are my own, so I may give them to you."

The bait took. Nancy came sliding down the tree like a cat, her tangled hair filled with bits of dry leaves and twigs. She was a pretty-looking child, in spite of all her disadvantages. Her bright black eyes looked doubtfully into Mary's as she said—

"Do you mean you really will give me the apples?"

"Yes, Nancy, of course I do; so come home with me, But put on your bonnet;" and she pointed to a faded-looking print one that lay on the grass.

Nancy snatched it up and tossed it on

her head. "Come along," she said; and stimulated by the apple prospect, she set of at a pace with which Mary's feet, nimble though they were, could scarcely keep up.

They had some distance to go, and Mary so improved the time that Nancy chattered away quite civilly at last, and Mary ventured to ask her whether she never mended her clothes?

The reply was that she hated work, and did not mind their being torn.

"But if I were you, Nancy, I would try to begin and get neat and tidy. You would look quite a different sort of girl if you brushed and parted your hair, and mended those slits in your frock. It is not a bad one at all, only it is torn so much."

Nancy stopped and looked down, as if she were remarking her condition for the first time.

"I'll ask mother to mend it to-night may be."

"No, Nancy—mend it yourself; you are quite a big girl now—I always mended my frocks when I was your age. I'll run up this long rent when we get home, and then you can do the others. Now do, Nancy; and try and keep your hair tidy. Your face *is* nice and clean," she added, glad to be able to put in a word of praise; for in truth, though Nancy disliked sewing, she liked cold water, and and kept her skin always perfectly well washed.

When they reached Mary's home Mrs. Ward was out, Mary was glad of it, for she knew that she did not much like Nancy. She gave her the promised apples; and then sitting down by her in the little porch, she ran up the long slit in her frock, and reminded her that she was to do the smaller ones herself. When the girl was gone, she could not help hoping that she might have taken the first step towards civilizing her a little.

The next day she saw Nancy lingering outside the gate leading into the garden. She beckoned to her, and the child came in with a branch of a nut tree in her hand full of ripe nuts. "This is for you," she said; "I went to the copse on purpose to get it for you."

"Thank you, Nancy," said Mary; "I like nuts very much. Why how nice and tidy your hair is to-day! And no holes to be seen in your frock!"

"I mended them all myself," said Nancy, and she showed the repairs with great pride. They were sadly cobbled; coarse cotton, and stitches of most gigantic proportions; but even these were better than holes, and Mary took care to praise the effort that had been made to please her. Even Mrs. Ward was struck with her unusually tidy appearance, spoke to her kindly, and asked if she had no pinafores? Finding she possessed none, she went upstairs, hunted out two or three which had been Mary's formerly, and trying one on her, she put the others into her hand to take home. Nancy looked quite subdued and bewildered by kindness to which she was such a stranger.

From this time a tacit friendship sprang up between Mary and Nancy. The latter was as affectionate as she was naughty, and this was a great help to Mary, and gave her considerable influence over her. She had hitherto been so neglected and uncared for, that her affections had not been called out; for even her mother was very uncertain with her—one hour beating and scolding, the next petting and spoiling, according as the mood took her. Mary's steady and unvaried kindness won her heart, and made her willing to take reproof from her when she had been at her naughty tricks of stealing, or teasing young children—habits which seamed part of her nature. Mary obtained her mother's leave to have Nancy for a certain time each day, to teach her to read and write; for her mother obstinately refused to send her to school. This gave an opportunity for throwing in a little religous instruction, and by degrees Mary persuaded her to go pretty regularly to church. Miss Leslie from her sofa encouraged and helped her by advice.

"You see, Mary," she said to her one day, "you soon found your work when once you sought it; and thus it ever is. When we seek guidance in prayerful earnest we shall find it. You desired to do work for God, and He opened your heart and your eyes to this poor girl's needs. And who knows how much of future evil you have been the means of turning her from?

The effects of such efforts as Mary made for Nancy's improvement were not seen all at once, and she had many discouragements. Sometimes the girl fell back into her old habits, and was caught pilfering and lying to excuse herself. But gradually a change came over her; and in the course of two years no one would have recognized in the well-behaved, neat-looking girl—who now took her place regularly in the Sunday-school—the rough, uncivil child who had been so universally disliked. Her mother had fallen into bad health, and Nancy had a trying time in attending on her; but their cottage, poor as it was, no longer presented the miserable appearance it had done in former days. Mary had taught Nancy the comfort of keeping it in order, and had instructed her in many little household matters, which greatly added to her own and her mother's comfort. She had taught her also to read and write, and to sew neatly. Mrs. Ward no longer looked shyly on the girl, as in former days, but always gave her a welcome and and a smile when she came to the house. Thus matters stood when Nancy's mother died, and she was left alone and friendless in the world at the age of fourteen. Mary was at this time engaged to be married to a very respectable young man who lived at some distance from Westburn. Her mother would, she knew, feel her loss sorely, for she was less active than formerly, owing to some severe rheumatic attacks which had crippled her knee a good deal. It would be necessary for her to have assistance in the housework, and Mary proposed that Nancy should come and live with her.

"She will be both servant and daughter to you, dear mother," she said; "and I shall feel sure you are well taken care of if she is with you when I am away."

Mrs. Ward and her husband talked the proposal over, and both were inclined to take the affectionate girl who was so greatfully devoted to Mary. Nancy was thankful to go to them rather than to strangers, and was soon initiated into her duties, being most desirous of filling Mary's place as well as she could.

The evening before her marriage, Mary went to take leave of Miss Leslie, and whilst thanking her warmly for all her past instruction to her, she particularly mentioned how glad she was that she had laid before her the duty of endeavoring to live for others as well as herself.

"It has not been much I could do for Nancy," she said; "yet God has mercifully blessed that little, for she is grown into such a truthful, honest girl, that I am sure she will be a great comfort to mother when I am gone."

"And Nancy will in her turn, I hope, influence other girls for good. I wish," added Miss Leslie, "that I could persuade more young people, both in your rank of life and my own, to bear constantly in mind that it is in the power of all to act the Samaritan's part in some way or other to those amongst whom they live."

We have only a few more words to say about Nancy. She lived for some years with Mrs. Ward, and become to her as a daughter. She married very comfortably in course of time, and no children in the village of Westburn were more carefully trained than hers. Thus Mary's work of love carried its effects into another generation. Young reader will you not resolve, in God's strength, to try to do likewise?
—*The Children's Friend.*

For the Herald of Truth

WHY GOD DESTROYED THE EARTH WITH A FLOOD.

The Savior said, "As the days of Noe were, so shall also the coming of the Son of man be." It is necessary that we learn how it was in the days of Noe. In Gen. 6:1,2 we read, "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took themselves wives of all which they chose." There were two classes of people in those days, even as there are now; the one was called the sons of God, and the other the sons of men.

By the above Scripture we see that the sons of God took for wives the daughters of men, that is, the daughters of the children of men, which was so displeasing to God that he said, when he saw that the thought of man's heart was evil continually, "It repented the Lord that he had made man on the earth."

God always stood by his people. When Moses went to cast out the seven nations greater and stronger than Israel, he was commanded to destroy them utterly and show no mercy. The command was, "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:2—4.

Some may say this was under the law of Moses. So it was, but we have the same doctrine taught under the new covenant by the apostles. Paul says," "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. And in 1 Cor. 7:39. he says, The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Some claim that not all who stand out of Christ in the world are unbelievers, but only such as we term infidels; but we can only read of two classes of persons so far as their relation to the Lord is concerned—the believer and the unbeliever; one is accepted and the other rejected. Let us see what the faith of the worldly man and woman is. The Savior says, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." If a person's faith is what the Savior intended that the Christian's should be all that would be lacking is baptism. The Savior has reference to a living faith that is manifest by works and worketh by love. The question arises, How can a marriage be in the Lord when the life is spent in the world? Let us notice a passage on which all agree found in Rev. 14:13. "Blessed are the dead which die in the Lord." It is admitted by all that if we wish to die in the Lord we must live in the Lord. Why should it be considered possible to marry in the Lord when a person could not die in the Lord under the same circumstances.

My advice to all is, Search the Scripture on the subject. Especially to the unmarried I would say, be careful you do not grieve God, that he might say on your account as he did of the antediluvians, It repented the Lord that he had made man. Bring not trouble upon yourself as Israel did by marrying strange women—out into the world. WM. F. HOLDEMAN.

MORMONISM NEITHER DEAD NOR DYING.

After the Edmunds bill was passed, many believed and said that Mormonism had received its death-blow. It might, like a wounded serpent, drag its slow lengh along for a short time, but its death was sure, and would be speedy.

Many were not so confident. They held that the Mormons have sagacity enough to adapt themselves to the new conditions; that they could compromise at some points, elude others, and purchase by money or secure by persuasion or political equivalents immunity from serious embarrassment. It was observed, also, that their missionary activity was increased rather than diminished by the opposition which had suddenly arisen. These were the views set forth in *the Christian Advocate.* It is with regret that we observe confirmation by recent events. It is better that the prophets of evil should be disappointed than that their gloomy predictions should be fulfilled. If there be any successors of Jonah, who value their reputation more than the lives of "more than sixscore thousand persons that cannot discern between their right hand and their left hand," we do not wish to be counted among the number.

Last week on the steamer Nevada, of the Guion Line there arrived the largest number of proselytes to Mormonism which has come over at one time since 1862. Elder Irvine, Dr. Ormsley, a missionary, and thirty-two subordinate missionaries, had them in charge. The Mormons have a special agent, whose office is at No. 9 Battery Place, and all their business is systematically and efficiently transacted. The whole number of Mormon immigrants brought over by this one ship is 922.

In conversation with a representative of the New York *Tribune*, Eld. Irvine stated that, of the total, there were 659 Scandinavians, 72 Hollanders, and 191 Scotch, Irish, Welch, and English. He further stated that they are not a promiscuous collection, accepted merely on profession of faith. "They must be strong, healthy, and thrifty, and must also possess some means to start them in their new homes before we accept them." He says that they are particular not to bring over any destitute people or cripples.

Two facts which he stated are worthy of special note. In two months they expect another large consignment from Europe. The other fact is that most of the Mormon missionaries sent to Europe are professional men, doctors and lawyers predominating. It is an error to suppose that the Mormons are all ignorant. Many of them are well educated and very plausible. It should by this time in the history of the world be universally recognized, that any form of superstition or fanaticism is capable of infecting the educated as well as the ignorant, the intellectually strong no less than the feeble.

It is, of course—except in the case of the Chinese—impossible directly to affect immigration, or to impose a religious test upon intending immigrants. But it is reasonable to suppose that our Government, through its Ministers and Foreign Consuls, might instruct the people in the countries where the Mormon missionaries work, concerning the nature of Mormonism and its relation to the state of society in this country. This could be done without any violation of our fundamental law or usages. The Rev. Dr. A. J. Kynett, of Philadelphia, in a recent conversation, told the writer that he had corresponded with the Department of State, and had been informed by Secretary Frelinghuysen that an order to the members of our Foreign Diplomatic Service to apprise the Government of the countries to which they were accredited of the nature of Mormonism was issued during the administration of President Hayes.—*Christian Advocate.*

For the Herald of Truth.

PEACE.

We do not preach peace as much as we should. The Savior was the Prince of peace, he came to establish the kingdom of peace, and we who believe on Him are the subjects of the peaceable kingdom. If we have, according to the conditions of entering the kingdom of peace, been born of the water and the spirit, we are in peace with God and our fellow-men. When one is not at peace with others it is evidence that he has not been born again, and is yet carnal, sold under sin. Our privilege is to imbibe so much of the spirit of peace in the new life that we are owned of God as dear children and become joint heirs with Christ to inherit the home in heaven and the blessings of the life to come.

Jesus desired his disciples to have this peace. Before he went away from them he said "Peace I leave with you, my peace I give unto you." Jesus gave this peace unto his disciples, and all true disciples that have believed through the preaching of their word have received this peace; and if any one fails to have it, he is none of his; there is yet something wanting to make us joint heirs with him to the kingdom of glory and heavenly peace.

If there is malice, hatred, or envy in the heart, the spirit of peace has no room there. These characteristics of evil destroy union, encourage union. Ministering brethren, let us work together for union and preach more peace. All wish to meet together in peace in heaven. May this be our happy lot is my prayer.

S. A. MISHLER.

HERALD OF TRUTH.

August 15, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second lass mail matter.

MENNO SIMONS COMPLETE WORKS are finding a good sale. We have already filled a number of orders, and our binders are hurrying the work on as rapidly as possible. It is a good work and can be had either English or German at $4.50 a copy. Send in your orders.

"THE WELCOME PRIZE" is the name of a new music book, adapted to Sunday Schools, Praise Meetings, &c., by A. B. Kaufman and J. F. Disney, and published by A. B. Kaufman, Smithville, Ohio. The music and hymns are nearly all new and the book is printed in round notes. Both the music and poetry are good; the book is bound in stiff covers, contains 72 hymns, and sells as follows:

Stiff Board covers,	25 cts a copy;	$ 2.50 a Doz.
Flexible paper "	20 " " "	1.80 " "

For sale at this office.

OUR FAMILY ALMANAC.—The work on our "Family Almanac" is progressing and will be completed in about two weeks. We have several good illustrations and a good selection of reading matter. The Astronomical calculations are as full and complete as usual, giving the time for Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska. A special edition is published for Manitoba. With this arrangement the almanac is sufficiently correct for all the localities where our people live. We trust our almanac may have a larger circulation this year than ever before. We ask our friends to aid us in this and so help the publication cause in our church. We want some one in each neighborhood to send for this almanac and sell them. There is probably not a neighborhood but where a dollars worth of these almanacs can readily be sold. Orders may be sent in at any time, and will be filled as soon as the almanac is out. The prices are as follows.

Single copy postage paid	$.08
Two copies " "	.15
Four " " "	.25
12 " " "	.60
22 " " "	1.00

Prices by Express, charges must be paid by the purchaser.

Per gross $5.00 per hundred $3.75.

THE ENGLISH MARTYRS MIRROR.—We have no doubt that the friends of this important work, and especially those who have subscribed for it, will be much interested to hear of the progress of the work. We can say we have within a few days received a postal of Friend Joseph, informing us that he is now quietly pursuing the work, in his native town, in Austria. He says his health is improving and the work is progressing as rapidly as can be expected. Let us not forget from time to time to ask the favor of God upon him and his work, and that the translation of the book of Martyrs, under the very shadow of papal churches, surrounded by papal influences, may leave a blessing even there. Our translator is a pious conscientious Christian, and with the help of God, his visit to his early home may have an influence for good to those whom he meets.

A MISSION TO SOUTHERN INDIANA.—Sometime ago a charitably disposed brother, in Illinois, sent us one dollar as part of a fund to be used in sending a minister on an evangelizing tour to Dubois county, Ind. The importance of sending the gospel, as we teach it, to that place is apparent to all who know the circumstances. Those who have been there, and the only brother and sister we have living there, think that a proper effort by the blessing of God would result in building up a church at that place. As it is a considerable distance from our other churches, and will be quite an expense to the minister who would go, probably there are a great number of our brethren and sisters as charitable as our Illinois brother, and will gladly add to the fund he has started for that purpose. If the members will send us the means we will find a minister to go and preach the gospel also to them that are in Dubois, Ind.

DEATH OF AGED PERSONS.—By examining the death notices published in in this number our readers will see that of the twenty-two notices fifteen are of persons over seventy years of age.

DEATH OF SISTER WEAVER.—On the 8th of August we received a telegram from Ephrata, Lancaster county, Pa., giving the information that Sister Weaver, the mother of Preacher John Weaver of Elkhart county Ind., had died and would be buried on the 11th.

VERY SICK.—By a recent letter from Jacob N. Brubaker we learn that Bro. Amos Herr of Lime Valley, Lancaster Co. Pa. is very sick. He was much hurt by a fall from a ladder, which resulted in a fever. He was better, however, and good hopes are entertained for his recovery.

ON A VISIT.—Samuel Ernst, editor of *The Waffenlose Waechter*, and deacon Jonas Wenger, both of Lancaster county, Pa., are on a visit to the west—Minnesota, Nebraska, and Kansas. On the first of August they gave us a call at the office of the HERALD OF TRUTH, and spent several days with their friends in Elkhart county before resuming their journey.

RETURNED.—Bro. H. B. Brenneman and wife, after an absence of six weeks, returned from their visit to Ohio on the 3rd of August. They report a pleasant visit, and express their thanks to their many friends for the kindness shown them. On the 2nd of August they visited our aged ministering brother Christian Culp, near Elida, Ohio, who requested them to say through the HERALD, for the satisfaction of his friends, that on the 23rd of July he felt well enough to attend the meeting at Sherrick's meeting-house, the first time for some months; but soon afterwards he became worse and was in quite feeble health when Bro. Brenneman left him.

SUNDAY SCHOOLS.—The Sunday School work in our church has made good progress during the present summer, and is beginning to assume a permanent and well established position in the church. We are glad to note this fact. There is such a great need of more light; a little knowledge of bible facts, and Bible doctrines, and the Sunday School is the best means we now have through which this

end can be attained. Let the good work go on, and let parents, teachers, superintendents and all who have an interest in Sunday Schools, help in disseminating the knowledge of gospel truth. The fact that we have Bibles and Testaments will not give us a knowledge of what they contain—we must study them.

DEATHS OF LOCKJAW.—Several weeks ago we learned from the Virginia papers that one of Brother David Brenneman's sons, near Edom, Rockingham county, died of lockjaw, the effects of a wound in the hand by the discharge of a toy pistol. The daily papers report of great numbers of deaths of lockjaw from these seemingly innocent little toys. Sixteen boys are reported to have died in Chicago alone of wounds from toy pistols received on the 4th of July last. We have several times called the attention of our readers to the danger of letting children and young boys handle toy pistols. Pistols are instruments of death, and toy pistols, though considered harmless, are not excepted. Once more we appeal to our readers: for the safety of your children, to save yourself from remorse that may follow you as long as you live, and for the better training of those whom God has given into your charge, keep out of the hands of your children pistols of every description.

ARTICLES ON HAND.—We would state for the benefit of our correspondents that we still have a number of English articles in our copy box, but among them are a number that we cannot use. Not every one that understands the Scriptures can write articles that will be instructive and profitable to the readers. Too many writers bring a number of Scripture questions promiscuously together without either a subject or object, and the reader gets nothing more than a general admonition that he has heard almost a thousand times. It is not interesting to readers generally to read over and over again such expressions as the following, though they be ever so true:—"The Lord is good and kind;" "Of ourselves we can do nothing;" "We should obey the Scriptures," etc, etc.

The writer should have an idea, and clothe that idea with language that will carry it clearly and forcibly to the minds of the readers.

Articles are not only rejected because of the poor arrangement and want of ideas; but well written Articles are sometimes refused because of objectionable argument, light, undignified style, or the erroneous doctrine they teach.

Instructions like the above usually fail to accomplish the hoped-for results, from the fact that the wrong class of writers think it is intended for them. Good writers usually see the poverty of their articles more readily than poor writers do of theirs. We have no objections if fair and good writers resolve to improve their articles, but we hope none of them will be discouraged. If any one of our correspondents should be induced by this notice to give up writing for the HERALD we hope it may not be such that have written good, and highly appreciated articles, while themselves were the only readers that did not think them worthy of a place in the paper.

To our personal knowledge there are a number of talented readers who would make good writers and useful correspondents if they could be persuaded to think so and make an effort. You might improve your minds, hearts, and spiritual life, encourage the saints, and possibly be the means of converting a soul by helping in this way to publish the gospel of Christ. Write and send us more articles that we may have plenty to select from and give our readers the best. C.

CHURCH NEWS.

BAPTISM—On Sunday, the 30th of July, six young persons were baptized at the Mennonite Church, in Markham, Ontario, Canada. The services were conducted by Bishop Reesor, This was a season of rejoicing among God's children. Tears of penitence and joy were made to flow as these dear young souls sealed their vows in baptism. We hope they may hold faithfully to their sacred promises until they shall realize the fullness of joy in heaven. We hope they may be the cause of others to come forward and do likewise.
A. B. R.

FROM KANSAS.—Bro. S. A. Mishler of Columbus, Cherokee Co., Kansas writes as follows:—"I would kindly say to all who have to spare and are inclined to give, we are ready to receive thankfully any aid that may be sent us toward the building of a church house for our congregation. We have already received some aid from Pennsylvania, and we are thankful to the brethren and sisters for their charity. We hope God will reward them abundantly. Any one willing to send us something can send directly to the above address.

"I would say for the benefit of those who desire to make their home in the west, that we have a good county and will gladly welcome you in our midst. We much need another minister to labor with us in this large field. I pray that God will send us help." S. A. Mishler.

CONFERENCE IN NEBRASKA.—The Annual Conference for Osborne county, Kansas and Adams county Nebraska, will this year be held in Adams county Nebraska, on the first Friday in October (Oct. 6th). The brethren, and especially bishops and ministers, are invited to be with us at that time. Brethren coming from the east will travel on the Burlington and Missouri River railroad and stop at Ayr, where some of the brethren will meet them. If any one desires to inform us of his coming, write to Daniel Burkhard, Ayr, Adams Co. Neb. or the writer.
ALBERT SCHIFFLER.
Roseland, Adams Co. Neb.

This is a beautiful lesson for us when we look over our circle of friends and associates, and see so many young rulers who ask the same question by their respectful attention to religion. But they cannot appreciate the truth in the answer. They do not believe that the Lord needs *them;* but if they could be made to behold the harvest-field, and see the vast amount of work to be done in gathering the sheaves, and then behold the very *few laborers*, they would not wonder *where*, and *when*, the Lord needs them; but they would go directly to the door (Jesus says, "I am the door"), and seek admittance into the field. Jesus says again, "He that seeketh findeth, and he that knocketh it shall be opened unto him." When once the laborer enters the field as a true worker he will never tire or grow weary of the work that brings such a rich reward. We may not all be chosen soldiers, but if we are only willing to be armour bearers, the reward will be ready for us when the battle is over.

Dear workers in the harvest-field, I sometimes wonder if we are as diligent as we should be. Do we gather all the sheaves we can? Do we help weaker ones to gather their share of sheaves? Do we grow stronger or weaker in the work? I am afraid that some of us forget that the Lord hath need of *us*.

Let us work diligently in the field, inviting others by telling them that the *Lord hath need of them* also, remembering that we can do nothing in our own strength; but must ask for grace and strength from the Master. In some way or other the Lord will provide. It may not be my way, it may not be your way; but in his own way, the Lord will provide. HANNAH NUSBAUM.

How much precious grain have you trampled under foot during the Lord's harvest this season?

For the Herald of Truth.

NOTHING IN OURSELVES.

It is impossible for man to please God so long as he is under the control of the flesh. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." Paul says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." "As many as are led by the Spirit of God, they are the sons of God."

Have we that Spirit? I am sometimes afraid I come short of the glory of God; but when I remember what he has done for me, how deep in sins I was (I thought there was no greater sinner than I), how much has been forgiven me, and how unworthy I was, I can say, O, the unspeakable love and grace of Christ.

When I first, wanted to turn to the Lord, I tried to do and be good, and then unite with the church; but the more I tried the worse I got. I thought every sermon I heard was meant for me. Some friends and I went to visit a friend; I thought I could, in their company, forget my troubles for a time. One of my friends began to speak of religious experience, how she had felt and how the Lord had forgiven her. I had known nothing of experience; I told her how I felt. She said it was my sins that made me so sad, and said I should give up everything, to pray humbly at the feet of Jesus, to search the Scriptures, and the Lord would give me peace. Thank the Lord he opened my eyes that I could see and feel my sins. Then I could pray God to create within me a clean heart, and renew a right spirit within me. Light dawned upon my soul, the burden of guilt was washed away in the blood of the Lamb, and the love of God was shed abroad in my heart. I felt and knew that my sins were forgiven. O how humble and unworthy I felt. I felt willing to do almost anything for the Lord. I would say to A. H. Kauffman with regard to the article he had in the HERALD sometime ago, where he said, "How many persons can say that his sins are forgiven before he is baptized with water I do not know except he is greatly deceiving himself;" all this I received before I was baptized, and I hope I am not deceiving myself. Before I was enlightened I felt too guilty to be baptized. That is now twelve years ago. I often feel my unworthiness still, but my heart's desire is to serve the Lord; yet I know that I often grieve Him. Pray for me that I may stand steadfast. A. M. C.

EVERY person is responsible for all the good within the scope of his abilities and for no more, and none can tell whose sphere is largest.

For the Herald of Truth.

AN EARNEST CALL.

Dear young friend, where do you stand,
You who know God's high command;
You who know the Savior bled—
That for you his blood was shed?

Is it on the rock you stand,
Or upon the wave-washed sand?
Is it Christ you do obey,
Or are you on Satan's way?

Dear young friend, O, do reflect
What it is Christ to reject!
What you'll be if you delay
To repent, too long, one day!

Though to-day you may be strong,
And you boast that you're yet young,
Till tomorrow you may be
Called to view eternity.

Then, O, where will you appear!
When the voice of God you'll hear:
"Thou hast lived a life of sin,
Now you cannot enter in"?

Oh, repent before too late,
Stay not in your sinful state;
You are not secure one day
In your carnal, sinful way.

If you'll turn away from sin
Christ will make you pure and clean;
He will cleanse you with his blood,
And will lead you safe to God.

A METZLER.

For the Herald of Truth.

"THE LORD HATH NEED OF HIM."

MARK 11 : 3.

The incident which led to the language in the above clause is surely worthy of notice. Especially since it was the last time Jesus entered Jerusalem before the crucifixion, and also so different from any other time that he enters that city.

We notice before this in his teaching and healing he so many times cautions his disciples and even those who were brought to him to be healed, that they should tell *no man*. thereby avoiding great excitements. But at this time, it seems he helps to spread the news of his coming by giving such a plain answer to the two disciples who were to "go to the village and find a colt tied whereon no man ever sat. And if any man say unto you, Why do ye this? say ye; The Lord hath need of him." There is so much beauty and fitness in this answer that we cannot let it pass without giving it especial thought. It seems to fit exactly the young ruler's question, who came to Jesus and asked, "What shall I do to inherit eternal life?" To whom we might answer, "The Lord hath need of thee."

IN Salt Lake there is an alarming death rate among children, owing to the poverty, ignorance and superstition of Mormon parents.

IF thou faint in the day of adversity, thy strength is small. Prov. 24 : 10.

HINDRANCES.

The work of holiness is hindered and made to suffer by the unseemly conduct of some of our teachers at holiness meetings. How often have the friends of holiness been pained by things said and done by over zealous, unfitted teachers of this sort. They have a zeal for God, but not according to knowledge. Instead of winning people and making converts they repel them and excite prejudice. Their manner and their words are so contrary to the spirit of perfect love, they address the people with such bombast, that thoughtful minds look upon their conduct with contempt. They put a premium on noise, and a great deal of pumping is done to get the people excited, forgetting that the power we want is the Holy Ghost, and not that which comes by human effort.

To hear them pray, one would think that God is afar off and cannot be heard, and is reminded of the priests of Baal crying aloud and cutting themselves with knives.

John Wesley had just such people to deal with in his day, and to counteract the evil wrote a letter which is so pertinent I produce it in part here. The persons he refers to (Maxfield, Bell, Owens and others) were men of influence and had their good qualities, as is the case in the persons referred to in this article. He commends these, but he tells them what he dislikes. He says, "As to your spirit, I like your confidence in God, and your zeal for the salvation of souls. But I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others; particularly the preachers. Your speaking of yourselves as though you were the only men who knew and taught the gospel. I dislike something that has the appearance of enthusiasm, overvaluing feelings, and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge and wisdom in general. But what I most of all dislike is, your littleness of love to your brethren; to your own society; your want of union of heart with them your want of meekness, gentleness, long-suffering; your impatience of contradiction, counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness in spirit, loving in a manner only those that love you; your censoriousness, proneness to think hardly of all who do not exactly agree with you; in one word your divisive spirit. As to your more public meetings I like the praying fervently and largely for all the blessings of God; and I know how much good has been done hereby, and I hope much more will be done. But I dislike the praying of several at once; the using improper expressions in prayer; sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you are, not what you want. Your using postures or gestures highly indecent; your screaming so as to make the words unintelligible; your affirming people will be justified or sanctified just now. The affirming they are when they are not. Read this calmly and impartially before the Lord in prayer; so shall the evil cease, and the good remain; and then will you be more than ever united to

"Your Affectionate Brother
"JOHN WESLEY.

THE CHILDREN'S READING.

One morning not many weeks ago, when considering the perils which confront the youth of our society, in this day, and how it appeared as though *man's* reasoning and labor having failed, there might yet be a service for *woman*—bringing to nought the devices of the workers of iniquity, or by tender pleading, convincing the understandings and pitifully inclining the hearts of the framers and executors of our laws, I opened (unexpectedly) to the Scripture, which is recorded what seemed a somewhat parallel experience to ours in the case of the Jews.

It was the ninth chapter of the book of Jeremiah, where the prophet, after rehearsing the deceit, the lies, and the slander of his people, who after forsaking the law of God which had been set before them, had walked after the imaginations of their own hearts, choosing Baal and his abominations, goes on to tell them that wormwood and gall would be their portion, and that they should be utterly dispersed abroad and the sword should pursue them. Considering their then mournful case, confronted by their many transgressions, he continues: "Thus saith the Lord of hosts. Consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come; and let them make haste, and take up a wailing for us, and our eyelids gush out with waters. * * * For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets."

How pointed did this passage appear to me only yesterday, when, as I was passing down a city street toward my place of business, I observed four lads of perhaps 11 to 14 years, eagerly peering through the window of a shop where pernicious priuts and papers were exposed. In some localities, there may be seen a number of such stores or stands in a single square, so that we may truthfully say,—"Death is come up into our windows, to cut off the children from without, and the young men from the streets."

As an epitome of a mass of evidence which might be adduced, were it at all necessary to show what an impression this printed matter is producing, we may take the following from the *Illustrated Christian Weekly* of a month ago. "The Grand Jury last week presented the fearful fact that not far from three-fourths of the complaints returned by the police Justices to the District Attorney are against boys from 12 to 18 years of age, mostly for burglary, larceny, and pocket-picking." Murders by lads less than 12 years of age have lately occurred, and even suicide has been resorted to by mere children.

That the testimony which our Society has ever borne against works of fiction and pernicious works generally, is one which we have need to jealously uphold now is apparent from the great numbers of statements which are appearing in the religious papers as to the consequences of indulgence in the habit, followed by almost piteous appeals *do something*. Thus, the *Orphan's Friend*, of Auburn, N. Y., referring to the radical change in the reading matter of to-day as compared with a former time, says:

"If you went into the house of a Calvinist. Edwards, Baxter and Scott might be found upon the center table. The favorite authors of a Methodist were, Wesley, Fletcher and Clarke. Visit the homes of this generation, from the same churches, and you will find Carvosso, Hester Ann Rogers and Fletcher superseded by Dickens, Shakespeare and Thackeray. 'The Saints' Rest' and 'Edwards on the Will,' have been replaced by the latest works of fiction. Take up some of the handsomely bound but well thumbed books which you may see upon the table in almost any Christian home to-day: perhaps a book of adventures by Oliver Optic or Capt. Mayne Reid. Look inside the cover and you will find M. E. S. S. L., Presby. S. S. L., or some other S. S. L. Much of our Sunday School literature is unreal and harmful, and much is weak and vapid, serving only to feed the appetite, which, even in our children, is already so strong. True it is that our young people, by the constant reading of fiction, are acquiring an actual distaste for anything of a solid nature. As a person is known by the company he keeps, so one may be judged quite correctly by the books he reads."

The writer remembers that, during his own youth, several bound volumes of the "penny Magazine," issued by the London Societies for the Diffusion of Useful Knowledge, proved an almost unfailing source of entertainment and instruction. The same may be said of some bound volumes of "The Friend," which offered large resources in the line of truthful biography, travels and natural history. So it was gratifying to hear his ten year old boy, even at inconvenient times during the past winter, say—"Read me some more about Daniel Wheeler."—J. W. L. *in The Friend.*

BACK TO LIFE.

HOW THE APPARENTLY DROWNED CAN BE RESUSCITATED.

When a boy is nearly drowned, and is fished out within five or ten minutes, the fish market men, the fishing sailors, and the spectators usually put an end to what little life is left in him by rolling him on a barrel. A good many street boys have vitality enough to stand ten minutes' deprivation of air, but none can live through five minutes' rolling over a barrel. Because this silly barrel-rolling system was the standard cure for drowning 100 years ago, we stick to it yet. It is supposed to be the surest way of bringing an almost drowned person back to life and respiration, when it is, in reality, the surest method of driving out what little life is left. When a drowning person is fished out of the water anywhere about N. Y., he is sure to be surrounded by a crowd. Half the spectators immediately begin to shout for a barrel, and the other half cry for brandy. As neither half usually stirs to procure either the barrel or the brandy, the patient is generally dead before any assistance is given him. If people only knew how easy it is to restore an apparently drowned person who has not been in the water more than five or ten minutes, and how often a person may be brought back to life whose lungs have been filled with water for nearly half an hour, we should lose fewer lives by drowning.

A reporter for the *Mail and Express* was walking in the vicinity of the Fulton Ferry a few days ago, in the company of one of the officers attached to the life-saving service. There was a rush of people to the Fulton Market slip, and the officer and the reporter joined the crowd, to see the excitement. "It was nothing," one of the spectators said, turning to go way, "only a boy drowned!" The life-saving officer, however, seemed to take a different view of the drowning of a boy, and he hurriedly elbowed his way through the crowd till he was at the water's edge, with the reporter at his elbow. Three of the fishing schooners were tied up at this part of the pier, side by side, and on the deck of the third lay the naked boy apparently dead. Half a dozen market men and fishermen stood by, saying that the boy was dead, and that was all there was of it. The life-saving officer sprang aboard the nearest schooner, and was immediately stopped by a policeman who was on guard—for the boy had been out of the water for some time.

"Stand back," said the life-saver, "I am a physician," and, followed by the reporter, he was soon on the deck on which the drowned boy lay.

The officer physician felt the boy's skin, felt for his pulse, drew up one of his eyelids and looked at the pupil, and asked the bystanders how long the boy had been out of the water.

"You can't get no job here unless you are an undertaker," said one of the men. "He was stuck in the mud most ten minutes, and he's been layin' here for ten minutes more; so, if you fetches him to life, it'll be a little resurrection, and don't you forget it."

The officer paid no attention to the man's opinion, but devoted his whole time to the boy in a way that seemed to indicate some hope of saving the life that was apparently gone. The boy could not have been colder or more apparently lifeless if he had been dead for a week.

The officer opened the boy's mouth, an operation that required some force, and found it full of mud. Pulling the lower jaw down as far as possible, he introduced one of his fingers and carefully but quickly cleaned it out. There was enough mud in the mouth to choke the boy if he had not been in the water at all. The officer whisked off his coat, rolled it up into a pillow, and laid it on the deck. With the assistance of two or three bystanders, he turned the boy over on his face and laid him so that the coat-pillow was directly under his stomach. Taking the boy's ankles in one of his hands and giving them to one of the men to hold up so that the patient's feet were several feet higher than his head, the officer pressed carefully but firmly in the region of the small of his back, and immediately a stream of water gushed out of the boy's mouth. It had been all this time in the lungs, waiting only for proper treatment to help it out. The boy was then, after a minute or two of this exercise, turned over on his back again, and the officer knelt over him. Putting one hand on the boy's right side and the other on his left, just over what are known as "the short ribs," the officer gave them a powerful compression and then suddenly let go. The instant he took off his hands the ribs sprang back to their natural position, and a draught of air rushed into the lungs. This was repeated a dozen times or more, but still the boy was, to all appearance, a corpse.

"Oh give us a rest on that," said another of the men. "The boy's dead, and that settles it. Can't you let a drowned boy alone?"

The assertion that the boy was dead seemed to be only too true. He looked like a piece of marble; and the reporter suggested that it was not worth while to make any further efforts.

"Why," said the officer, "I haven't begun yet. The boy may live and he may not. But he's going to have a fair chance for his life, anyhow. Stand back a little, all of you, and give him a little more air."

Discontinuing the artificial breathing process, the officer took one of the boy's hands between his own and began to slap it vigorously, at the same time setting three of the bystanders at work on the other hand and two feet. The reporter relieved the officer at the slapping business, and the latter resumed the rib-squeezing process, compressing the boy's frame till he must have cried for mercy if he had been conscious. With four men slapping his hands and feet, and an expert trying to start his breathing, the boy must have been unreasonable, indeed, had he been dissatisfied. But he still lay as dead as a stick, and happily, unconscious.

After about five minutes of this treatment, very much to the surprise of the market men and the reporter, and greatly to the delight of the life-saving officer, the boy gave a slight gasp for breath.

Just at this moment of triumph the policeman on guard called across the dock: "Say, you'd better let that boy alone. He's dead enough."

"Never mind what they have to say, they don't know what they're talking about," said the officer. "Get me a glass of brandy."

He redoubled his artificial breathing treatment, and one of the fishing sailors went down into the cabin and soon returned with a tumbler nearly full of not very inviting-looking brandy. The boy meanwhile gasped again; had twitched a little in the legs; had rolled his head to one side, and at length had drawn a good sized breath. The minute he breathed the officer picked up the glass of branby and poured the liquid down the boy's throat.

"Now get me two or three blankets as quick as you can," said he, and at the same time he unrolled his coat and laid it over the boy. The patient continued to show more signs of life. He soon drew short but regular breaths, and raised one hand to his head. Under the influence of the warm brandy in his stomach and the fresh air in his lungs he opened one of his eyes.

"He's all right now," said the officer, getting up with difficulty and straightening the "kinks" out of his back. "Wrap him up well in these blankets and put him in a berth. Be sure you make his hands and feet warm. If you have a couple of empty bottles fill them with warm water, cork them up well and put them against his feet. In ten or fifteen minutes give him another glass of brandy. He will be able to talk to you inside of an hour and tell you where he lives. But he will probably be too weak to walk home; some of you will have to carry him. Come, old fellow, (to the reporter), let us go. There is nothing more for us to do."

The profound respect with which he was treated by the policemen on guard, and the cheers of the crowd on shore, who knew the boy had been saved from death only through the knowledge and willingness of the life-saving officer, were both thrown away upon him.

"It's the easiest thing in the world," said he, seated in the cabin of a ferry boat, "if you only go at it right. I did not know how long the boy had been in the water, and was a little afraid he might be dead. If he was really dead, of course that settled it, for nothing human can bring a dead person back to life. But if he was only in a state of coma, as you see he was, it needed only the proper treatment to set him on his pins again. Nine people out of ten who are fished out of the water are not dead. The life is still there, but it is dormant. There are just three things to do in such a case: First, clean all the sand and mud out of the patient's mouth, so he will not choke to death; you saw how I did that. Secondly, drain the water out of his lungs; you saw how easily that was done; but be sure in doing it, always to have his feet higher than his head. Thirdly, start the respiration; you know how to do that. But I might have gone a little further. If the boy had not begun to show life just as he did, I should have breathed into his lungs to start them up. I should not have given up, at any rate with less than half an hour's treatment. That is the usual life-service method for restoring apparently drowned persons. All our surfmen are taught how to do it, and it is a valuable thing for them to know, as you may easily imagine. The boy? Oh! he'll be all right, ready to try it over again."—*New York Mail.*

For the Herald of Truth.

BE THANKFUL.

How thankful we should feel to the Giver of all good, for the multitude of his blessings, temporal and spiritual, to us undeserving creatures. One of the blessings for which I feel especially thankful is that we have our church paper to read twice a month and learn what the Lord is doing for us and for others. I have thought upon my ways, and turned my feet unto his testimonies. I have set my face Zion-ward to walk in the narrow way that leads to the heavenly mansions, where Jesus has prepared a home for me in my Father's house in the kingdom above. All we who have believed and have accepted Jesus as our Savior should be faithful laborers in the vineyard of the Lord.

BARBARA STAUFFER.

IN the final judgment the king and beggar must stand side by side.

EFFECT OF THE PASSIONS ON HEALTH. Of the passions detrimental to life anger stands first. He is a very rich man in physical power who can afford to be angry. The richest cannot afford it many times without ensuring the penalty, a penalty that is always severe. What is still worse of this passion is, that every disease it engenders feeds it, so that if the impulse go many times unchecked it becomes master of the man.

The effect of rage on the heart is to induce a permanently perverted motion. On the brain it produces first a paralysis, and afterwards, during reaction a congestion of the vessels of that organ. Many die in one or other of these two stages.

A WELL KNOWN financier in New York, who died lately, was noted during life for lavish and unceasing liberality, as well as for the wisdom with which he gave to the individuals, to charitable worthy cause. On one occasion, when a friend told him of his generosity, he said bluntly: "You mistake. I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was hard for me to part with a penny; but I persisted until the habit of liberality was formed. There is no yoke like that of habit. *Now I like to give.*"

NOTHING in the way of a manufacturing establishment, either in the past or present, can compare in vastness of extent with Henry Krupp's manufactory of fire arms at Essen, Germany. He has 439 steam boilers; 456 steam engines, with an aggregate horse-power of 18,500; 89 steam hammers; 21 rolling mills; 1,556 furnaces; 25 locomotives; 1,622 machines for making tools; and the population of this working-men's city is 15,700, and this immense manufactory with its thousands of workmen is engaged in making implements of war. Truly the time has not yet come when men shall learn war no more.

THE new temperance law of Kansas is bearing good fruit. Distilleries are driven out of the state. Wholesale liquor dealers are also leaving, and many of the saloons are closed up. The temperance people have determined upon a rigorous enforcement of the law and the man who opens or runs a rum shop will have no rest until he repents of his evil ways or leaves the State. The amount of misery, suffering and distress caused by the use of strong drink is simply incalculable. We hope to see the day when not only Kansas and Iowa will have prohibitory laws, but when our general government will take the matter in hand and pass a prohibitory law for the United States.

"BY AND BY."

"What will it matter, by-and-by
Whether my path below was bright,
Whether it wound thro' dark or light,
Under a gray or golden sky,
When I look back on it by-and by?

"What will it matter, by-and-by.
Whether unhelped. I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by?

"What will it matter, by-and-by,
Whether with dancing joy I went
Down thro' the years with a gay content,
Never believing —nay, not I,
Tears would be sweeter by-and-by?

"What will it matter, by-and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, pain,
Soothing myself thro' sob and sight,
All will be elsewise, by-and-by?

"What will it matter? Naught, if I
Only am certain the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of the how, the why,
If I but reach him, by and-by.

"Why will I care for the unshared sigh,
If in my fear of lapse or fall,
Closely I've clung to Christ thro' all
Mindless how rough the road might lie,
Sure he will smoothen it, by-and-by?

"What will it matter, by-and-by?
Nothing but this—that joy or Pain
Lifted me skyward—helped to gain,
Whether thro' rack, or smile, or sigh,
Heaven, Home, All in All—by-and-by."

A PRETTY and inspiring picture of whole hearted devotion to Christian work in spite of poverty and other obstacles, was painted in the letter of Lewis Perrodz a stocking weaver of St. Jean de Garde, France. He is already connected with four sunday schools: two, having in all three hundred pupils, in his own town; and two smaller ones at Peyrolles and Caderles, each three or four miles away. But his heart is drawn out towards Lozre, which is "destitute of pastors and of all spiritual aid." He desires to walk there (about thirty-seven miles going and returning) over almost impassable roads, establishing some regular spots of evangelization, and some sunday schools. In undertaking this task he will be obliged to give up his Monday's work which is a serious loss to one whose earnings amount to only two francs or forty cents, a day, and who has to support a family. Nevertheless he is resolved to undertake this work to which he sincerely believes God calls him, whether receiving human help or not. The foreign S. S. Association voted to pay him $20, which will pay these incidental expenses of his work for half a year.—*S. S. Times.*

NOT long ago Dr. Emil du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scientific atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed its researches are restricted to what is cognizable by the senses; and that beyond these bounds, which science cannot pass, the guidance of faith is a necessity. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin "Academy of Sciences" in which he enunciates to his brother scientists seven world-problems which no one of them has been able to solve. 1. The existence of *matter* and of *power*. 2. The source of *motion*. 3. The beginning of *life*. 4. The manifest proofs of *design* in nature. 5. The origin of simple *perception*. 6. Logical *thinking*, and the origin of *language*. 7. *Free-will*. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous and some of them stupendous.—*Christian Weekly.*

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

WENGERD.—July 8th, in La Grange county, Ind., of old age and general debility, Christian Wengerd, aged 95 years and 6 months. Bro. Wengerd was born in France, and on coming to America made his home in Cambria Co., Pa. From there he went to Ohio, and later to Indiana. He was buried at Miller's grave yard. Services by Daniel Hochstetler and John C. Yoder. He was a member of the old Amish Mennonite Church.

MININGER.—July 21st, in Montgomery county, Pa., after a lingering illness of about six months, Anna, wife of Jonas Mininger, and daughter of Deacon Henry Hackman, aged 27 years, 7 months and one day. She was buried at the Plain meeting-house on the 24th, where a large circle of friends and relatives gathered to witness the funeral services.

ZOOK.—July 17th, in Fairfield Co., Ohio, Bro. Jonathan D. Zook, aged 79 years and 7 months. He was buried in Kurtz's grave-yard, where a goodly number of friends were assembled to pay their last tribute of respect to the memory of their departed friend. He was a member of the Amish Mennonite Church for about sixty years, and was a Deacon in the church for thirty years. He was beloved by all who knew him. In the last few years he suffered a great deal. He never murmured once in all his suffering but had a great desire to depart from this world of trouble, and enter into that rest which he said was laid up for him. Funeral services were conducted by Bro. C. K. Yoder of Logan Co., in the German language, and Bro. Jacob Good, near Bremen, Ohio, in English.

ZOOK.—In Menno township, Mifflin Co., Pa., July 6th, Mary Zook, aged 74 years, 1 month and 24 days.

KREIDER.—June 12th, on Sporting Hill, Lancaster Co., Pa. Jacob Kreider, aged 69 years, 2 months and 22 days. Funeral on the 15th. Text, 1 Tim. 2: 5, 6. Buried in Sporting Hill grave yard.

ZOOK.—June 18th, in Mount Joy, Lancaster Co., Pa., Maria Zook, widow, aged 84 years and 8 months. Funeral on the 21st. Text, Job 16: 22; 17: 1. Buried at Krabill's meeting-house.

HOOLEY.—In Menno township, Mifflin county, Pa., June 22nd, Esther Hooley, aged 71 years, 4 months and 5 days.

HAMMAKER.—June 19th, in Elizabethtown, Lancaster Co., Pa., Sister Elizabeth Hammaker, widow, aged 71 years, 10 months and 27 days. Funeral on the 22nd. Text, 1 Thess. 4 : 13—18. Buried in "Mount Tunnel" Cemetery. Sister Hammaker was highly respected, and much beloved.

BAER.—June 21st, near Salungo, Lancaster Co., Pa., of cancer, Sister Hettie Baer, widow, aged 70 years, 1 month and 15 days. Funeral on the 24th. Text, Rev. 14 : 13. Buried at Landisville meeting-house. Sister Baer was a faithful, modest Christian.

SWEIGART.—June 24th, near Landisville, Lancaster Co., Pa., Sister Catharine Sweigart, widow, aged 81 years, 8 months and 20 days. Funeral on the 27th. Text, Rev. 14 : 13. Buried in Kauffman's family grave yard. Sister Sweigart longed to depart out of this world.

GROSH.—July 4th, in Newtown, Lancaster Co., Pa., Michael Grosh, aged 79 years, 3 months and 18 days. Funeral on the 7th. Text, Heb. 13 : 14. Buried in Manor Twp.

BRUCKART.—July 10th, near Salungo, Lancaster Co., Pa., John Bruckart, aged 68 years, 11 months and 18 days. Funeral on the 12th. Text, Psalm 34 : 18—20. Buried at Silver Spring. Br. Bruckart was a peaceable, quiet Christian and faithful member of the Old Mennonite Church.

NISSLEY.—July 15th, in Mount Joy Twp., Lancaster Co., Pa., of Bronchitis, Sister Sarah Ann Nissley, aged 19 years and 29 days. Funeral on the 17th. Text, Rom. 14 : 7—9. Buried in the family grave-yard. This dear young sister became obedient to the Lord during her sickness. Oh! that many more young people would obey the Lord and lead a Christian life.

BRENNEMAN.—July 25th, near Salungo, Lancaster Co., Pa., John, infant son of John and —— Brenneman, aged one month and 11 days. Funeral on the 27th. Text, Mark 10 : 15. Buried at Landisville meeting-house,

LONG.—July 27th on Sporting Hill, Lancaster Co., Pa., Margaret Long, aged 74 years, 7 months and 17 days. Funeral on the 29th. Text, Jude 21. Buried at the Lutheran Church at Manheim.

OBER.—July 29th, in Manheim, Lancaster Co., Pa., Samuel Ober, aged 54 years, 7 months and 18 days. Funeral on the 1st of August. Text, Mark 13 : 33. Buried at Hernly's meeting-house.

YODER.—July 15th, near Benton, Holmes co., Ohio, of heart disease, Mary, wife of Joseph Yoder, aged 49 years and 12 days Sister Yoder was a faithful sister in the church, a kind mother and a loving wife. She leaves a husband and eight children to mourn their loss. Funeral services by Levi Miller and J. K. Yoder, On Saturday morning Sister Yoder got up and prepared breakfast for the family as usual, and herself ate a hearty meal. After breakfast she went to the wash-house to build a fire and in a few minutes afterwards was found dead. A post mortem examination revealed the fact that she died of hypertrophy and dilation of the heart—the heart weighing eighteen ounces, while the normal weight of the female heart is from eight to ten ounces. The immediate cause of death was overdistention with blood, which was probably caused by stooping in the act of building the fire.

BONTRAGER.—In Middleberry Township, Elkhart Co., Ind., on the 25th day of July, Susanna, wife of Christian Bontrager sr., aged 76 years, 5 months and 17 days. Sister Bontrager had been afflicted with dropsy, was paralized, and was sickly for over a year, and finally her mind gave way. She leaves an aged husband, who lived with her in the holy bonds of matrimony forty-nine years. They raised four sons who all followed her to the tomb. She was buried on the 27th, when a large congregation met to pay the last tribute of respect to her, on which occasion services were rendered by J. T. Miller and David Kauffman.

KNUPP.—On the 24th of July, at the residence of Ephraim Good, in Medina county, Ohio, of cancer in the face, Elizabeth Knupp, aged 82 years, 5 months and 6 days. She endured much suffering and sorrow, but died with the assurance that she was ready to be offered, and that the time of her departure was at hand. She was a great sufferer the last year of her life. Funeral text, 2 Tim. 4 : 6—8.

ZOOK.—On June 18th, at the residence of her son-in-law, Jos. W. Nissley, in Mount Joy, Lancaster Co., Pa., Maria, widow of David Zook, aged 84 years and 3 months.

LANDIS.—July 15th, at Naked Creek, Augusta county, Va., Brother John Landes, aged 79 years, 8 months and 14 days. He was buried at Salem Church grave-yard on the 16th. Services were held by the brethren Gabriel D. Heatwole, Daniel S. Heatwole, and Jacob Hildebrand, from the text, Luke 13 : 24-28.—*Watchful Pilgrim.*

NICE.—July 18th, in Cherokee county, Kansas, after one week's sickness, Mary, widow of Joseph Nice of Medina Co., Ohio, aged 88 years and 19 days. She was buried the next day in the new Mennonite grave-yard. This is the third body buried here. Services from Rev. 14 : 13 by S. A. Mishler. Sister Nice leaves three sons to mourn her departure, all of whom live in Cherokee Co., Kansas. She was a member of the Mennonite Church for many years. She moved from Pennsylvania to Ohio, from there to Woodford county, Ill., then to Clay county, Ind., and from there to Kansas, where she ended her earthly pilgrimage.

Letters Received.

WITHOUT MONEY.

Peter Wiens, S A Mishler, J S Hartzler, A B Ramer, William F Holdeman, F A Nitchy, Joseph Holdeman, J N Brubaker, D K Witmer, G Brenneman, Abm H Kauffman, S H N.

WITH MONEY.

A—Wm A Auker.

B—Joseph Burcky, Hattie Byers, Amos Beery, Andrew Blosser, J F Bucher, John Biery, Samuel Brunk.

C—Christian Claudon, Lavina Chandler.

D—Mary Domer, Peter Dyck, Jacob Dyck.

E—Martin Eicher, Jonas Eby, Reuben Eshbach.

F—W K Fast.

G—David Gascho, Michael Gerber, Saml J Grove.

H—R J Heatwole, Simeon Heatwole, Daniel Hauf, George Hoffman, Joseph Hertzler, John Hershberger, Jacob Heer, C H Hess, J H Herr, G Harms Jr, Anna Huber,

K—David C King, Jacob King, Robert Kruger.

L—John Linden, D A Lehman, Maria Lantz, J D F. Landis.

M—Washington Matken, Christian Martin, John L Miller, Joseph Metzler, Abner Miller, J J F Miller, Catharine Martin, Adam Martin, Jacob Moser, Chr Martin, Wakarusa.

F—Daniel Nafziger.

O—A Oesch.

P—Samuel Pennypacker.

R—H Reisbach, John Ruvenacht, George Rimbaugh, John A Ropp.

S—Jacob Shank, Daniel Showalter, Isador B Snyder, C F Schovanek, Lydia Stemen, B Stemen, A Stemen, Daniel Shenk, Will N Sargent.

U—Jacob Urban.

W—Enos B Weaver, Peter Wall, Amanda Wisler, Banks Winey.

Y—Jos J Yoder, John Yoder, M Yoder, Jonas C Yoder.

Relief of Peter and Elizabeth Graber.

Christian Ropp $5.00, J Cornman 50c., N G R $1.00, S J G $1.00, Jos S$ 1.00, J F F $1.00, J F H 50c.

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No. 5, Pacific Express.....	4.40	"
No. 71, Way Freight,.....	6.00	"
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No. 73.....	4.45	"
No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express.....	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3.05	A. M.
Grand Rapids Express.....	5.00	"
No. 78 Way Freight.....	2.00	"
No. 76 " "	6.30	"
No. 2, Mail.....	12.15	P. M.
Grand Rapids Express.....	2.35	"
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No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express.....	9.55	"
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No. 72 Way Freight.....	8.00	A. M.
Train G leaves.....	7.20	A. M.
" E "	4.05	P. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 17. ELKHART, IND., SEPTEMBER 1, 1882. Whole No. 233.

RESIGNATION.

In trouble and in grief, O Lord,
Thy smile hath cheered my way;
And joy hath budded from each thorn
That round my footsteps lay.

The hours of pain have yielded good,
Which prosperous days refused;
As herbs though scentless when entire,
Spread fragrance when they're bruised.

The oak strikes deeper as its boughs
By furious blasts are driven;
So life's vicissitudes the more
Have fixed my heart in Heaven.

All gracious Lord! whate'er my lot
In other times may be,
I'll welcome still the heaviest grief
That brings me near to thee.

For the Herald of Truth.

GO WORK IN MY VINEYARD.

Let us not think that the ministers are the only ones to labor in the Lord's vineyard. Let us look around us and see if there is work for us to do.

Shall we sit with folded hands and not try to do anything, because we are not capable of doing much? Let us be on our guard that we may not be like the slothful servant who hid his lord's money in the earth." Let us well consider what use we make of our time, money, and talents. What is really our heart's desire? Do we really love the Lord with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves? Do we obey the first and greatest commandment?

If we really love the Lord, let us try to be faithful laborers in his vineyard. What can we do for the Lord and for our neighbor? Who is my neighbor? He whom I have power to aid. Our neighbor, as well as ourselves, was put here to glorify God.

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. Let us then do all we can to spread the glad tidings of salvation.

Have we the hope of an eternal home? If only all would have that hope. Let us point them to the Savior. May they look and live.

How many of us have dear sisters and brothers, children or other relatives far from us, who are yet careless and unconcerned about their souls? Are we doing all we can to gather them into the fold? I am afraid at least some of us come short of doing our duty.

A bountiful harvest was reaped, and probably some are making calculations as to the best way to save their money, who really do not need it, and are afraid to trust a poor neighbor or poor brother in the Lord, for fear they may lose it, thinking that they themselves might linger on a bed of sickness, and not have means of support; that when they become old they must have extra means of support; or their children must have just so much capital to begin business with in a few years from now.

Dear reader, I know of a dear friend—Jesus—with whom your money can be trusted. He will hoard it up for you. Will you give it to him? Will you lay up treasures in heaven? And when you are in need remember that you have lent to the Lord. He will never forsake them that trust in his word. Why do ye doubt?

There is your poor minister toiling hard in the fields for support, and also toiling mentally to help you along in spiritual things. Can you do anything to lessen his cares? You are indebted to him. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." Be we poor, yet willing, probably we can do something. Probably we can spend a little time, if not money. Let us make good use of our time as well as our money. Probably there are others who think they will first secure an earthly home and have every thing comfortable, and then furnish means to send ministers to their neighbors. Dear reader, if you wait till then, I am afraid there will be a greater hinderance in the way. Let us remember the poor widow who gave all her living.

Peter said to the lame man, "Silver and gold have I none, but such as I have give I unto thee." Little deeds of charity, little words of comfort, or a visit to the sick and to the afflicted, may do more good than silver and gold.

Some one may say, "I have not time." Time is often greatly misspent. I know I have misspent a great deal of time. We may not be conscious of the amount of time we misspend. Let us consider our past life and see if we cannot greatly improve by being very careful of our time and making good use of every hour. We may learn a lesson in taking care of our time by reading Peter's restrictions where he says of women's apparel, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Much precious time is spent in outward adorning; we can see this without searching for it. Some may say, A garment does not look finished unless it is adorned with ruffles or tucks or embroidery or lace. This depends on how we look at it. When we look at it in the light of the gospel we can see that these extra trimmings are only for the lust of the eye.

If any who read this are tempted to waste their time and money in this way, I would say to you, Are you seeking to adorn your hearts thereby, and will it bring you nearer to Jesus? will it lead others to him? or are you only adorning outwardly for the lust of the eye? "Whatsoever ye do, do all to the glory of God." Have you worldly associates and want to be in conformity with them, or want to please them? If you have associates that try to lead you from the narrow path, avoid them: for if we love them more than Jesus, and would rather please them than our Redeemer, we are not Christians. "If ye love the world, the love of the Father is not in you."

Do we spend our time in useless reading? That will only draw us farther from the Lord, and destroy the taste for good reading. Do we allow vicious and useless books and papers in our homes? They should have no room there. If the misspent time would be spent wisely, much more good might be done.

Young man, how and where do you spend rainy days and long winter evenings? Are you carefully spending your time in usefulness? If so you will be blessed for it. Or are you wasting it in the company of idlers, in town, in billiard halls, in saloons, or in playing idle games? You may think it is no harm to look on where evil is done. It has no tendency to do you good, but has a tendency to draw you away from good associates and from the Lord.

Let us therefore be careful of our time, for by misspent time there may be misspent talents. We do not always know what we can do till we have tried. In all

our undertakings let us remember that without God's help we can do nothing that is acceptable to him.

Many good articles have appeared in the HERALD showing the necessity of spreading the gospel. I have often thought that there are a great many ministers who are willing to go and sow the good seed, but they have not the means. They are willing to do their part. Are we willing to do our part? Let us begin now. Let us work in the Lord's vineyard. Let us consider well the following lines:

"Cast thy bread upon the waters,
Ye who have but scant supply,
Angel eyes will watch above it,
You shall find it by and by;
He who in the righteous balance,
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deed repay.

"Cast thy bread upon the waters,
Poor and weary worn with care,
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing visions,
Through faith's mighty telescope?

"Cast thy bread upon the waters,
Far and wide your treasures strew,
Scatter it with willing fingers,
Laugh for joy to see it go.
For if you too closely keep it,
It will only drag you down;
If you love it more than Jesus,
It will keep you from the crown.

"Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant future moment,
It may save a soul from death.
When you sleep in solemn silence,
'Neath the morn and evening dew,
Stranger hands which you have strengthened,
May strew lilies over you."

MELINDA U.

For the Herald of Truth.

THERE IS A GOD.

The fool hath said in his heart, There is no God. Ps. 14:1.

At the present day and age of the world there is a great deal of sport made of the Bible and its believers. Some say that there is no God, and that the world was not created by an all-wise Being. Some even claim to find no difficulty in tracing man back so far as to the lower order of animals, and the lowest form of animate life. Others do not deny that there is a God, but say that only portions of the Bible are true. How much better are the latter than the former? It is a start in the same direction.

Look at the avowed infidel, Robert Ingersol. It should be beneath the dignity of man to laugh at or make sport of what he doubts or thinks is not true, yet that is what Ingersol does. But why does he do this? He charges one dollar admittance to his lectures, and if he cannot get a certain number of dollars he will not lecture. From this it is to be inferred that it is money that prompts him to talk and act as he does. Will he come up frankly for the good and happiness of the people, and tell them he knows there is no God when he knows there is no money to be made by his talk? No. To prove that he is not after the happiness of the people let us suppose, if it be possible, that there is no God. Would the people of our country, or even of the whole world, be worse off for believing that there is a God? Would they be harder to govern? Would it advance the welfare of the world if all should be skeptics or infidels? Certainly not. Our laws would have to be as severe and rigidly enforced as those used to govern barbarians. Now, would any sensible person say or uphold that which he knew to be injurious to the government, or the whole world from a moral standpoint, for any other reason than for some selfish interest? Most certainly not.

Let us consider his right to say that there is no God. Suppose that I should recently have moved from some other place to where I now live, and I would show by my actions that I am an honest man, but some of my neighbors would take me to be a thief; have they any right to say so, even after seeing a person of former acquaintance who said that he had the same opinion of me before? No; but if they go to where I formerly lived, look up the records, find that I was tried before a jury for robbery, proven guilty, and put to jail for a certain time, then they have a right to say that I am or was a thief. No one has a right to suppose the negative of a question of such vital importance as this without exploring the whole field. Who has explored the whole solar system; who has examined every star, all the planets, the sun and the moon, and each of these have said to him, There is no God? Who has even traversed this whole world, and every part of it said, There is no God? Never one single soul.

"The fool hath said in his heart, There is no God." By this the Psalmist indirectly says, There is a God.

Let us now consider this side of the question. Would it be possible that all the planets and every body of the solar system could have performed their revolutions for thousands of years without some law to govern them? Certainly not. Who made these laws? Man did not, because all the united power of mankind can not govern one of them for a single day, much less for many thousands of years. How were they formed? Certainly by some higher power than man. This higher power we call God. So that part of the Bible must be true.

We find another proof by comparing a natural flower with an artificial one (many other objects answer as well as a flower). They may look very nearly alike, but when closely examined under a microscope a wide difference appears. The higher the magnifying power of the glass the uglier the artificial flower appears, and the more beautiful the natural one. Behold God's Almighty power and the beauty of his works!

Again: look at a saint and a skeptic on their death beds. The saint's last hours are the most truly joyful of his life. They are spent in telling his friends of the glory that awaits them, and how they should live to meet him where sickness and death never come. On the other hand, the last hours of the skeptic or infidel are terrible to look upon. A Christian lady who took care of Tom Payne in his last illness said, "It is sweet to see a Christian depart this life, but I would not for all this world see another infidel die." If the death of the sinner is so terrible even to look upon, how can we bear the idea of living such a life and dying such a death!

Let us so live that we can say with the Psalmist, "The Lord is my shepherd, I shall not want." Then those who stand around our bed, watching the last spark of life vanish, can live in a hope that we are going to sing with the redeemed. There will be a gladness in their tears and a joy in their sorrow.

J. S. HARTZLER.

For the Herald of Truth.

A REPLY.

In the HERALD OF TRUTH of July 15th I wrote an article under the heading of "Spirituality and Forms," at the same time requesting some more able writers to take up the subject and give me more light. To this Bro. J. O. Smith answered in the HERALD of July 15th, under the heading of "Forgiveness of Sins before Baptism."

In reading over Bro. Smith's article I saw clearly that he did not understand my aim, and therefore, instead of assisting me to give light to the spiritualist, he criticised my article and gave a pillar of rest to the spiritualist.

Now I do not wish to be understood that I am trying to criticise Bro. Smith, but will try to make my views easy to be understood.

The words "ever learning, and never coming to a knowledge of the truth" felt a little weighty at first, but after due consideration I concluded to add them to the treasury, knowing "that all things work together for good to them that love God."

The spiritualist denies the use of forms, such as baptism, communion, feet-washing, etc., and does not observe any of the commands. This is the reason that I wrote the other article. I sympathize with these people, for I know that at least some of them were led astray of the enemy. Why should we not try to bring them to the light, so they may see and know the simplicity and truth of the gospel as taught by Christ and his disciples?

There is no cleansing power but by the blood of Jesus Christ, yet he has laid a plan of salvation; and I contend that except we comply with this plan, and become willing to comply with all the commands, not some only, we have no promise of remission of sin. Baptism is connected with the second command. The first is repentance to God, the next is faith in Jesus Christ, and except we are willing to comply with water baptism we have no living faith in Jesus Christ. If we have no faith in Jesus Christ we have no remission of sin. Peter when preaching on Pentecost said, "Repent and be baptized every one of you for the remission of sin." This I believe is the true course; "He that believeth and is baptized, shall be saved." I repeat, "I can not find that any of the apostles commanded any one to pray for forgiveness of sin before they were baptized." This goes to show the necessity of water baptism. I do not want to be understood that I lay any salvation to baptism—not at all; but I do hold forth that it is a strict command of the Savior, and woe unto him that willfully neglects it. It is not the natural water that is efficacious in the pardon of sin, but I contend that the power is in obedience; for "obedience is better than sacrifice, and to hearken is better than the fat of rams."

It seems to me that some are always trying to find a way that has no cross, but Jesus said, "I am the way, and the truth, and the life; no man cometh to the Father but by me." "I am the door to the sheep." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." May the Lord give light and wisdom unto us all.

ABRAHAM H. KAUFFMAN.

PAYING THE FARE.

BY T. L. CUYLER, D. D.

That was an expensive voyage which Jonah made when he "fled from the presence of the Lord," and ran away to Tarshish. He found a ship ready just to sail, and he "paid the fare thereof." But he paid dearly. How much money he paid we do not know; but it was a dead loss, for he never got to Tarshish. He paid away his credit as a servant of the Lord. He made a hard draft on his conscience, and that is always a dear bargain for any man. Nothing hurts us like the hurts we give to our conscience.

After Jonah's sinful voyage began, the second part, and hardest part of the bill came in. For the Almighty sent after him the policeman of a mighty *gale* which caught hold of the vessel and well nigh shivered it into a wreck. Poor Jonah had not paid his fare to the bottom of the sea; but there was no help for him. The frightened crew pitched him out into the deep, and but for God's interposing mercy he might have been devoured by the sharks instead of being preserved by that "great fish" which was sent to transport him safely to the dry land. A dear voyage that! The prophet who ran away from God lost his money, lost his time, lost his credit, lost the approval of his conscience and of his God, and would have lost his life but for a miraculous interposition. All this was the "fare" which one man paid for sinning.

But many of our readers may be committing the same terrible mistake. For no path seems to most people so easy and pleasant to travel, as the path of sinful inclination. It is what the Bible calls "walking in the way of a man's own heart, and in the sight of his own eyes."

One man is entirely absorbed in making money. When this becomes a greedy appetite, the money-lover must pay for it with daily anxiety and worry, and he runs the fearful risk of being eaten up by covetousness. A greed for wealth grows with years. When the rich miser of New York tottered out into the street at fourscore, and a friend asked him how he felt, the feeble old miser replied eagerly, "I feel better to-day; *stocks are up*." Ah! what a fare that old millionaire had to pay for traveling farther and faster than others on the road to wealth. It shriveled up his very soul. Gold may be a useful servant, but it is a cruel master. It is not easy to own it without its owning us. Where one man like Lenox, or Peabody, or Wetmore, or Dodge, makes it a rich blessing to others, thousands make it the ruin of their souls. Love of money drew Lot to the fertile valley of Sodom, and he "paid the fare thereof" in the destruction of his family. Love of money made Gehazi a knave; he "paid the fare" in an incurable leprosy. Love of money was one of the two sins for which Judas paid with the suicide's rope and everlasting infamy. No man can make money safely, and wisely, unless he uses his earnings as a trust from God. What would it profit you to win the wealth of an Astor or a Vanderbilt, if you should pay for it the price of your undying soul? "What shall a man give in exchange for his soul?"

Into no road do young persons press more eagerly than the road to sensual indulgence. No turnpike is more traveled, and none exacts a more terrible "toll." He who travels it must "pay the fare" thereof. The licentious man pays it in shame, and self-loathing, in remorse and "rottenness of the bones." No young maiden can take these hot coals into her bosom without being fearfully burned. The beautiful but ill-fated girl from New Jersey, whose tragical end a few weeks since awakened such a universal thrill of horror, may have taken only one false step at first. But how far that led! It requires but one step to go down Niagara. She paid dearly for yielding to temptation; for the end of it was death.

Hundreds of young men are pressing in every night to houses of wanton pleasure, bent only on enjoyment. But over the door of every house of infamy the finger of inspiration has written, "This house is the way to hell, going down to the chambers of death.

All along the seductive pathways of self-indulgence God places his toll-gates of retribution. I sometimes pass in the streets a wretched man who often needs the help of a policeman to convey him to his desolated home. He was once rich and respected. Poor victim of the bottle—he is "paying the toll" on the devil's turnpike. The heartless dram-sellers who furnish him the poison for guilty gain, will have to pay theirs when they reach the judgment-bar of God.

We cannot stop to recount all the penalties which men and women have to pay for sinning. The costliest thing in the world is sin. It costs purity of conscience, and peace of mind, the approval of good men, and the favor of God. It will cost at the last the loss of heaven. The sin of grieving the Holy Ghost has cost many a one everlasting perdition.

"Show me the better way—show me the safe way," exclaim some of my readers who are alarmed at their own course of sin, and who really desire to live a better life. "Show me the way and tell me what is the fare thereof." Friend, salvation is free on God's side; but on your side it must be won by repentance and faith. As far as Christ's precious and all-sufficient atonement is concerned,

"Nothing, either great or small,
Remains for you to do;
Jesus died and paid it all—
All the debt you owe."

But the road to heaven which the crucified Jesus opened to you, can only be entered by your abandoning of your sins, and following him in faith and self-denial. "Except a man be born again he cannot see the kingdom of God." "Except a man take up his cross and follow Christ he cannot be his disciple." Friend, this "fare" you must "pay" to enter heaven. Are you willing?—*Tract.*

AN unjust man *is* an abomination to the just; and *he* that is upright in the way *is* abomination to the wicked. Prov. 29:27.

NO TIME TO PRAY.

No time to pray!
Oh who so fraught with earthly care,
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy seat,
Who needs not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray?
Then sure your record falleth short;
Excuse will fail you as resort
On that last day.

What thought more near,
Than that our God his face should hide,
And say, through life's swelling tide,
"No time to hear!"

Cease not to pray;
On Jesus as your all, rely.
Would you live happy—happy die!
Take time to pray.

—*Selected by* J. SHENK.

DANCING.

The Chief of Police of New York, says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion, to be a good dancer. . . . It will not mix with religion any more than oil will mix with water. As the love of one increases, the love of the other decreases. How many distinguished Christians are eminent dancers? As certainly as the atmosphere around the thermometer at zero will freeze things, as certainly as the wind that is swelling the sail will drive the boat, so certainly will dancing freeze the religious sentiments out of the soul. It will drive its devotee away from the church; it is a wind that blows in that direction. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. So sex is the spirit of the dance. Take it away and let the sexes dance separately, and dancing would shortly be out of fashion. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*Christian Statesman.*

For the Herald of Truth.

WHO ARE TEACHERS?

As this question arises in my mind, the answer also presents itself. We are all teachers. Take an infant, for instance. Where does it learn the first actions and words? Of its mother. As the child grows older, it watches more closely the actions and conversation of its mother. Then mothers, we cannot be too careful, as to our conduct and conversation, for how ready are the little ones to mimic us. We need not look to any one else to instill true principles in their bosoms We must by our own efforts teach them the difference between right and wrong. At home, Love, peace, and Joy should reign supreme. Under such influence they will be made better.

The teacher in the school-room has a noble mission to fulfill. Just to think of the many precious souls under our care! We ought not to enter upon our duties as teacher without first asking God's divine aid. We by our actions and language, are teaching the pupils something, either good or evil; which will it be? If we use vulgar or profane language, we are sowing seeds of evil. Persons who do not believe the *Bible* are sometimes placed before our children to teach them, O how sad are the consequences. Their souls are under bad influence.

The teacher in the Sabbath School has a work to do, pointing the little ones to Jesus, who died for them. How many have ever thought of what their actions and lives are teaching younger persons? What a cheering thought, that we as teachers have done our duty to all persons younger than we ourselves.

W are all teachers, yes, we cannot quit teaching, if we would, until we are taken out of this world. Our lives will teach at all times. Good or evil is expressed daily.

O, dear friends, let us always endeavor to do right, so that on the great day of judgment we can be free from all stains of wrong.

Work with an earnest will for God and the right, remembering that we will receive our reward in the near future.

* * H.

For the Herald of Truth.

"I THINK HE DIED ALL RIGHT, HE NEVER WAS DRUNK."

About three weeks ago a young man of twenty years took sick, A physician was sent for, who found him with high fever and suffering great pain. On inquiring, the parents said that he had not been very well for several days, and that the night before he had been to a dance, and did not get home till two o'clock that morning. His fever continued, and in a few days he was delirious and it was soon found that it was a case of typhoid fever. He continued delirous three weeks, when he died without God or any hope of heaven.

His brother went for a minister to conduct the funeral services and said to him, "I think he died all right, he never was drunk, and did not swear."

How gladly would the friends have had the minister to give them some assurance that he has gone to heaven. The minister took these words for his text: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

In his discourse the minister showed the requirements of men in this life, that they may live in that building of God eternally in the heavens.

The parents feel sad to think that the last time their son was away from home before he died he was to a dance. But what else could you expect from a son whose parents live and bring up their children without God and without prayer? It seems hard to bury our friends when they leave a reasonable hope of a home in heaven; but to go to the grave with one of our friends without any hope at all, it must be heart rending indeed. The children of these parents can say, "I never heard my parents pray."

Parents who may read this, take warning and bring up your children in the nurture and admonition of the Lord.

Young men if you are still in sin, turn to God while it is day. You may while in health be cut down with disease and die without a hope of heaven. "Prepare to meet thy God." H. G. STEMEN.

For the Herald of Truth.

MORE LABORERS.

As several articles have been published in the HERALD on this subject, I thought also to write a few lines on the subject of more laborers. I agree with the brethren that there should be more faithful laborers in the Lord's vineyard.

We have written in the Word the way to obtain more laborers. The Word says we should pray the Lord of the harvest for more laborers, and this is the way, I think, we should yet obtain them. We have the promise that the Lord's ear is open to the prayer of the righteous, so we should have our trust wholly centered upon his promise. If we do our duty towards God, he will also do his part; this we should firmly believe.

"Ah!" says one, "If we are called by the Holy Ghost, we are not permitted to go." This I think is an error. We should not be so faithless. When Paul was stricken down, it was told him to go to

Damascus, and it should be told him what he must do. Then also a vision appeared to a disciple named Ananias, and he was told to go to Saul, afterwards named Paul; and to this disciple the vision said, "He is a chosen vessel to bear my name to the Gentiles." By these words I would infer that Ananias was ordered to tell him to preach; at least the vision appeared to two parties.

I would refer the reader to the 9th chapter of the Acts. Read it carefully, and I think you can see that Paul did not go to preach until after he was ordered by Ananias.

I think we ought to search the Scriptures carefully, and always be ready to give an answer to show what we believe. Read also what Paul says to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting; and ordain elders in every city, as I had appointed thee." Tit. 1: 5. It appears to me that Paul understood that it was not good for men to go to preach before there was a regular process of ordination; and I think this form is laid down by the apostles, namely, by lot, when there are more brethren chosen than the desired number, as the appostles did. But when there are only the desired number of brethren set forth, as when the seven deacons were chosen, then casting of lots is unnecessary.

I have seen cases where brethren thought they were called to preach, and were taken into the lot, but when the lot was cast they were not drawn. So we must believe that they were in error. The Mennonite church has stood all kinds of opposition for more than three centuries, and this choosing by lot was always their custom, and should not be abandoned yet. I verily believe this was the practice from the time of the apostles, as we can see in the Martyrs' Mirror. Let us be faithful in our duties.

JOSEPH HOLDEMAN.

For the Herald of Truth.

UNDER THE SHADOW OF THE ALMIGHTY.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psa. 91: 1.

We have here a grand promise upon a very reasonable condition that the protection of God will be over us. Paul calls this confiding trust the presenting of our bodies a living sacrifice, a reasonable service. Jesus says "The altar sanctifieth the gift." Thus it is made worthy "to abide under the shadow of the almighty."

Many are endeavoring to thus offer their bodies, yet they are not sanctified, neither do they "abide under the shadow of the almighty."

What is the trouble? Ah, we do not 'dwell in the secret place.' We pay him an occasional visit and are off again. We are not entirely devoted to Him; He is not our only object of love. Our minds will naturally dwell on things that we love most, or on objects of our pursuits. There is too much halting between the two, the world and heaven. We want to go to heaven, but when we come to analyze self we find some worldly ingredients wonderfully hard to be given up. Yet all must be denied. Nothing but perfect holiness can dwell in the presence of God. No unholy desire, no unclean thoughts, nothing that defileth, can enter the courts of heaven. We should remember that holiness is required that He may dwell with us here, as well for us to dwell with Him in glory. He is just as able to keep us in this world as in the next.

We must be cleansed, not only from committing evil, but from hankering after evil things. The Holy Ghost alone can do this. He is abundantly able, "Grace has abounded much more."

The trouble is to get out of self and into God. If once there we shall not question his power to save. If you doubt his power to save to the uttermost, you have the proof that you do not "dwell in the secret place of the Most High." Your duty is, not to question, doubt, or fear, but to come into this secret place. Yes, it is a secret place. The carnal mind does not perceive it, and never will.

O, if men would only believe and obey, "then would their peace flow like a river." Just look at the promise. Read this 91st Psalm through. It says, Because thou hast made him thy habitation, verse 9, There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "For he shall give his angels charge over thee." "He shall call upon me, and I will answer him: I will show him my salvation."

It seems the Psalmist had more faith than some of us have, even though we have the blazing light of the gospel, which Paul declares was hid in ages past, but revealed unto us. Yes, revealed in all its splendor and glory. Not a tittle or jot has failed, but some of it seems almost lost. May God revive it again. Let every man stand his place, believe, and obey.

Draw nigh unto God and remain or dwell there, and see the glory of God. You will be astonished at the glory and power that you may experience in this life. JOHN O. SMITH.

The effects of fear are all but identical with those of rage, and like rage grow in force with repetition. I am daily more and more convinced that not half the evils resulting from what may be called the promptings of fear in the young and the feeble are duly appreciated, and that fear is the worst weapon of physical torture the thoughtless coward wields.—*Dr. Richardson in the Friend.*

THAT LOVELY FRIEND.

What a lovely Friend I've found,
In the Savior of mankind;
He in whom we know abound,
Love and grace, for us designed.

He's the sinner's Friend indeed,
He the needy will supply;
He'll not leave our souls in need,
If to Him we do apply.

Satan's charms their sweetness lost,
And the world its brightest glares,
To my soul, since God has caused
Me to cast on Him my cares.

Turn to Him for comfort sweet,
Cast on Him your every care;
He can make your joys complete,
He can guide you "over there."

Sweeter joys can no man give;
Greater comfort is nowhere found;
Than it is in Him to live,
And to have this Friend around.

That dear Friend is all in all;
He is mighty to redeem:
Sinners, hear his friendly call,
Let his words be now your theme.

A. METZLER.

For the Herald of Truth.

A QUESTION.

The following question was sent by an unknown friend in Pa., requesting an answer through the HERALD OF TRUTH.

"Is it right or lawful for a brother in the Mennonite church to sell intoxicating liquors?"

The person receiving it requested me to write the required answer. I feel myself incompetent, nevertheless I shall give my opinion to the best of my understanding. It makes a difference for what purpose a brother sells such liquors. If he sells them for medical purposes it might not, according to my understanding, be wrong; but I do hope there is not a brother in the Mennonite church that would sell intoxicating liquors as a beverage. Yet from the above question I am inclined to believe that some one that is called a brother is thus engaged. At the same time I can scarcely believe there is a branch of the Mennonite church in the United States or Canada that would not require such a brother to discontinue the abominable business of selling intoxicating liquors as a beverage. I deem it a dishonorable, vile, and sinful business. There can no good be derived from it but a little selfish gain to the seller, while on the other hand the world is flooded with evil, crime and misery caused by the influence of liquor. Our penitentiaries and alms houses are mostly filled with inmates brought there through the effects of liquor, and many poor mothers and children are brought to degradation and suffering for want of bread and clothing because the father is spending all their living for that soul-destroying demon

liquor. All these evils are brought about by the person who sells liquor. They are they who help to sow the evil seed, and I fear they shall also help to reap.

The question is, "Is it right and lawful?" It may be right and lawful as far as the law of our country or state is concerned, but it is neither right nor lawful according to the law of God.

Let us notice a few Scripture texts that show this business to be in opposition to the word of God: Our blessed Savior has commanded us to "Let our lights so shine before men that they may see our good works, and glorify Our Father which is in heaven." Wherein is the Father glorified if we sell intoxicating liquors? I fear instead of the Father being glorified he is dishonored and cursed. Brethren, where is the light? The apostle Paul has commanded, that, "Whatsoever ye do, do all to the glory of God." I would ask, how can a person sell intoxicating liquor to the glory of God? It is impossible; but we can sell it to the glory of Satan, that is, Satan will rejoice in such a work. It is our duty as followers of Christ to pray for all men and all conditions of men. How can we pray God to deliver men from sin and misery, and at the same time carry on a traffic that will bring persons into sin and misery? The apostle admonishes us to abstain from all appearance of evil; and the selling of such liquors has surely the appearance of evil, and must be a great evil.

In conclusion I would say If there should be a brother in the Mennonite church(but I hope not) engaged in the liquor traffic I hope he will discontinue his business, for the welfare of his soul and the souls of others, and for the sake of our Lord and Savior Jesus Christ.

J. S. S.

QUITE HAPPY.

I have been led to feel of late how much our loving Father delights to own direct, personal, affectionate appeals to the heart. What so precious to Him, whenever opportunity offers, as a simple, humble, but hearty confession of the preciousness there is in Jesus, the Son of God? Reader—beloved of God—let me urge this; for it is good to encourage each other by telling of His gracious ways.

A while ago a young Scotchwoman called on me in the way of business. She was tall and robust; but her pale look, her hectic flush, and bright eye, told me at once that consumption had commenced its sure and rapid work. Besides, there was sadness on every feature.

After learning that she was a stranger in our large city; that her father and mother were old and poor, in Scotland; and after advising her at once, if possible, to return to her home, she cast on me a most heart-rending look. The big tears rolled down her cheeks, and she asked, with such tones as could only proceed from a distressed, and broken heart, "Do you think my sickness is a decline?" The instant reply was, "Oh! if you knew what a dear loving friend and Savior the Lord Jesus is to just such as you, it would give such rest of heart that you would not be troubled a bit as to whether it is consumption or not." A few more such words, in the bustle of business, and we parted. Not hearing from her for some days, I concluded she had gone home to her parents; but a fortnight after, I received a message that she was at the point of death. I found her utterly prostrate from hemorrhage, and unable to speak a word; but a smile indicated that she knew me. I whispered a few precious Scriptures about Jesus, and, to my surprise (O. unbelief!) I observed an expression of joy, as of a sunbeam, pass over her face Next day the crisis was passed and she greeted me with gladness. At once I said, "Are you happy?" "yes quite happy." "How long have you been so?" "nearly a fortnight." "What made you happy?" "I can scarcely tell." "Has any one been speaking or reading to you?" "No." "Are your sins forgiven?" "Oh! yes, all gone." "What makes you so sure?" Her strength was gone; she simply breathed out, "Jesus! Jesus! 'Whosoever believeth on Jesus.'"

She lingered for three months after that; and some of the happiest moments in my life were spent in witnessing her simple joy and her longing desire to be present with the Lord.

And see how the Lord ever gives a word in season. She had been a domestic in a private hotel; and she told me that for months before I spoke to her, every day after her work was done, she would retire to her room and weep by the hour at the thought that all her hopes being cut off, and death coming upon her so early. Oh! what an answer to all this did she find in the loving heart of Jesus.

Before her sickness, she had sent her wages to support her aged parents. Now she was cast upon the Lord; and richly did he provide for her. A little before she fell a sleep in Jesus, I asked if she had any special object for which we should pray. She replied, "I am sometimes troubled about the doctor's bill, and how my poor body will get buried when I am dead." I read some of the words of Jesus setting forth His care, and some of the promises of the father to answer every request in the name of Jesus; and then we together told both those matters to Jesus. At the next visit, without any surprise (more than I can say of myself), she told me that two gentlemen had called on her from the hotel, to tell her not to be troubled about either the expenses of her funeral, the doctor's charges, or any expenses attending her sickness as the gentlemen on whom she had formerly waited had arranged to meet it all.

And so they did. She fell asleep in Jesus; her precious dust was committed to the earth; and for all her need there was enough and to spare. I had never seen her before I spoke to her. One simple sentence, addressed directly to her heart, about Jesus the Lord, was used to dispel the gloom of her broken heart, to draw her sweetly to Himself, and to give her a taste of that living water after which she never thirsted again. Oh! how many times have I heard her exclaim, "Happy! happy as happy can be! Lord Jesus, come."—*Selected.*

For the Herald of Truth.

CONVERSION.

God is the author of conversion, and the work is effected in the heart by the instrumentality of the Holy Spirit. Through the spirit there is a union of the convert with God and Jesus Christ, and the heat becomes a dwelling place for the divine Being. Paul says "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The apostle in quoting the words of the prophet, says, "I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.

Here we learn the near relation of the saints to God, and the special care and interest of the Father in those who are obedient to him. But the hopeless condition of the sinner in his sins is set forth in these words: "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" The reason so many hear the Word, and see the power of the gospel, yet fail to be converted at heart, is because they are not willing to come to the condition on which conversion can take place. The way is narrow, there is a cross to bear, and we must come into a childlike humility and confidence. "Except ye be converted," says the Savior, "and become as little children, ye shall not enter into the kingdom of heaven." It takes a conversion before we can be born again, and coming into this new life takes out of a person all of pride and greatness; it brings him into the simplicity of childhood.

Nothing but a thorough conversion and a radical change will bring man to the conditions of salvation, and these conditions are plainly set before us by the Scriptures. Jesus gave us the will of the Father. God is unchangeable and his will is the same to us as it was to the first disciples of Jesus. His will never changes to suit the carnal natures of unregenerate men. The change will not take place in God's law and will bring God and man

together in peace; but the change must take place in man.

The heart of man may be full of deceitfulness and wickedness, and yet God be merciful; for he is kind to the unthankful and evil. But this does not prove that his heart is right, and that he is pleasing God. There must be a conversion first and a new life. Thousands are living from day to day, enjoying the mercy of God, hoping to accept at some future time the conditions of the new life, but they are ever putting their conversion from them for the present, hoping to be more willing and better prepared some other time. Carnal nature will never be willing, and never prepared for the good work. There must be a change—a conversion; then there will be a will, a preparation, and the good work can go on.

Give yourself to Jesus, dear sinner, and be converted. There is room in the kingdom on earth; there is room in the life to come. J. D. Hershey.

"BANGED HAIR."

The *Two-Edged Sword* truthfully says:

"One of the most abominable outcroppings of total depravity is to be seen in the modern, fashionable and idiotic custom of "banging the hair." Go where you will you may behold otherwise handsomelooking female faces made as hideous as a Mexican Pagan's, or a Ute Indian. Little children, young ladies and even old women, have adopted the ungodly "craze." In 1st Cor. 1:15, the Holy Ghost declares: "If a woman have *Long hair*, it is a glory to her, for her hair is given her for a covering." And yet Christian women will in direct disobedience to Holy Writ, cut off the beautiful locks of hair to a certain length, and then paste and force it to grow down over the forehead in the most unnatural manner, thus hiding that which God never designed should be hidden. Alas! that things in the church have come to such a phase that the sleightest beck and call of Fiend Fashion is obeyed more faithfully than are the plain commands of exhortations of the Lord. Are our sisters aware of the fact that the habit of "banging the hair" used to be the mark of prostitution in our cities? For shame, then, away with the hideous fashion and obey the exhortation of the Holy Ghost, as given in 1st Tim. 2:9."—*Ex.*

The Lord takes none up but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.—*Luther.*

The lips of the wise disperse knowledge.

RECONCILED.

O years, gone down into the past,
What pleasant memories come to me
Of your untroubled days of peace,
And hours, almost of ecstasy.

Yet would I have no moon stand still,
Where life's most pleasant valleys lie;
Nor wheel the planet of the day,
Back on his pathway through the sky.

For though, when youthful pleasures died,
My youth itself went with them too;
To day, aye, even this very hour
Is the best time I ever knew.

Not that my Father gives to me
More blessings than in days gone by,
Dropping in my uplifted hands
All things for which I blindly cry:

But that his plans and purposes
Have grown to me less strange and dim,
And where I cannot understand,
I trust the issue unto Him.

And spite of many broken dreams,
This have I truly learned to say,—
The prayers I thought unanswered once,
Were answered in God's own best way.

And though some dearly cherished hopes
Perished untimely ere their birth,
Yet have I been beloved and blessed,
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand
Where, in the sorrows on me laid
I felt a loving Father's hand.

And I have learned the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carried in the Shepherd's arms.

And sitting by the wayside blind,
He is the nearest to the light,
Who crieth out most earnestly,
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I, while my soul can mount
As the young eagle mounts the skies.

O eyes, with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps, untired,
The reaches of eternity!

O death, most dreaded power of all,
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thine hour unawed?
My house eternal in the heavens
Is lighted by the smile of God!

—Phebe Cary.

THE ELEVENTH COMMANDMENT.

In the seventeenth century, the minister of the parish of Anworth was the famous Samuel Rutherford, the great religious oracle of the Covenanters and their adherents. It was, as all readers of his letters will remember, the spot which he most loved on earth. The very swallows and sparrows which found their nests in the church of Anworth were, when far away, the objects of his affectionate envy. Its hills and valleys were the witnesses of his ardent devotion when living—they still retain his memory with unshaken fidelity. It is one of the traditions thus cherished on the spot, that on Saturday evening, at one of those family gatherings whence, in the language of the great Scottish poet,

"Old Scotia's grandeur springs,"

when Rutherford was catechising his children and servants, that a stranger knocked at the door of the manse, and begged shelter for the night. The minister kindly received him, and asked him to take his place amongst the family and assist at their religious exercises. It so happened that the question in the catechism which came to the stranger's turn was that which asks, "How many commandments are there?" He answered, "Eleven." "Eleven!" exclaimed Rutherford. "I am surprised that a man of your age and appearance should not know better. What do you mean?" And he answered, "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Rutherford was much impressed by the answer, and retired to rest. The next morning he rose early to meditate on the services of the day. The old manse of Anworth stood—its place is still pointed out—in the corner of a field, under the hillside; and thence a long, winding, wooded path, still called Rutherford's Walk, leads to the church. Through this glen he passed, and, as he threaded his way through the thicket, he heard amongst the trees the voice of the stranger at his morning devotions. The elevation of his sentiments and of the expressions convinced him that it was no common man. He accosted him, and the traveler confessed to him that he was no other than the great divine and scholar, Archbishop Usher, the Primate of the Church of Ireland, and one of the best and most learned men of his age, who well fulfilled that new commandment in the love which he won and which he bore to others; one of the few links of Christian charity between the fierce, contending factions of that time devoted to King Charles I. in his lifetime, and honored in his grave by the Protector Cromwell. He it was who, attracted by Rutherford's fame, had thus come in disguise to see him in the privacy of his own home.

The stern Covenanter welcomed the stranger prelate; side by side they pursued their way along Rutherford's Walk to the little church, of which the ruins still remain; and in that small sanctuary, from Rutherford's rustic pulpit, the Archbishop preached to the people of Anworth on the words which had so startled his host the evening before: "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also should love one another."

HERALD OF TRUTH.

September 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC is now completed. We have several good illustrations and a good selection of reading matter. The Astronomical calculations are as full and complete as usual, giving the time for Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska. A special edition is published for Manitoba. With this arrangement the almanac is sufficiently correct for all the localities where our people live. We trust our almanac may have a larger circulation this year than ever before. We ask our friends to aid us in this and so help the publication cause in our church. We want some one in each neighborhood to send for this almanac and sell them. There is probably not a neighborhood but where a dollar's worth of these almanacs can readily be sold. Orders may be sent in at any time, and will be filled promptly. The prices are as follows.

Single copy postage paid	$ .08
Two copies " "	.15
Four " " "	.25
12 " " "	.60
22 " " "	1.00

By Express, (Express charges to be paid by the purchaser):

Per hundred, $3.75. Per gross, $5.00.

All orders by mail should be accompanied by the cash.

RECENT TRAVELS AND EXPLORATIONS in Bible Lands consisting of sketches written from personal observations, giving results of researches in the east, and the recovery of many places in sacred history long considered lost, illustrated with new maps and many original Engravings, by Frank S. De Hass, D. D., late United states consul at Jerusalem. The above book is well worth the reading, is bound in fine cloth and will be sent to any address by mail for $2.50.

MISTAKE IN MAKING UP.—We regret very much that in making up the paper for Aug. 15th, the article "The Lord hath need of him," was by some means separated near the middle and the latter part printed on the preceding page.

BROTHER SAMUEL WINEY.—With many regrets we inform our readers that our beloved Brother Bishop Samuel Winey of Richfield, Juniata Co., Pa., died on the the 14th of August. The obituary notice came too late for this paper, and will appear in a later number.

OF GOOD CHEER.—A Brother from Shelby county Mo., writes, "Dear brethren of the Mennonite Publishing Co., it is with pleasure that I can state that we as a little band are all in tolerable good health, and as a church we are in peace; and are much cheered by the HERALD OF TRUTH. My prayer is that it may ever accomplish much good to the eternal Salvation of souls." J. B.

FROM NEBRASKA.—The brethren in Adams county, Neb., desire to build a meeting house this fall, but are not able to raise sufficient means. They think they could secure about half the amount needed, and would like to borrow four or five hundred dollars for one year at as low interest as possible, giving the trustees of the church as security with all the brethren bound for its payment. If any of the brethren could favor this church according to their request the money would be thankfully received. Address John M. Nunemaker, Roseland, Nebraska.

SINGING.—In many of our churches, the singing is getting to be so poor that it is really a question whether it is at all edifying. The writer of this article, being no singer, feels this condition of things to a much greater extent than one who is able to lead in singing.

There are a number of reasons why the singing in many of our churches is so poor.

In many places the church takes no interest in training and teaching the young people to sing. Some indeed are not willing to have the meeting houses used for this purpose, and again in many places it is difficult to find proper teachers. Besides this, in nearly every neighborhood, singings are held every season which are of such a character as only to detract the attention of the young people from the singing of proper church music to that which is of no practical benefit, unless it be for sheer amusement.

We know churches where the old brethren who have faithfully served for so many years in leading the singing, are about worn out, and on account of the reason above mentioned no one can be found to take their places, and the result is poor singing.

Now if singing is a part of worship, and we wish to worship God by singing spiritual songs and hymns, then our people must learn to sing; the young people must learn to sing—the young people and the old people must learn to sing together, and for this purpose there must be some provision made, for teaching and training them. We sometimes find fault that our young people are not able to sing our hymns, and that they do not aid us in singing in the church during public worship. Is not the fault too much our own? What chance have we given them to learn? What instructions, in this direction have they received? I have reason to believe that they are doing just as well as we can expect. Let us as parents, members and ministers, see that provisions are made to give our children the right instruction in singing—a proper training; and I believe they will not disappoint our hopes.

We find churches in the east where the berthren take an interest in singing, and gather their children and young people together and train them to sing, and when the minister gives out a hymn to sing, instead of having to wait (if not able to sing himself) and find some one who can lead the tune, and then sometimes have the mortification of being compelled to give out another hymn, he hears the tune taken up at once, and the hymn is sung and "there is music there."

Let the brethren everywhere give some attention to their singing, so that we may be able, in our public worship to "sing with the spirit and with the understanding also."

THE BRETHREN (DUNKARDS.)—For some years there has been a gradual developing of differences in opinion in this Church, with regard to discipline, and the man-

ner of enforcing it in the various congregations. These differences become constantly more apparent, and at length through the proceedings of their general Conference and the discussions in their several church papers, the party lines were plainly drawn, virtually dividing the church into three general parties, with a number of small outside organizations.

There was no actual division of the main body, however, until the 18th of August, 1881, when a number of members, principally from the Miami Valley, Ohio, which are now known as the "Old Order Brethren," came together and rehearsed their grievances, finally adopting such resolutions, and taking such a course of action, as clearly and definitely separated them from the rest of the brotherhood.

The general Conference or Annual Meeting of 1881, as is their practice when there is difficulty that cannot be settled by the congregation in which it occurs, sent a committee to dispose of a case of alleged unfaithfulness on the part of H. R. Holsinger, of Berlin, Pa., one of their ablest ministers and editor of the Progressive Christian. Holsinger refused to have his case investigated according to the plans of the committee and the usual order of the church, but was willing to have the committee proceed according to a plan of his own. This the committee refused to do, and, because of his refusal to submit, declares him disobedient, and severed from further connection with the church. The sympathy of many members was with Holsinger, who continued to present the injustice to Holsinger to the church through the Progressive Christian, in the hope that the Annual Meeting of 1882 would reverse the action of the committee and bring about a reconciliation. But the Annual Meeting, on the 30th day of May, 1882, sustained the action of the committee. The result was that a meeting was called by Holsinger and his sympathizers, which met soon after at Ashland, Ohio, where a declaration of principles was adopted, showing that, in their estimation, the Annual Meeting dealt unjustly with Holsinger, at the same time sustaining Holsinger's actions throughout.

Since that time the work of division has been going on by the three parties, each claiming to build on the principles of the primitive church as established by Alexander Mack and his immediate successors. Informal meetings have been held, and are still being held, in many of the churches nearly all over the brotherhood, where each party—Old Order, Conservative, and Progressive—presents its claim, making a distinct organization of those members which will give their work and influence in its favor. Thus the work of division is going on to the estrangement of friends, trouble in families, and sorrow to the whole church. The cause of these divisions may be noticed in a future article. C.

OUR OWN HALF BUSHEL MEASURE.—The Savior gives us the grand Indicator of the human heart when he declares that "ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Men continually manifest in their walk and conversation the very weaknesses and failings which they seek to hide, because in trying to hide them they almost always make an effort to heap them on their fellows.

If you meet a person who is always accusing others of lying, it is a very good indication that he himself is badly inclined to this very habit.

When you meet with a party who is accusing everybody of dishonesty, don't trust him; that man is certainly not honest.

When you find one who is all the time accusing his neighbors and friends of avarice put it down that man is only measuring others with his own half-bushel; that is the very failing to which he himself is given.

The man who is so very much afraid that his friends and neighbors are making money and getting rich, let me tell you, there is not one in the whole circle of those whom he accuses of these things that is as avaricious as he is. He is only setting out the indicator of his own heart, so that other men can see what is in it.

When you meet a man who accuses his neighbors and his brethren in the church of doing everything that they do, from bad motives, the love of gain, &c., write it down that that man is just that kind of a man; and because his heart is bad enough to do just that very thing, he thinks others are just as he is—he is measuring others by his half-bushel.

Let us take care that we do not use our own half-bushel too much. Let us rather use the gospel measure, and do unto others as we would that they should do unto us.

CHURCH NEWS.

BRO. PETER Y. LEHMAN, of Elkhart Co., Ind., started on a visit to Ohio, on the twenty-first of August to stay several weeks.

ON SUNDAY, August 13th, five persons were baptized and received into membership in the Salford Church, Montgomery county.

APPLICANTS FOR BAPTISM.—There are at the present time forty applicants for baptism at the Weaverland church in Lancaster county, Pa.

GONE TO PENNSYLVANIA.—Preacher John Weaver of Elkhart county has gone to Pennsylvania to attend the funeral of his mother, whose death was reported to him by telegraph on the 8th of August.

ON A VISIT.—It was the expectation of the brethren, Preacher Josiah Clemmer and Deacon Abraham Clemmer to start from their homes in Montgomery county on the 10th of August, to visit the congregations in Lancaster county.

Bro. Henry Godshall also expected to leave home on the 10th for a visit to Dauphin, Lebanon, and Lancaster counties, accompanied by several of his friends.

HARVEST MEETING.—The brethren of Hershey's Church, Lancaster county, Pa., held their harvest meeting on the 3rd of August. The house was filled with people. The services were introduced by Bro. Jacob R. Hershey, and the harvest sermon was preached by Bishop Isaac Eby from Leviticus 23: 9,12.

MEETING AT THE OLD ROAD.—On the 3rd of August the brethren, Abram Herr and Amos Shank, visited the Church at the Old Road. Bro. Herr opened the meeting in the English language, and was followed by Bro. Shank, who spoke a few words in the German, and then preached in English from the text, Matt. 28: 19, 20. There is one applicant for baptism at this place and there are good prospects for more.

BAPTISM.—On Sunday, Aug. 8th, fourteen persons were baptized at the Amish Men. Church on the Little Elkhart Creek, in LaGrange county, Ind. The house was crowded with people and many were outside for want of room.

Bro. Jonas Troyer officiated at the baptism, and there were present the ministering brethren, Daniel Tchantz of the Clinton Church, Henry A. Miller of the Lake Shore Church, and Joseph Yoder of the Church near Vistula, Ind.

NEW MEETING-HOUSE.—A new meet.

ing-house was this summer built at Stumptown, Lancaster Co., Pa. The old house was too small to accommodate all the people usually assembled at that place. The first meeting was held in the new house on the 10th of August as a harvest meeting. The house was crowded with people. The service was introduced by singing a German hymn. Bro. Risser of Lititz spoke a few words in German, and was followed by Bro. Eby in English. Bishop Amos Shank made the closing remarks in German. The closing hymn was,

"Fountain of mercy, God of love."

BRO. A. SCHRAG.—Childstown, Dakota, writes concerning the affliction of the family of Peter Graber: Herewith I inform you that the afflicted family of Peter Graber through the kindness of the brethren received aid as follows.

J. A. Hartzler, Michigan,	$ 1.00.
C. Jansen, Nebraska,	5.00
J. F. Funk, Elkhart,	47.90

May the Lord richly bless all these kind donors. Sister Graber is still confined to her bed, though she is much improved, and in a fair way to recover. By the blessing of God and through the help of the dear brethren, they have a new house in which they can live. With kind greetings your Bro. &c.

FROM MONTGOMERY CO. PA.—The brethren in the Franconia church, Montgomery Co. Pa. held their harvest meeting on Tuesday, Aug. 15th. The meeting was largely attended the house being filled with people. The meeting was conducted by Jacob Landes of that place and Abel Horning of Rock Hill, Bucks Co., Pa. Bro. Horning took his text from Psa. 104: 24. On the 19th in the afternoon was the time set for the harvest meeting at Souderton. Bro. Jacob Meschter of the Schwenckfield congregation was expected to deliver the discourse, and preach also on the Sunday following at Franconia.

The Schwenckfielders expected to hold their harvest meeting in the church near Franconia on the 17th. In this house the Schwenckfielders and Mennonites usually assemble and worship God together. On these occasions the ministers take part in the services.

GONE to NORTH MICHIGAN.—Bro. H. B. Brenneman went to Kent county, Mich. on the 19th of August. He was at the Sunday School and church services on the 20th. He reports a large and interesting sunday school, to which he had the pleasure of speaking. He says Bro. Keim preached an affecting sermon, and that apparently the Lord was present in their meeting. Bro. B. started for Petoskey the 22nd, and expects to visit the brethren in Emmett county and the church at Maneelona in Antrim county. We hope the Lord will bless his labors to the salvation of souls which he has so seriously at heart. Bishops Jacob Wisler and Christian Shaum of the church in Elkhart county, Ind., and a number of others started for Petoskey on the 21st. There are a number of applicants for baptism at Ayr, fourteen miles north of Petoskey which will likely be received while these ministers are visiting there. We hope the Lord will abundantly bless their labors, and that those young converts may become shining lights, and brave soldiers, valiant for the truth. Bishop Shaum expects to stay some weeks, taking advantage of the pure atmosphere and healthy climate in the hope of improving his health.

CONFERENCES.

THE ANNUAL CONFERENCE for Missouri will this year be held on the fourth Friday in September (22nd), in Shelby county, Mo. An earnest invitation is given to the brethren every where, especially ministers, to attend this conference. The R. R. station is Clarence, on the Hannibal and St. Joseph R. R, 12 miles south of the meeting-house. conveyance will be found at the station. If any desire to come sooner they will gladly be met, at any time, if they will let us know by addressing JOHN BRUBAKER,

Leonard, Shelby Co., Missouri.

THE ANNUAL CONFERENCE for the southwestern district of Pennsylvania will be held this year in the Masontown Mennonite Church in Fayette County, Pa., on the third Friday of October (the 20th). The nearest railroad station is Uniontown, on the Southwest P. R. and the B. & O. R. R. There will be conveyance at the above stations on Thursday previous to take passengers to the place of conference. Persons coming by way of the river will stop at McLean's Landing. Persons coming this way will inform John N Durr, Masontown, Pa. Conveyance will be at the landing. A cordial invitation given to all the brethren and sisters to attend and especially to the ministering brethren and deacons everywhere.

A VISIT.

Deacon Jacob Overholtzer, of Juniata Co., Pa. recently made a visit of six weeks to his friends in Lancaster Co., Pa. On the 31st of July the writer accompanied him on his return, and safely reached Thompsontown the same evening. Bro. Samuel Overholtzer met us and conveyed us ten miles to Bro. Jacob's home near Richfield, where we met the family all well. Bro. Jacob has been considerably afflicted for several years of nervous debility, and since the death of his wife last winter he had gone from home very little; yet he stood his visit reasonably well among his brothers and sisters and his spiritual brethren in his old neighborhood.

Tuesday and Wednesday I visited the brethren and sisters in that neighborhood, and found our dear brother, Bishop Samuel Winey, suffering considerable of dropsy and also white swelling in one of his arms; yet he bears his affliction with much patience, in the hope that after our short time of suffering here we may attain eternal happiness that cannot be taken away from us. After two hours' interesting and encouraging conversation we bade adieu in the hope that we may meet in the bliss of the world beyond the grave, where there is joy in perfection forever and ever. On Wednesday we visited at the house of Solomon Graybill and his aged mother, who is now nearly eighty-eight years of age. I was glad to find her health so good and her memory so litimpaired; yet she has a desire to depart and be with Jesus which is far better. At the house of Bro. Preacher Thomas Graybill we met another aged sister of eighty-two years who also rejoiced very much in her good health; but she also desires ere long to depart to her eternal home. On Thursday evening Aug. 3rd, I found myself again in my dear home near Lititz, Lancaster county, with my dear family (thank the Lord) well and safely kept. JOHN H. HESS.

For the Herald of Truth.

ONCE MORE.

The *Gospel Banner* still denies the truthfulness of my statements in my "Review." I had thought to drop the matter, but seeing that the HERALD OF TRUTH is found fault with for admitting the "Review" into its columns, it seems a duty to make some further explanation. If the *Banner* takes the liberty to publish what he chooses, why should he wish to deny others the same privilege? He says to the editor of the HERALD, "Are you not afraid to publish such unwarranted articles?" Well, whether the "Review" was such is the question. Why should the affirmative side of a question be more unwarranted than the negative? or does the *Banner* wish to trample upon the rights of others, and say what he pleases without allowing others the same privilege? Or does he consider his character so well established that it should be so "very imprudent" for the HERALD to allow articles that would seem to conflict with his views to appear in its columns? Or upon what other ground does he consider his statements so far superior or more worthy of credibility than those of others, that it is so presumptuous in Bro. Funk to allow fairness by hearing both sides?

This matter would have been dropped long ago had the *Banner* been willing to admit the truth in the case. It is no doubt grievous to the editor not to be able to control these matters in his own way. But I see the hand of God in it. If there is

such a dark spot in my heart, I believe God will make it manifest. The Bible says, "Your sins will surely find you out." A smoothe tongue and a ready pen may deceive men for awhile, but the truth must come to the light, and shame must fall on the guilty. Daniel and I have been advocating holiness of heart. Has this been done with a deceitful heart and lying tongue? Surely there is something wrong on one side or the other. If it falls on my side let it not be considered a mistake; no, it must be premeditated, willful misrepresentation, which the God of justice will not suffer to pass by unpunished. Let him stop my pen and hide my face with shame. I pray the Lord that he will let the worst of this case be known, and if I am guilty to silence my voice and pen forever.

Now for further explanation it may be asked, why I did not bring up the witnesses, which would have decided the matter at once? There are several reasons: First, I soon found that the *Banner* would not receive proof against himself. Second, It was not pleasant to ask persons to witness in this case. As this preacher had his going out and coming in among them, they prefer to avoid all unpleasant recollections. Third, it is needless. The preacher himself will not deny the truth. I expected to see him myself, but he being disabled has not since been back to his field. I saw him a few days after I had written the "Review." I told him how his appearance had grieved me; I mentioned his being shaved smooth except the mustache. He did not pretend to deny it to me then, why should he now? I have the confidence in the man that he will tell the truth. He told me he did not intend to have it so, and acknowledged that it would not look right. Then I felt almost sorry that I had published it. Perhaps I should first have talked to him. But as I had not mentioned any name, I supposed the matter would rest there. Others told me that this man's appearance in this particular caused an unfavorable impression of him at first, but upon further acquaintance our prejudices were measurably dispelled; we esteem him now as a fine man, to say the least.

Now, if the readers of the *Banner* are not yet satisfied, and desire the names of living witnesses to be published in the *Banner*, they may inform me, and if the *Banner* promises to publish the same, I will furnish them.

I see in the *Banner* of July 15th that there are others troubling the editor. The question is asked, Do your people dress plain? I imagine the editor to be in about the same dilemma that the Pharisees of old were concerning the baptism of John. They cared not for the truth in the matter, but would have taken any course that might appear most justifiable of themselves. They could not say, yes nor no. So Daniel has acted in this case; yet he dares to say, "Our people are standing decidedly against the follies and fashions," etc. It is astonishing to see how a person can say a thing which everybody acquainted with the circumstances may know to be different.

Again he says, "More especially is this true, where churches have the benefits of the watch-care of faithful pastors." Yes, but where are they? One of your leading pastors told me if a man puts on style it is a mark of intelligence, and he thereby has more influence for good. He was dissatisfied with his wife because she would not indulge in these things as he wished. Another of your ministers when attempting to preach against extravagance in dress, quickly turned the subject, warning his people against the other extreme. He left the impression that there was far more danger of living too plain (which to give force to his argument he called, "slouchy") than too extravagant. This was at a place where the demon pride was staring him in the face in all its horribleness. His own wife, when last I saw her, was equal with the worldly.

But why argue this point with words? Just step into the churches and behold the idolatry in worldly conformity. I am not afraid, like Jonah, that the people will repent and my predictions prove false. There is but little hopes for such a change as long as the leaders are at the head of pride and vanity. No, it would have been more honorable for the editor of the *Banner* to have given a straight answer to a straight honest question. I admired the radical course of this sister in her questions to the *Banner*. I pray that the Lord may bless her in taking such a decided stand against this prevailing evil.

Again he says in his reply to me, "If fortunately for him and us, he ever happens to get firmly grounded upon the truth" (abridged). Let disinterested persons decide who is truthful or false. Do not boast too soon. Intelligent readers will not suffer themselves to be deceived in this way. With good wishes to all, I remain Yours. JOHN O. SMITH.

P. S. The editor of the *Banner* has since written to me in reference to my statements regarding the wearing of a fashionable mustache with the rest of the face shaven, stating *that a mustache is not fashionable unless it reaches over the mouth.* If that is correct, then I was wrong in making the assertion I did. But whether a short mustache, with the rest of the face shaven clean is not a fashionable one, we will let the reader decide. I have made a special request to have the foregoing published, and stand responsible for all that I have said.

J. O. S.

THE Lord is far from the wicked.

ECONOMY.

Dean Swift says: "I have no other notion of *economy* than it is the parent of liberty and ease." Never were words truer than these. They meet the case exactly.

For some unaccountable reason, there is a common notion that economy is opposed to liberality; that it partakes of a miserly spirit and displays a narrow mindedness which detracts from a true freedom and manliness of character. The very opposite of this is true. The meaning of the word indicates this. It simply enjoins that our money, our time—indeed, all our affairs, should be under a wise and provident management. It makes a man the master of his situation, instead of the slave of circumstances. In the use of money it requires that we should have the money before we spend it, and that in spending money we should make it contribute to our best interests. Young men are apt to forget this. Sometimes they allow themselves to become in debt, and then they have little freedom in the use of their money; but more frequently they spend their money according to their impulse rather than according to any rule or system. The consequence is, they are never quite free or independent in their circumstances. To carry out any plan of using money will require a good deal of decision and firmness. Not unfrequently the young man will say, "No, I can't afford it." There is nothing unmanly in this. On the contrary, it may be the manliest thing a person can do. Young men, as a rule, know what their income is. Now, it is not enough to live within that income, but we should study to make that income, yield the greatest possible results for our present and future good. And in this study we shall display a true and commendable economy, or the want of it. In this discipline, we should go into the minutiæ of our expenses, particularly the smaller expenses. We remember being once very much interested in a conversation we had with a very wealthy gentleman upon the subject of personal expenses. His rule was to make himself comfortable and respectable, but never to spend a shilling unnecessarily. He was in the habit of walking, or riding in omnibuses or street-cars. The reason he assigned was that he was much freer, and that it was less expensive. This attention to the smaller expenses ran through his whole plan of life, and yet he gave away money like a prince. such an economy as we are speaking of will necessarily cultivate our discrimination, our judgment, and our taste; for it will lead us to place a proper estimate upon everything, and to put everything in its place.

It is a mistake to suppose that this kind of economy will interfere with a true liberality. On the contrary, it will pro-

mote the highest freedom of action, and develop and call into play every generous and manly virtue.

The young man who thus honors himself will be honored of God and of his fellow-men.—*Selected.*

CHRISTIAN CALMNESS.

It is worth one's while to be a Quaker, perhaps, just for the sweet serenity which characterizes the sect. We know a score of Quaker matrons, any of whom would be a living sermon in a score of homes we could name—a living sermon, with Calmness as a text. Dear, good Quaker mothers—would there were more such!

Calmness and equanimity ought to be part of every one's religion, even as it is a part of the Quakers'. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him so well said that he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of John Wesley's spirit, it would revolutionize the world. Christians lose all their wayside comforts and dishonor the Master by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience are utterly overthrown by the breaking of a vase. We have seen men in a fever of impatience, even anger, over the loss of a shirt-button, the mislaying of a cane, or fifteen' minutes delay of dinner, who have stood by the graves of dear ones gone, and made no sign.

Men and women have come to think, somehow, that Christian calmness finds its test hour only when some great affliction presses down. There never was a more sad mistake. Christian calmness has meet opportunity for exercise daily and hourly. It is the little trials that test it most. In every family circle much is happening that demands its perpetual presence and influence. Necessarily a cultivated virtue, in nearly all cases, let us see that it is more thoroughly cultivated. So shall our home be more beautiful, our happiness more perfect, our Christianity more generous and loving—We had almost said, more saving.

The 50,000,000 of our population have a Protestant minister for every 728 persons, and a sabbath-school teacher for every 56. One in every five is a member of an evangelistic church.

For the Herald of Truth.

SIGNS OF THE TIMES.

Palestine was once the promised land where milk and honey flowed. Its hills were covered with vineyards and its plains with palm and fig trees that yielded abundant fruit. Their cattle were almost numberless, and many and great were their cities. The blessing of the Lord rested upon that country. But why does this once prosperous country lay waste, barren and forsaken, with its cities desolated and its vineyards destroyed?

The Lord has always had his chosen, favorite people. We read that God promised Israel that he would multiply and bless them, and give them all the country to an endless possession. Gen. 17: 8. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 11. These blessings were promised by the Lord if they should keep his statutes; but he also foretold their destruction if they should not fear the God of Israel. Deut. 28.

So long as the children of Israel kept the Sabbath and did not till the ground on the seventh and fiftieth years, leaving for the poor of the nation and the beasts of the field what grew spontaneously during these years of rest; so long as they strictly obeyed and trusted the Lord, they had plenty and to spare. But when God had thus blessed them in the fulfillment of his promises by giving them great abundance and prosperity above all the nations, they forgot God, from whom all their blessings and prosperity came.

Israel, no doubt, came to the conclusion that it was foolish in them to let their lands lay waste on the Sabbatic year as they might just as readily reap a crop on the seventh year as on the sixth. So they tilled the soil and sowed the seed, but the Lord was displeased and withheld the increase and withdrew the blessing. Their lands no more yielded as before; they had famines, plagues and wars; they lost their country, and even their holy temple. Instead of obeying the commands of God they followed their own traditions, and failed to realize that they were living in disobedience, taking for the commandments of God the traditions of men. They lived on in sin and would not forsake their wicked ways.

In looking at the prosperity of Palestine and the desolation which followed, some one, in regarding our own country might reason thus:

"We have a blessed country with a variety of soil and different climates, and our crops cannot prove a failure everywhere. See the bountiful crops of the present year. If our crops should fail in one part of the country, they would be abundant in another." But we should remember that we have the same promises and warnings that Israel had; that if we serve God in newness of heart, worshiping him in spirit and in truth, first seeking the kingdom of God and his righteousness; the Lord will provide for our wants and add all things else that we need. But if we forsake God he will also forsake us.

To-day our fair land abounds with wickedness. The will of the Lord seems to be the last thought and the most unnecessary thing in this worldly-minded generation. Men and nations forget God in their prosperity, but God will withdraw his blessings and man must suffer the consequences. Our land feels the warning of God to-day, and if we do not repent we must perish. The deeds and actions of the mass of the people of this nation point to an unlawful desire for prosperity and worldly honor. They seem to labor solely for riches, honor and pleasure, studying to defraud one another to increase their wealth. How selfish and important many of these American people are. They assert their individuality as though they were self-existing, or by their own power came down from heaven.

In a general sense the official business of the government is transacted in a very careless and sinful way, many of the officers being covetous, drinking, profane characters. The leading men of the nation make arrangements to have the blasphemous Ingersoll make the leading speech on a national day. It is reported that the officers of the White house at Washington alone have used seventy-five bottles of wine in three hours, besides other kinds of drink; and at a certain time each guest made use of eight different kinds of wine, beside other strong drinks. A sad sign of the times.

The Sabbath scarcely keeps its name; it is rather called Sunday or the Christian's day. Holidays are changed to days of gluttony and revelry. When people should study the word of God, they read in preference books of infidelity and fiction that cause the readers to love sin and go to desruction rather than lead them to faith in God and to salvation of souls. The Bible is excluded from our public schools and the children get their education from books that are little better than novels.

By this many of our public officers claim to be servants of God and heirs of heaven. A profession alone passes for religion, and instead of being looked upon as a disgrace to be called a christian, it has become honorable to belong to a society holding some creed of the Bible; insomuch that true heart worship is almost lost in the tide of formality and so-called morality. "Because iniquity shall

abound, the love of many shall wax cold." O, that we as a nation would come humbly before God and trust him with all our mind and soul.

I have no doubt of God's power to behold sin every where. He created the earth subject to floods and droughts, storms and calms, cold and heat; and to the swarms of insects that come at the particular time when they will be most destructive to growing crops. The Lord could destroy them in an instant if he chose to do so, but he permits them to their ravages. Perhaps it is for a warning that the vengeance of the Lord is threatened upon the nation. These myriads of destroyers seem to increase each year whether the summer be hot or cool, the winter mild or severe. Instead of a national repentance, and trusting prayer to God for deliverance, drugs and poisons are used to nearly everything we raise to destroy the insects, yet they increase rapidly in number and destroy the crops after all our efforts to exterminate them. The Lord could destroy them in a day with his loving kindness.

Our crops are each year raised with more difficulty, and the yield seems to be less. No doubt the land will be barren and must be forsaken like Palestine.

But we will thank the Lord that we are not yet forsaken. The great God of our protection has not permitted us to want in the past. We are to-day living in hopes that the present ample grain crop may lead men to see the goodness of God, and be the beginning of a season of repentance, that God may change his anger and give blessings upon our land and nation instead of a curse; that we may live in fullness of body and soul.

M. M. WALTER.

FALSE IMPRESSIONS.

The defenders and supporters of the old round-note system seem studiously to misrepresent character notes. They are desirous to convince the public that only one *little* establishment devoted to the interests of character notes exists, and that one in Virginia. Nothing can be farther from the truth. A large publication house in New York, one in Boston, one in Memphis, one in Nashville, one in Elkhart, Indiana, three in philadelphia, one in Georgia, and one in Virginia, have issued books in the character notation during the past six years. These misrepresentations only prove the animus of the element opposing reform.—*Musical Revolution.*

WHAT FIGURES SAY.

A writer in one of our exchanges, says the *Standard*, has been looking up the figures bearing upon the effects of prohibition in Kansas. He has compared the number of prisoners sent to the penitentiary during the first eight months under the prohibitory law, with the number sent during a corresponding eight months under the old license law, and finds them to stand as follows:

LICENSE.		PROHIBITION.	
January, '80,	27	January, '81	7
February	18		8
March	23		5
April	41		28
May	35		16
June	23		16
July	30		8
August	8		8
Total	205		96

Of course the first eight months under the prohibitory law are not a fair sample of what may be expected, when all the old cases have been disposed of and the crime of the years ceases to be chargeable even remotely to liquor; but certainly it is a great gain to reduce the number of prison offenses by more than one half.

THURMAN.—Many readers will likely remember of William C. Thurman's attempt to show by the Scriptures that the second coming of Christ should take place on the 10th day of July, 1868, of his success in getting a considerable number of members in the Dunkard church to believe his visionary constructions of the word, and the contentions and ultimate divisions he caused in some of the congregations of that church. Recent statements in some religious papers say, His home is in Boston, and he is having more visions. He is trying to prepare the public mind for the "midnight cry," which is about to be made, or will begin in less than a year. He is trying to turn his attention to healing the sick by prayer, claiming that the power of healing is not yet withdrawn from the faithful. He has written a book entitled the Way of God, in which he says. "We have clear and positive proof that the way men were cleansed from sin before the truth was cast down (Dan. 8: 12) was by being washed in the blood of grapes, (Gen. 49; 11) for no man washed in Christ's literal blood. But see this made clear in our book called the Way of God.

GAME OF CHANCE.—Those who do not know how to play a game of cards may thank God for this kind of ignorance. Parents should throw all their influence against card playing—the chief though not the only, instrument of gamblers—and create in the minds of their children such a prejudice against it, that they will recoil with horror from gambling and all that leads to it.

The power of the peculiar spell is wholly in the element of chance. For that reason games of chance should be disallowed by the Christian Church. The opposition of all consistent Methodists to card-playing rests upon a sound principle. The prejudice against cards and dice should be kept up. J. M. B.—*Christian Advocate.*

THE decree regulating the liquor traffic in Russia, which has been recently signed by the Emperor, is of the most stringent character. There is to be only one liquor shop in a village, and where two or three villages are almost contiguous, the one shop must suffice for their combined inhabitants. The publican must be a native of the village, must be appointed and paid by the Common Council, and must sell food as well as liquor. If he allows any person to get drunk he is liable not only to dismissal, but to fine and imprisonment. If any Russian village is reported to the authorities to be addicted to drunkenness, the sale of liquor may be interdicted for as long a period as may seem necessary.

DURING the last year 567,386,982 cigarettes paid a revenue of $992,929,22. The New York *Herald* says: "These 567-000,000 cigarettes were wretched articles, made of cheap paper, tobacco-fillings and dirt," and adds that the smoking of them "poisons the blood, upsets the nerves, undertones the stomach, discolors the skin, and disgusts everybody near the smoker."

THE United States census gives 92,653 Protestant churches, 71,662 Portestant ministers, and 9,003,060 members of Protestant churches. Deducting the Roman Catholic and Mormon populations from the total population of the country, there remains 43,863,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Protestant for every five of the population outside of Catholicism and Mormonism.

EASTER day fell on April 9th in 1871. It will not, however, fall on this day again after the present year till 1944; then again in 1950, 2033, 2045, &c. In 1885 it will fall April 25, its latest possible date. This will be the first time it occurred since the introduction of the new style in 1752. It will then not occur again on April 25th until after an interval of fifty-seven years, or in 1943; and then not again for one hundred and thirty-three years.

LEWISTON, in Maine, with 20,000 population, has not had an arrest for drunkenness for twenty years. She has a good liquor law vigorously enforced.

THIS nation is spending more money for intoxicating drink than for all the bread it eats and all the clothes it wears, and all the churches it has built.

PENNSYLVANIA spends in one year for liquor $152,663,495; for school and school teaching, $5,863,945. There are engaged in the liquor business 78,000 persons, and as school teachers 16,870.

A PROMINENT dentist recently said the use of tobacco gave his profession more than half of its business.

Died.

NOLD.—On the 26th of July, near Morrison, Whiteside county, Ill., a daughter of John and Sarah Nold, aged 3 months and 21 days. Funeral services by John Kornhaus, "He shall gather the lambs with his arms, and carry them in his bosom." Isaiah 40: 11.

LUCAS.—On the 16th of August, in Milton, Northumberland Co., Pa., of consumption, Hannah Lucas, aged 65 years. She died in the triumphs of a living faith.

BARNHART.—On the 10th of May, near Masontown, Fayette county, Pa., John Barnhart, aged 82 years, 6 months and 25 days. He was buried in the Masontown Mennonite burying ground. The deceased was a member of the Baptist Church for many years. The funeral sermon was preached by J. J. Cover on the 16th of July, from Eccl 8: 12.

FUNK.—July 22nd, in Hancock Co., Ohio, Lydia M., daughter of Henry and Nancy Funk, aged 1 year, and 8 days. Services by C. B. Brenneman.

KULP.—August 3rd, 1882, at Hatfield Station, Montgomery county, Dilman Kulp, aged 74 years, 9 months and 21 days.

Death has borne from us another—
We've taken the last farewell
Of our dear and only father;
Why it was we cannot tell.

God saw fit to call him higher,
From the world of toil and care,
To his home beyond the river,
There to meet his children dear.

He has children there to meet him,
And a dear beloved mother,
And left four of us behind him,
In this world of toil and sin.

Hard indeed to spare him,
And our hearts are sore bereft,
We would not call him back again,
Our loss is his eternal gain.

Such is life we see it daily,
But we cannot understand
Until we meet in the hereafter,
In that bright and better land.

—*B. C. Intel.*

HERSHBERGER.—July 17th, near Middlebury, Ind., of consumption, Christian Hershberger, aged 67 years and 11 months. Buried at Forest Grove. Many friends and relatives followed the remains to the grave. He leaves a bereaved widow and five children. The funeral services were conducted by J. E. Bontreger and J. L. Miller. Bro. Hershberger was a faithful member of the Amish Mennonite church. He had a strong faith in God, a good hope of heaven, and said he was ready to die. He said the blood of the Lamb would cleanse him from all imperfection. Peace be to his ashes.

SNYDER.—On the 12th of August, near Dalton, Wayne Co., O., of the infirmities of old age, Sister Fanny Snyder, aged 77 years and 8 months. Buried in the Mennonite burying ground at Martin's meeting house. Funeral services by Adam Brenneman and D. M. Irwin in English and Michael Horst in German, from Philippians 1: 21.

CRESSMAN.—July 7th, in Blenheim, Oxford County, Ontario, of diphtheria and malarial fever, Sallie Anna, only child of Simon and Magdalena Cressman, aged 5 years, 6 months and 18 days. Buried the 9th. Services were conducted by Joseph Nahrgang and Moses Bowman in German and Noah Stauffer in English. Little Sallie, was a kind and obedient child to her parents, loved and esteemed by all who knew her. She had a remarkable memory and understanding for a child.

HESS.—On the 12th of August, near Liberty, Lancaster Co., Pa., after a very brief illness of cholera morbus, Samuel, only son of Peter B. and Mary A. Hess, aged 7 months and 16 days. Buried in Hess' graveyard in the presence of a large congregation. The funeral text was Psalm 4: 9.

BIXLER.—On the 19th of Aug., in Mahoning Co., O., Mary, wife of Bishop Joseph Bixler, aged 50 years, 2 months and 20 days. Buried at Overholzer's Meeting-house. A large number of friends and neighbors followed her to the grave. She was a faithful sister in the Church, and a comfort to her husband, especially in his ministerial labors. She bore her affliction with patience, and waited for the time of her departure with the assurance of realizing the promises which Jesus gave to his faithful disciples.

HAVERSTICK.—August 9th, near Mountville, Lancaster Co., Pa., Barbara S., wife of Christian H. Haverstick, aged 33 years, 6 months and 22 days. Buried on the 12th in the Mountville cemetery. Services in English by M. J. Mumma, and in German by H. Light, from Num 23: 10. She was a consistent member of the United Brethren Church.

HOLDEMAN.—In Lower Salford twp., Montgomery Co., Pa., Aug. 12th, 1882, John, infant child of John and Catharine Holdeman, aged 6 months and 20 days. Buried at Franconia, on the 15th, services by Josiah Clemmer, Henry Nice, and Abel Horning.

RITTENHOUSE.—August 11th, in Towamencin twp., Montgomery Co., Pa., Samuel Rittenhouse, aged 81 years, 7 months and 6 days. Brother Rittenhouse was married to Mary Krupp, who survives him. He leaves five children; two had preceded him to the spirit world.

Letters Received.

WITHOUT MONEY.

W. K. Fast, Kate H. Haverstick, S. L., Oak Grove, Stephenson Co., Ill., Henry Hygema.

WITH MONEY.

A—John Augspurger, P. Abrams, Pre. Christian Allebach.

B—John Boeltz, Byerle and Taneyhill, David Brumbaugh, John Burkholder, Christian Brenneman.

C—John Cassel, John B. Culp.

D—Isaac Durstine, Lizzie M. Dombach.

E.—Mathias Eby, Christian Ebersole, Jacob Epp.

F—Jacob Friesen, P. Fahrney, David Funk.

G—Noah Grabill, Henry Godshall, Hannah Groff.

H.—S. J. Hochstetler, J. J. Hostetler, J. H. Hackman, Enos Hackman, Andrew Harms, Amos H. Hershey.

K—Robert Kruger, Levi J. Kauffman.

L—John Landes, Noah Landes, J. H. Landis, P. S. Lehman, B. Loewen, Jacob Lentz, Eva S. Loucks.

M—Levi D. Miller, Jacob Meir, Michael Miller, H. C. Mellinger, John Mack, Jonas M. Moyer, Jonas B. Moyer.

N—John Nickel, Mary Ann Nissley, Christian Nafziger, Pre Chr. Brenneman (no money).

P—Benjamin Penner.

R—Jacob Rath, E. Reiff.

S—Addison Shelly, John Stauffer, Daniel Shoemaker, E. M. Shellenberger, Nicholas Stucky, P. Schrock, J. R. Shunk, Daniel Shenk.

T—Peter Toews, Peter W. Thiessen.

U—P. Uhrich.

W—S. B. Wenger, John Wyse, P. Warkentin, Fr. Wallman, Jacob F. Wise, Jacob Wenger, J. Wiens, F. J. Wiens.

Y—Reuben Yoder.

For Peter and Elizabeth Graber in Dakota—Church in Fulton Co., O., by Jeptha Wise, C. Claudes, Ein Pilger; A Friend (Marshall Co), Christian Ebersole, John Gerhardt, D. M. K., Flanagan, Ill., Malinda Unzicker, Levi Ressler, Elizab. Christophel, Christian Welty.

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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 18. ELKHART, IND., SEPTEMBER 15, 1882. Whole No. 234.

THE UNKNOWN FUTURE.

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
It might be sad.

What if to-morrow's cares were here
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in his care I sure shall be
For ever blest.

"THE FEEDING OF FIVE THOUSAND."

(MATT. 14:15-21; MARK 4:34-44; LUKE 9:12-17; JOHN 6:5-14).

Apart from the stupendous character of this miracle, which exhibited the creative power of Christ as the loaves multiplied in his hands, there are points of interest and instruction connected with it which may well account for its being the only one recorded by the four Evangelists.

The popular excitement concerning Jesus had now nearly reached its height. His miracles, which called forth both wonder and admiration; his teaching, which charmed some, offended others—had made him an object of interest to all. He is now in Capernaum, having been forced to leave Judea by the persecution consequent upon his miracle at the Pool of Bethesda.

Shortly after his arrival, the twelve return from their first missionary tour, and hasten to tell him of their work, their teaching, and the miracles wrought in his name. They find him sad and depressed. During their absence John the Baptist, the great forerunner, the faithful, loyal friend of the Bridegroom, had been beheaded by order of Herod Antipas. His disciples bore the mournful tidings to Jesus. They had not much to tell—merely that when they heard their master was dead they went to the prison, obtained the lifeless body, and buried it. What remained for them to do? To come and tell Jesus; and this they did.

What a relief to pour their sorrow into his tender, sympathizing heart! Must not the telling him of their woe have helped them to bear it? And is it not always true that

"Cares grow lighter as we feel,
That Jesus knows them all?"

Therefore, "Is any among you afflicted? let him pray."

In his great grief for the loss of his friend, our Lord, in the perfection of his manhood, longed for rest. But where could rest be found? The Passover being at hand, the whole country was astir—so "many coming and going" that Jesus and his disciples had no leisure even to eat (Mark 6:31). He was weary, too, of incessant conflict with hostile Jews, and the pressure of the sick who came for healing—so weary that, while the twelve were telling him of their missionary labors, he said to them, "Come ye yourselves"—ye alone, and no others—"apart into a desert place, and rest awhile." He knew they needed rest as well as he himself did, and strengthening, too, for they were young in faith and experience. Knowing this, their Master would not let slip the opportunity which "a desert place" afforded for a season of quiet communion with them. So, for their sake as well as his own, he would "rest awhile"; and "they departed into a desert place by ship privately" (Mark 6:32).

Short rest were they granted—merely while the ship crossed to the opposite shore, a distance of about six miles. "The people saw them departing," and making which way the ship's head pointed, they ran with utmost speed round by the shore, and were the first to reach the landing place. "Much people" were waiting for him as he went forth from the ship. From John (6:3) it would appear that our Lord and his disciples at once ascended a mountain, whence he could see the people to whose temporal and spiritual need he was about to minister.

Did the sight of that great multitude, whose presence defeated the very object he had in view in coming to that side of the lake, displease our Lord? No; his entire life was one of self-consecration to the work allotted to him by his Father. And so now, descending into the plain, he comes to meet those from whom he had seemed to hide himself: "He began to teach them many things" (Mark 6:34), "and healed them that had need of healing" (Luke 9:11).

This "desert place" was near the city of Bethsaida-julias, on the northeastern shore of the lake of Gennesaret. It was not, in one sense, "desert,"—there where the Jordan pours its waters into the lake, were pastures of richest verdure, though wholly uncultivated by the hand of man. But it was "desert" in respect of being uninhabited, and so it remains to this day.

Weary though he was, Jesus continued to teach and to heal until the day was "far spent," and the people, heeding not fatigue and hunger, staid on. An uninhabited district was not one in which to procure food, even for a few, how much less for a great multitude. Very early in the day this want had occurred to our Lord, and as he watched the people from the mountain-top, he asked Philip, to whom, probably, the charge of providing for Jesus and his disciples was intrusted "Whence shall we buy bread, that these may eat?" (John 6:5). Jesus, though he asked this question "knew what he would do" (verse 6). But to Philip it was full of perplexity. Food for "five thousand men, besides women and children" (Matthew 14:21), could not be found in the whole district.

Throughout the day our Lord did not return to the subject. But as it drew to a close, he thought of those who had for so many hours been listening to him, having had nothing to eat, and remembered, too, that many of them were far from home—probably Capernaum, six miles off, was the nearest abode to any of them. Would he send them away fasting? No. That which he all along knew "he would do," he now prepares to do. But before working a miracle which he alone could work, he gives his disci-

ples the opportunity to do, if they will, that which lies within their power. To his Lord's question in the morning Philip had replied, "Two hundred pennyworth of bread" (in value about thirty-two dollars), "is not sufficient for them, that every one of them may take a little." What then must have been the astonishment of the twelve when, to their suggestion that the people should be sent away in search of food, our Lord replies, "Give ye them to eat"! One and all, they almost echo Philip's words, saying, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" (Mark 6 : 36, 37).

But Jesus had bid them "give," not "buy," so He replies to their desponding words, "How many loaves *have ye?* go and see" (verse 38). They did so, and found their store consisted of five loaves and two fishes. No wonder they exclaimed, "What are they among so many?" But is it not strange that it never occurred to them to ask their Master to provide the needful supply, or to trust him that he would do so at the fitting moment?

Where was their faith? Five of the twelve had witnessed Christ's first miracle, the turning of water into wine. Had they forgotten it? Since then many other miracles—the casting out of devils that were "Legion," the blind restored to sight, the leper cleansed, the dead raised to life—had been wrought in their midst. Had the effect which these mighty works produced upon the minds of those who witnessed them, and marveled at them, passed away? Probably not. But the present demand upon their faith—thousands needing to be fed, and nothing to lay before them save a few loaves and fishes—was something new and startling.

The disciples having declared their inability to procure the required food, Jesus prepares to do that which all along he knew "he would do." Turning to the disciples, he desired them to make the vast multitude "sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties" (Mark 6 : 39, 50).

How picturesque the scene! It was the early Spring—the loveliest season in Palestine. The grass was yet "green," and there was abundance of it. St. John expressly says, There was *much* grass in the place" (6 : 10).

With what ready obedience company after company sat down, though *why* they were commanded to do so they knew not. Was their obedience the act of faith? Did they expect to be fed, though nothing had been provided but "five barley loaves and two small fishes"? We cannot tell. But from a mountain not far from where they now sat, Jesus had, not long before, spoken these words to another multitude, "Seek ye first the kingdom of God, and his righteousness; and all these things [the things that ye have need of] shall be added unto you" (Matthew 6 : 33). And who can tell but that some, at least, of those now reposing on the "green grass" had heard those words, and in this hour of expectation read their meaning? *They* had been all day listening to the teaching of Jesus. Would *He* not fulfill his own promise and provide them with necessary bread?

All being seated, Jesus, in silence, takes the bread and blesses it, as if to lead them to acknowledge his Father's hand in the coming miracle. Then he brake the loaves and gave (continued giving) to his disciples to set before the people, while he himself divided the two fishes among them all." Thus graciously did Jesus permit his disciples to be fellow-workers with himself, as, receiving the bread at his hands, they pass among the groups of people, distributing to each until all are filled.

We are not told how or at what moment the loaves multiplied into more, or whether it took place in our Lord's hand's alone, or also in those of his disciples. But this we are distinctly told—"They did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children" (Matt. 14 : 20, 21).

Had the people eaten nothing, what a miracle that so much more was gathered up than had been at first set down! But they did "all eat," and all were "filled"—thoroughly satisfied. And the fragments that remained were not crumbs, but sufficient to fill twelve baskets—those wicker baskets ordinarily carried by the Jews, probably to avoid defilement by Gentile food. This generous provision provided by our Lord's own hand was his reply to the inquiry of distrust put by the disciples—"Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

Can we wonder that they who were eye-witnesses of this miracle said of Jesus—"This is of a truth that prophet that should come into the world" (John 6 : 14)? In their enthusiasm they were ready to make him a king; which, when Jesus perceived, "He departed again into a mountain himself alone" (verse 15). Bidding the apostles recross the lake, he spent the night in prayer (Matt 14 : 22, 23.)

The opening words of our Lord's discourse the following day upon himself as the Bread of Life—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6 : 27), were the summing up, in a few words, of the spiritual truth the miracle of multiplying the loaves and fishes was mainly designed to teach. But, admitting this, are there not "fragments" of other lessons left for us to gather? So many, that we can only select a few.

The weary both in mind and body will gladly "gather up" this—"Come ye yourselves apart into a desert place, and rest a while." For Jesus, so compassionate and sympathizing *then*, is the same *now*. He remembers the days when he needed rest; when, weary with his journey, he sat "thus"—as a weary traveler—"on the well" (John 4 : 6), and so now "He giveth his beloved sleep," that they may "rest a while," and be thus strengthened for their work.

And for those who feel it especially trying to be called to give up their own will, even though they know the call is from God, there is a "fragment," too. Jesus, sad and weary, desired to rest alone with his disciples, but his Father had work for him to do, and at once he set himself to do it. It was always so with the Eternal Son. "He had no plan but the plan of his Father." Therefore, when the people followed him, he thought no more of taking rest. Divine compassion filled his heart as he gazed on them—as sheep without a shepherd—and he "spake unto them of the kingdom of God, and healed them that had need of healing" (Luke 9 : 11).

The symbolic teaching of this miracle is as valuable for ministers and teachers of God's Word now as it was to the Twelve just returned from their first mission. As the weary, fainting crowd in the desert of Bethsaida pictured a world perishing for lack of knowledge, hungering for the Bread and Water of Life, with equal vividness does the meagre supply—"five barley loaves and two small fishes"—represent the utter inability of man to provide spiritual food for himself or for others. And yet, in that Christ did not set these aside, but used them and multiplied them, he conveys to his ministers this lesson: that their duty is to labor with all diligence, using the means within their reach earnestly, fervently, as if success depended upon their own efforts; and having done this, place all in his hands, looking to him to bless the seed sown in his name, the cup of cold water given for his sake. "Give ye them to eat," is God's universal command to those to whom he has intrusted the riches of his grace; and obedience to the command insures an increase of the supply—an increase equal to the demand made upon it, as the widow's oil never ceased to flow until not one vessel remained unfilled (2 Kings 4 : 6).—*Sun. Magazine.*

For the Herald of Truth.

WEARING THE BEARD.

Since there is a diversity of opinion among the people and especially among the brotherhood, in regard to wearing a beard, we hope it is not out of place to write something upon this subject; although it is not our intention to censure or condemn any one who is inclined to differ with us upon this subject, but will say in the language of the Prophet "Come now, and let us reason together." (Isa. 1 : 18.

Let us briefly examine a part of man's creation, which we hope will show us what was God's design that man should be. "And God said, Let us make man in our own image, after our likeness," Gen., 1 : 26. "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them." Gen. 5 : 1—2.

Thus we see, that in the creation, God made man after his image and in his likeness, and made them also male and female. The beasts of the field and the fowls of the air also were created males and females. God made a distinction between the sexes in shape, form, and feature, so that male and female can be readily distinguished at sight. When the work was finished, God saw everything that he had made, and behold it was very good. This distinction is wisely apparent to day in man, and also in the lower order of creation; hence we conclude that it was God, in the creation, that planted the beard on the face of man, and caused it to grow there according to his will, but left the face of woman bare; thus making a mark of distinction between the sexes. Shall we not hesitate to reject, despise, or remove, what God saw proper to place upon us and called it very good.

The Scriptures and early history assure us that the ancient fathers were very particular that the beard should be worn. The Hebrews even regarded a thin, scanty beard a great deformity, and considered it the greatest disgrace to have the beard cut or shaven, and some even preferred death to such a mutilation, although the Jews sometimes sheared their beards and the hair of their heads, in time of mourning, repentance or distress but otherwise they invariably wore their beards.

For further proof that it was customary, beyond a doubt, for the people of God to wear beards in ancient times, we refer the reader to the following passages of Scripture: Lev. 14 : 9; 19 : 27; 1 Sam. 12 : 13; 2 Sam. 10 : 5; 19 : 24; 20 : 9; 1 Chr. 19 : 5; Ezra 9 : 3; Psa. 133 : 2; Isa. 7 : 20; 15 : 2; Jer. 41 : 5; 48 : 37; Ezek. 5 : 1. Read also where Isaiah prophesieth of Christ, saying, "I gave my back to the smiters, and my checks to them that plucked off the hair." Isa. 50 : 6.

When or for what cause shaving was introduced, or became customary among God's people, we are not prepared to say, but one thing we feel safe in saying, that if God had not intended that the beard should grow and remain upon the face of man, he would certainly never have planted it there; and if this be true, do we feel perfectly clear in our conscience to consider it wrong to wear a beard? But some good meaning brother will say, "Because it is the prevailing custom of the world to wear beards, it is proper for us to remove it; because we are not to be conformed to this world." I would ask the question, Is it right in the sight of God to let the world drive us from doing his will, or remove what he saw proper to place upon us? The worldly minded generally wear the beard because it is the custom and fashion of the world, and have no other particular reason for it; and if any Christian professor, whoever he may be, wears his beard for no other purpose than to be conformed to this world, and for fashion's sake, he had better cut it off; the sooner the better, and weep and mourn over his pride, as it was prophesied against Moab. Isa. 15 : 2. I have seen non-professors and some of the most wicked people wear our style of dress, Shall we therefore go and buy fashionable clothing? I have also seen some of the same class of people wear our style of hats, Shall we for the same cause, wear a plug, or other fashionable hats? God forbid.

Let us try to do right, and pray God to have mercy upon and enlighten the world.

There is a critical point in our subject, which is this: Some will contend that if we wear any part of the beard, we must wear it just as it grows, the mustache, as well as the rest. To this we must, however, object, for several reasons. First, for the sake of decency and honor to the Sacramental cup. Second, the apostles command us to salute one another with a holy kiss, to greet one another with a kiss of charity, or of love, which we obediently practice. If the mustache is left to grow long, it is not at all times very agreeable to observe this apostolic admonition. We, however, do not wish to be so unreasonable in this matter as to compel our brethren against their consciences to shave the upper lip close, but it should at least be sheared close for the sake of decency.

In conclusion I would yet say, We have many zealous and warm hearted brethren in our churches, east and west, whom we dearly love, and long to see; but we must say with sadness of heart that we are aware that many of these dear brethren, especially in the east and in the northeast, are bitterly opposed to, and despise a beard, *if not the wearer himself.* Yet some of those dear brethren frequently extend an invitation to visit them. For the above reason, we must acknowledge that we feel somewhat backward in complying with their request, knowing their prejudice against those who, by no means for pride or fashion, but for an honest and upright motive, wear their beards.

Dear brethren, let us try so to live that when Christ our Redeemer shall come again from heaven, with the same beard which he carried with him into heaven, he may then recognize us as his brethren, and take us all home where we will all be one in Christ Jesus our Lord. Amen.

Dear brethren, if I have said or written too much, please let me hear from you through the HERALD, or otherwise. My address is Rushmore, Putnam Co., Ohio. Yours in love. G. BRENNEMAN.

REMARKS.—The wearing of the beard is a subject that has sometimes considerably engaged the minds of some of our brethren, and probably sometimes more than was productive of good.

Bro. Brenneman has asked that if he has said too much, to hear from those who think so, He has probably not said too much, nor anything unkind, but likely he has argued himself into a difficulty that he did not clearly get out of. He has certainly shown good reason why a person that wears a beard, modestly, may have an easy conscience over it and feel that he is doing right. The argument, however, which he uses to show that it is right to cut the mustache so very close is not so convincing. He first argued very strongly that the man should be willing to appear as the Creator formed him, yet when speaking of the mustache ventures to call it indecent, as though the Creator had made man so. Can not man do honor to the "sacramental cup" and decently and agreeably greet his brethren with the brotherly kiss just as the Lord of glory made him? Certainly he can.

The Scriptures teach us that the man is not to wear long hair. This gives man the right to use a cutting instrument, and the circumstances, with pious reasoning, must guide the Christian in cutting the hair of the head and the beard. Man would certainly not appear according to the divine will if he were to let the hair of his head and face grow without training or cutting. So the remark that "man can do honor to the sacramental cup," etc., "just as the Lord of glory has formed him," does not argue that man dare not cut off any part of his beard. It is certainly more decent, as Bro. Brenneman intimates, to have the mustache cut short, but any liberty, from the Scriptures and according to reason, to cut off the mustache gives liberty to cut off the rest of the beard. When Bro. B. shaves his upper lip he violates his own arguments just as clearly, though not to such a great extent, as one who shaves the whole face.

I think Bro. Bro. Brenneman's motives for writing are good and clearly set forth. It was not, if I understand him, to find fault with those who do not wear the beard, but to show reasons why those who do not wear it nor prefer to see it on others, should not think hard of those who do wear it.

Since there are many of the brethren who wear the beard, and can show good reason for it, and no doubt do it from good motives; and at the same time there

are many who do not wear the beard, also from good motives, there should be forbearance on the part of all. Whatever our preference is, brethren, we should have the same confidence, and love one another as fervently whether the beard is worn or not. Let us prove ourselves well, to ascertain what our motives are, rather than judge our brethren. C.

For the Herald of Truth.

ANGER.

"Be ye angry, and sin not: let not the sun go down upon your wrath." Eph. 4: 26.

Some think the literal reading of this Scripture would to some extent allow a person to get angry, while others think that this would not be in accordance with other passages of scripture, neither with the spirit of Christ.

That anger is wrong in any person none will deny; that it is contrary to the spirit of Christ all admit; that it is a carnal, and not a holy passion, cannot be questioned. To prove this we have but to turn to the chapter from which our text is taken, Eph. 4: 30, 31, "Grieve not the holy spirit of God." Anger must necessarily do this, for what is not of good is of evil, and the spirit of Christ cannot dwell with evil. Our experience also proves this fact. Who would not shudder at the thought of entering eternity in a fit of anger? How ill is that person prepared to come before God even in prayer. For this reason the apostle adds, "Let all bitterness, and wrath, and anger be put away." He says, "Put it away." Then it must be wrong. If wrong, then it is a sin; if a sin, it must be repented of, and put away; for to repent of a thing and do it again is mocking God. John says, "The blood cleanses from all sin." That includes anger.

To be angry with a brother and to hate a brother is to be excluded from heaven. But is not anger at anything else just as bad? I think the spirit is the same. If a person gets angry at his horse or ox, will he not get angry at his brother if he is provoked? The evil is in the heart, a root of bitterness, and it will spring up and trouble you.

It is often said that the Lord is angry with the wicked. Such anger at sin is justifiable. This is far different from that evil passion that excites us to anger.

When Moses was angry with Eleazar, it was perhaps this kind of pious indignation at sin. This kind of hatred for sin we are commanded to have. This really is love of virtue and truth, the opposite of anger.

David says, "Cease from anger, and forsake wrath." "Wrath is cruel, and anger is outrageous." Prov. 27: 4. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Eccl. 7: 5. Was not Solomon about right for this day as well as that in which he lived?

Paul says again, Put off all these; Anger, wrath, malice, blasphemy, etc. Col. 3: 8. He says, These belong to the old man. Yes we see it on every hand. It is surely one of the worst evils of fallen nature.

Solomon says, "It is better to dwell in the wilderness than with an angry woman." Again he says, "Make no friendship with an angry man, but thou get a snare to thy soul." Again, "An angry man stirreth up strife, and aboundeth in transgression." "Seest thou a man that is hasty in his words, there is more hope of a fool than of him."

Now would Paul under the glaring light of the Gospel make allowance for, and justify a sin that holy men previously had condemned?

If the grace of God through Christ cannot save us from anger, then Jesus fails to save his people from their sins. But we know that he does save his people I venture to say, if a person is not saved from habitual anger on the slightest provocation he is not saved at all. Christ saves entire, wanting nothing, without blemish or spot. Such a salvation and nothing short of it is worthy the name of Jesus. "Being cleansed from sin we have our fruits unto holiness." Without holiness no man shall see God.

Anger is not only a foul blot upon the soul, but brings reproach upon the cause of Christ. The world looks upon it as unbecoming in any moral man, how much more so in a Christian. A passionate man or woman has no influence for good. Their very company is despised, for this unruly evil may turn upon us at any moment.

How often do we hear expressions of this kind? I would like to tell him or her of this or that duty, or neglect of duty, but I am afraid he will get angry. Ministers often shun to declare the whole Counsel of God for fear certain ones will be offended. Editors, too, are afraid to touch their idols, or touch them very lightly, lest a good brother gets provoked and stops the paper, without paying up.

Shall this vile passion be indulged in and receive the sanction of good men and preachers? I hope not. Let every honest soul stand in the grace of God, and reprove every sin. Let us call it more than unbecoming. It is the power of the carnal mind leading to death. If a passionate person is so disagreeable here, how does he expect to be in heaven? or how, where, and when does he expect to be cleansed from the sin of anger, if not in this life, even now?

It may be not without profit to some, that their ungovernable temper gains such an undue ascendency that it reveals unto them unmistakably that they have not the spirit of Christ. The fruits of the spirit are goodness, meekness, patience, long-suffering, gentleness, love, peace, and joy in the Holy Ghost. You will find none of these fruits in a passionate man. It is not possible that they should dwell in his heart. They might enter for a season, but soon an evil fit would drive them all out. Christ does not prepare to enter the heart and be driven out by the devil at our option. The good influences that are often felt by such, is simply a conviction of sin and Christ's knocking at the door. This may be accompanied with a secret hope of deliverance and so far bring joy in hope, but this is far from salvation. Let no one be deceived. JOHN O. SMITH.

For the Herald of Truth.

THE CONQUEROR.

The Christian is called upon to overcome the corruptions and allurements of the world, and its multitude of temptations. He must shun the places of sinful amusement, and others of yet deeper evil, with a determined will and a life hid in Christ.

The young Christian should be strongly fortified in the beginning, and when temptation would lure the young child of God into sin, he should hear the warning of the Master's voice.

The word tells us plainly that "in the world we shall have tribulations." Can we say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Do we pray in trouble and praise in joy?

I have learned that whosoever is born of God, keepeth himself, and that wicked one toucheth him not. Dear young disciples, let us keep pressing toward the gate that we have the promise of entering if we follow the footsteps of Jesus, who gives us the victory. We fight, but not at our own danger. We can overcome, but not in our own strength. By grace we stand through the power of Jesus Christ. Through him our failing strength makes appeals to God, and receives in return the gracious promise of a crown of life to the faithful.

Kind friends, is there not a glorious promise for us if we fervently and faithfully pray? We know that our prayers will be answered.

If I could express my feelings I might encourage some one to earnest faithful prayer, but in my weakness I cannot. But my prayer still is to my heavenly Father that he will be strength to me in my weakness. I hope to be of some use through him in the future if my life shall be spared.

"Remember, blessed Jesus, me,
Who savest all who come to thee;
Whence shall be judged each word or thought,
And every deed that we have wrought."

MARY D. WEAVER.

IN CHRIST.

O Lord, how happy is the time,
When in thy love I rest;
When from my weariness I climb
Even to thy tender breast!
The night of sorrow endeth there:
Thou art brighter than the sun;
And in thy pardon and thy care
The heaven of heaven is won.

Let the world call herself my foe,
Or let the world allure;
I care not for the world; I go
To this dear Friend and sure.
And when life's fiercest storms are sent
Upon life's wildest sea,
My little bark is confident
Because it holds by thee.

When the law threatens endless death
Upon the awful hill,
Straightway from her consuming breath,
My soul goes higher still—
Goeth to Jesus, wounded, slain;
And maketh him her home,
Whence she will not go out again,
And where death cannot come.

I do not fear the wilderness
Where thou hast been before;
Nay, rather will I daily press
After thee, near thee more.
Thou art my food; on thee I lean;
Thou makest my heart sing,
And to thy heavenly pastures green
All thy dear flock dost bring.

And if the gate that opens there
Be dark to other men,
It is not dark to those who share
The heart of Jesus then.
That is not losing much of life
Which is not losing thee,
Who art as present in the strife
As in the victory.

Therefore how happy is the time
When in thy love I rest!
When from my weariness I climb
Even to thy tender breast!
The night of sorrow endeth there;
Thou art brighter than the sun;
And in thy pardon and thy care
The heaven of heaven is won.

—*Translated from the German.*

THE SCHOOL OF THE SAVIOR.

"Only with the aid of God's blessed Spirit, I had found out the way of the Lord. I knew what it meant. I knew it was *one* way and not *many* ways. I had a personal, experimental acquaintance with the only path that led to communion with God. I had found it to consist, not only in the silencing also of every thought, and the concentration of the soul and all its powers into a simple, quiet watching for the food which its Heavenly Father might see fit either to give or to withhold. In no case would it be sent away empty."—*From a reminiscence of religious experience.*

IN BORING a well at Marine city, Mich., a bed of solid crystal salt, 115 feet thick was passed through, commencing at the depth of 1,638 feet below the surface.

For the Herald of Truth.

IS IT CORRECT?

In the article entitled the Unpardonable Sin in the HERALD of Aug 1st, I find some arguments with which I do not agree. The writer gives what he terms the most common interpretation of the unpardonable sin. This is correct according to my opinion.

Let us examine our Savior's words in Matt 12: 22, 24. "Then was brought unto him one possessed with a devil, blind and dumb: and he healed him insomuch that the blind and dumb both spake, and saw." But when the Pharisees heard it they said This fellow doth cast out devils, but by Beelzebub, the prince of the devils." Jesus knew their thoughts, and showed them by clear reasoning that he cast out the evil spirits by the power and Spirit of God. He bound the strong man and spoiled his house. Read Mark 3: 22—31. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Why did the Savior make this assertion? "Because they said, He hath an unclean spirit." In the Revised Version this passage reads, "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of eternal sin: because they said, He hath an unclean spirit."

A writer on this subject says, "The sin spoken of seems to have been willfully ascribing unto Satan what was known to be the work of the Spirit of God."

Is not this evident proof that some of the Pharisees committed the unpardonable sin? John says in his first general epistle, 5: 16, "There is a sin unto death: I do not say that he shall pray for it." But when Jesus prayed, "Father, forgive them, for they know not what they do," and Stephen, when he said, "Lay not this sin to their charge," they both prayed for their enemies, and not for those Jews who had blasphemed against the Holy Spirit.

On the day of Pentecost, when those that heard the preaching of the apostles, cried out, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you, in the name of Jesus Christ," etc. But this fact does not prove that "not one of the Pharisees committed the unpardonable sin." Peter's exhortation was to all that cried out and were interested to know what to do. Of course those who had committed the unpardonable sin were not interested, did not cry out, neither did they care to know what Peter had to say concerning the Savior or the Holy Spirit against which they had blasphemed, and which was withdrawn from them. Peter's words were to every one that wished to know.

Let us learn the truth and abide by it as it is in Christ Jesus. S. J. YODER.

For the Herald of Truth.

FOLLOW ME.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." John 21: 19.

These were among the last words our Lord spoke before he left this world. This applies not only to the one disciple to whom it was spoken in particular, but to us all who have accepted him as our Savior. We should all follow him and keep his commandments. We profess to have started, and we are certainly traveling on some way, let us then examine ourselves and our walk well that we may be sure that we are in the narrow way, following Jesus.

I fear there are too many who are only professed followers of Christ, and are still seeking to live in the pleasures of this world. This is a way that our Savior never walked in, and when we are there we can be sure that we are not following him. We can not serve two masters, neither can we be walking in two ways at the same time which are as far apart as the way that leads to life and the broad way of worldly pleasure.

We should certainly be willing to follow Jesus in the little we must suffer, when he suffered himself to be nailed to the cross to prepare the way of our salvation and redeem us from death.

Jesus left such a plain example of what our life, as his followers, should be that no man need err therein. I fear that too often we become faint, and almost feel to let go the good work we have begun, and go with the current of the world, where we would need make no efforts, only let carnal nature have her way.

Let us pray to the Lord to give us strength to overcome our trials and temptations. We cannot expect to find rest in this world, but in the world to come for which we are preparing and to which we are traveling. There all who have followed Jesus shall meet together in one happy family.

Jesus said, Through trials and tribulations we shall enter heaven. We must then expect trials and must not be discouraged when they come. We should be willing that the power of the spirit should so thoroughly change us in the new life that we become willing to follow him in humility giving up all our sinful inclinations, and putting away all worldly follies. We should not forget that that which is highly esteemed among men is abomination in the sight of God. "When Christ who is our life shall appear then shall we also appear with him in glory." If we are willing to appear with him in glory, should we not be willing to walk with him in humility?

Dear friends, you who have not yet received him do not put off the work, for we know not how long we have to live

in this world of trials. Perhaps the time of our life is nearly spent, and soon we shall leave our friends. Let us so live that all faithful may have a hope to meet us in a better home than this. Delay not; to-day will soon be over, and to-morrow is not our own.

Let us pray that many may behold His glory and be brought from the darkness they love to the light of the gospel which they will love much more when they are willing to receive and enjoy it. Let us cling to the cross and let our light shine. Let us so live that we may continually have a living hope to meet in the blessed home that is promised to the followers of Jesus. MAGGIE HAUN.

For the Herald of Truth.

WHY IS IT SO?

In his first Epistle to the Corinthians, 12th chapter, Paul, concerning spiritual gifts, teaches these Corinthians the nature and manner of the workings of the Spirit of God in the church, showing that this Spirit assigns the gift of ministering, the different duties in the church, to different members in the same church.

To explain this better he makes an illustration from the human body to direct their attention to the manner in which each member of this body has its particular, distinct, and separate functions to perform. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ," and "God set the members every one of them in the body as it hath pleased him." One body, yet many members, the eye to see, the ear to hear; the nose, the mouth, the tongue, the arms, hands, fingers, etc., all to perform their different functions, serving the same body. Unless they all exist the body is not perfect. "So also is Christ," is there a body, the church, and in it among its members there are "diversities of gifts, diversities of ministrations, and diversities of operations," distributed among its members, each one to serve the church in his particular calling as the Spirit manifests.

He says, God hath set some in the church, "some" signifying certain persons or members to perform separate and particular functions. First apostles, second prophets, third teachers; after that miracles, gifts of healing, help, government, diversities of tongue; then we have the office of presbiter, evangelist, bishop, elder, deacon, and deaconesses, elsewhere mentioned. Though these terms may in some instances be indefinitely applied to the same persons.

We have here as many as fourteen different terms implying as many distinct offices necessary in the church in the time of the apostles, and, according to the comparison made of the body, the duties of these offices are of a separate and distinct character, each officer having his particular duties to perform, the same as the eye, the ear, the hand, and the foot, etc., of the natural body have their particular functions to perform. We all know that if a hand or a foot or any other member or perhaps several of them, as the case may be, become dismembered from the body, it is termed a cripple, and a cripple to the exact extents of its missing member; yet it remains a body, but to a certain extent incapable of accomplishing that which a perfect body should.

Is not the present state of the church like this body, crippled in proportion to these missing members or unestablished offices? When we contrast the wisdom sought, and energy employed by men for the purpose of securing and establishing perfect working systems in the associations and organizations of temporal and secular affairs with the apparent lack of wisdom, zeal and energy among Christians at present, in their organizations and systems of church government, the latter seem to be conducted too much as a secondary affair. All will admit that a perfect system of government which aims to do the greatest amount of good is necessary in all the affairs of life. Since this is true in temporal affairs, it is many times more important in regard to the perfect organization of the church and spiritual welfare of man.

We know of no one denomination that is so equipped with officers in their various duties as the church appears to have been in the time of the apostles.

Some may claim that the instructions here given by Paul have reference to schisms in the church only, but they apply more directly to a perfectly organized church. Might not the church prosper much more if these necessary duties were so distributed that through each of these different offices, if filled with the proper persons, the several duties belonging to their respective office were performed by the proper persons in proper order?

Bishops and ministers would certainly be relieved from performing many unpleasant duties that do not properly belong to them or their calling, if the church was fully organized as the apostles apparently intended it should be.

If all these special offices, alluded to, were required and applied with workman in the "household of God" in the time of the apostles, is it not as necessary now as then? Will some one through the HERALD explain why? J. K ZOOK.

Gunn City, Mo.

ARE YOU trusting in the Son of God? If not the facts of eternity, of having to meet God, urge you to put your trust in Him without delay. God frankly pardons those who fully trust in Jesus Christ.

For the Herald of Truth.

PRIDE.

So much is said on this subject from our pulpits and through the church papers, that for any one to speak of pride otherwise than strictly in harmony with the general treatment of the subject would perhaps be incurring censure from a large majority of our brotherhood; nor should I, or any one, in the light of the Scriptures, speak in its defense or justify its existence. We should remember, however, that warning directly against an evil is not always the best way of promoting good. (See parable of the sower, Matt. 13:24—30.) When a matter becomes a subject of too frequent discussion or comment it is not unfrequently done at a sacrifice or neglect of something better or more important. With this view of the matter, then, I will endeavor to advance a few thoughts for the readers of the HERALD, assuring them that whatever I may say is intended to promote good.

Pride manifests itself in various ways, and in various things. It is a germ of that all prevailing sin that stands in opposition to all that which is good. Much, however, as the importance of this subject may press itself upon our unassuming, well-wishing brethren, I think it is too much discussed at the regular church services by some of our brethren as though it was the one prevailing sin. I think the subject should have due attention, but consider it more appropriate at home or council meetings. Too much of it at public worship has a tendency to mar the occasion and to divert the mind from the true object for which we should meet; especially may this be true of those who were not brought up in plain families. When we meet for public worship it should be made an occasion characterized by honor to God and respect for each other, forgetting for the time all that pertains to this life, coming with one accord to praise the Lord.

"Go preach the *gospel*" (good news). Compare these views with our Savior's ministry upon earth. He did not come disputing, contending or complaining. His method was that of leading and not driving men to embrace his doctrine.

It is a question whether such a method has a tendency to remedy the evil. Intemperance, of which the evil and destructive consequences are so apparent at this time, has been discussed and horrified by pen and tongue for years and years, and the universal conclusion now is that all will not avail unless the temptation be removed and the very root destroyed. In our gardens we plant good seed and cultivate the ground, thereby destroying that which is noxious. So with pride and other sins in the heart; we must plant and cultivate that which is good and thereby prevent or destroy that which

would otherwise take the place of the good. In other words, if you fail to preach to the effect that Christ's word will take root in the heart, you will never preach pride out of the people.

There are other sins much more degrading and destructive in their character than pride in dress. It is only too true that we sometimes find those upon whose person we see no signs of pride manifested strictly formal and apparently exemplary Christians, stooping to acts of degradation and ungodliness. It is the same sinful heart manifested in a different form. We may have a thousand germs of sin within, and to become pure they must all be cast out. Let us see that we are ever trying to do good and to apply our means where the most good may be accomplished. C. H. B.

For the Herald of Truth.

A VISIT TO ILLINOIS.

Aug. 21st I left Casey, Ill., on the train to Rock Island. The next day I went to Fulton Junction, and from there to Sterling, Ill., where I stopped with Bro. Samuel Rutt, who took me, next day, to the old meeting-house, which the brethren pulled down on Aug. 23rd. Many brethren gathered there and were busy at work. Bro. Jacob Kahr was slightly hurt in taking down the roof. Since then they are busy building a new and larger house. I hope they may also be busy in getting new members and more Christians to fill the new house.

Aug. 27th I went with Michael Ebersole and wife to the meeting, which was held in Bro. John Rutt's barn. The meeting will be held there until the new house is finished. Pr. John Reisner spoke in English, and Pr. Henry Nice, of Morrison, in German. After meeting Jacob Ebersole took me in his buggy to Bro. Abr. Ebersole.

At 1.30 o'clock we left for Polo, Ill., where I remained and he went home again. Next day, Aug. 28th, I went to Freeport, Ill., and walked out to Bro. David Ebersole, and remained all night there. I had a pleasant talk with him of the joys of heaven and the benefit of religion. I had not seen Bro. Ebersole since 1874. The next morning, Aug. 29th, I walked to town and stopped with Levi Martin for dinner. At 2.18 p. m. I took the train for Casey, where I arrived Aug. 30th, at 7.30 p. m. I met my brother Levi H. Rutt at the depot. It is pleasant to meet friends, but how much greater will that joy in heaven be, when we shall meet all those loved ones who left us a long time ago. May God bless us all so that we may have part in that happy meeting.

B. M. RUTT.

A PRUDENT man concealeth knowledge:

PRIDE.

BY REV. E. P. MARVIN.

It is quite old-fashioned to speak against pride now. Dr. Watts' infant hymn, "How proud we are, how fond to show," etc., is out of date like an old calendar. Men and women confess themselves proud, and justify it as a virtue. Pride in modern society is a fine art, sanctified even by the forms of religion itself. And yet, in God's word, God's sight, and in the light of impending judgment, pride continues to be one of the most deep-dyed and damnable sins in the whole catalogue.

It is an evil affection deeply seated in the heart. Prov. 16:5; Mark 7:22. It may spring from unsanctified knowledge and gifts, self-ignorance, self-righteousness and inexperience. 1 Cor. 8:1; Luke 18:11-22; 1 Tim. 3:6.

Wealth, power, place, beauty, learning, accomplishments, dress, equipage — almost anything may be made a source or an occasion of pride. This sin is most abominable in the sight of God.

Of the seven things that are abomination in his sight, pride stands first. Prov. 6:16, 17. Study also Prov. 16:5; James 4:6, and 1 John 2:16.

This evil affection keeps men from seeking God and confessing Christ. Jer. 43:2; John 12:43.

It lies at the foundation of fashion, with all its ungodly, indecent, and ruinous abomination. Style is founded on pride and not on art. Pride is an insidious sin, affecting the whole nature, often found when and where least expected, even in holy duties.

It manifests itself in many ways, by looks, conversation, walk, dress, bearing, etc. Psa. 40:6-9. Luke 18:1. It is one of the signs of the last times. 2 Tim. 3:2.

Paul exhorts us against it. Rom. 12:3, 16. Persons destitute of all the ordinary occasions of pride may still cherish it. It breeds contention in families, society, Church and State. Prov. 13:10-18, 25. Caste is blighting and blasting the church of Christ, especially in our cities. It is an appalling fact, but manifest to all intelligent observers, that the great mass of God's professed people today, absolutely refuse to practice the humble and self-denying duties of the christian religion. They are too proud to come out from the gay world and manifest the peculiarities of non-conformity. Indeed, pride leads them to repudiate this fundamental principle of Christianity. They say plainly: "We can not be peculiar."

But still God's hatred of this sin and his determination to punish it remains unchanged. Read and ponder the curse of God upon female vanity and extravagance in dress, recorded by the Holy Ghost in Isaiah 3rd chapter. Study Prov. 16:18; 73rd Psalm and Malachi 4th. Consider God's dealings with the proud in spirit—Nebuchadnezzar, Haman, Belshazzar, Herod, and the Church of Laodicea. Yea, we have only to look around us to see the ruinous effects of pride on every hand, both in spiritual and temporal things. The proud old world, departing from God in its vanity, haughtiness, and self-confidence, is fast ripening for judgment.

It would seem as if good sense and reflection ought to abate this inordinate and wicked self-esteem. Our ignorance, sin and misery, the transitoriness of life, our dependent state, our comparative insignificance in the vast universe, the humiliating history of sin and misery which our race has made—all these things should subdue pride and promote humility.

We may all say to corruption, thou art my father, and to the worm, thou art my sister and my mother.

Our entrance upon the stage of life and our exit therefrom, will scarcely be more significant in the world's history than the fly that lit on the horn of the ox, and departed without ever being perceived by the animal.

"The gay will laugh when thou art gone;
The solemn brood of care, plod on:
And each one as before shall chase
His favorite phantom."

But our chief dependence for the abatement of this evil and ruinous spirit of pride, must be in the principles of christianity.

Certainly no inconsistency and probably no guilt can exceed that of pride in a professed follower of the Lord Jesus Christ.

Shall I be proud of my birth? He was a carpenter's son. Of wealth? He had not where to lay his head, died penniless, and was buried in a borrowed tomb. Of respectability? He made himself of no reputation, a worm and no man. Of personal appearance? He has no form nor comeliness. Of learning? He was an unlettered man. Of ability? Of himself he could do nothing. Of self-will? He sought not his own will. Of sanctity? He received sinners, ate with them, and was called the friend of sinners. Of position? He became a servant of servants, and taught that the servant of all was the greatest of all. Of superiority? He humbled himself more than any other human being, even to the cross. Of success? His life in the light of this world was a failure.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

—*Earnest Christian.*

A CHRISTIAN abounds in the grace of the Spirit to the degree in which he abides in the living Christ.

HERALD OF TRUTH.

September 15, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

TO THOSE IN ARREARS. — We have heavy payments for work, paper and other materials before us. How many of our kind friends who are owing us will, when they read this, gather up the amount and send it to us? One thousand men owing us only one dollar apieee makes only a very small sum to each one individually, but to us it is one thousand dollars, and if sent to us at once, we could pay off one thousand dollars of indebtedness. It is past harvest now, and men have again that which brings them cash returns in the market. Now let us see how many who are in arrears can respond to this request in the next 30 days, and help us along.

OUR FAMILY ALMANAC for 1883, published by the Mennonite Publishing Co., Elkhart, Ind., has made its appearance and is an excellent almanac. It is well printed, on good paper, contains several excellent illustrations, and careful selection of reading matter, both useful and entertaining. The astronomical calculations are made by the popular calculator Lawrance J. Ibach of Lebanon Co., Pa., and are so arranged that they will be substantially correct for the various portions of the country where they are used. It contains, aside from the full and complete calculations, articles on the following subjects:

Hymn for the New Year, Shortness of Time, Works of God, Bad habits, Making Maple Sugar, Sheep recognizing the Shepherd's Voice, Taking off the Shoes, An Old Deed, A Thrilling Tale, The Fall of Jericho, with an illustration, The Martyr Martin Gonin, Early Translations of the Bible, Earl Fitzwilliam and the honest Farmer, The Sunday Party, Home Department, The Two Kings, Rates of Postage, &c. &c. Do not fail to get a copy. Price 8 cents by mail.

WHERE OUR ALMANACS MAY BE HAD. In order to facilitate shipping and save high freight and express charges, we have made arrangements that our Almanacs may be had at the following places:

Benjamin Frick, Frick's Store, Bucks Co., Pa.

Wm. Allemang, Berlin, Ontario.

R. J. Heatwole, Newton, Kansas.

Peter Dueck, Gruenfeld, Manitoba.

Peter Wiens, Reinland, Manitoba.

John Baer's Sons, Lancaster, Pa.

Merchants and others, residing in Virginia, Chester, Lancaster, or other counties adjacent to Philadelphia, may obtain them of Shafer & Koradi, corner of 4th and Wood streets.

They may also be ordered from the Western News Co., Chicago, Ill., T. J. Brown, Eager & Co., Toledo, Ohio.

The prices are as follows.

Single copy postage paid			$ .08
Two copies	"	"	.15
Four "	"	"	.25
12 "	"	"	.60
22 "	"	"	1.00

By Express, (Express charges to be paid by the purchaser):

Per hundred, $3.75. Per gross, $5.00.

All orders by mail should be accompanied by the cash.

THE HERALD FOR 1883. — The year 1882 is fast drawing to its close, and we are already looking forward to the prospects for another year. We have carried through our project, and published semi-monthly since January, though the increase in subscribers did not fully come up to our expectations.

We have learned that it requires earnest attention and hard work to keep up the paper and meet all the necesary expenses. And now as the year draws to its close, we would ask all our friends who feel an interest in the prosperity of this work, to help us. By another issue we will publish our Prospectus and Premium List, and we want agents in every neighborhood to get up clubs and get the premiums. This can readily be done by a little effort. Let all who can, get ready to work as soon as the Prospectus is out.

TIME TO READ.—Gradually the days are growing shorter and the nights longer. The hard work of the season is being got through with and the people, both young and old, have again more time to read and improve their minds. We would especially encourage the young, instead of spending their leisure in idle conversation and foolish plays, or, perhaps, loafing about the village grocery or bar-room, to spend their evenings at home, in reading and studying, and storing their minds with useful knowledge.

For this purpose we have a great many good books on our list to which we would call the attention of our readers, all of which may be read with profit. Please examine our list as given in the Almanac and in the HERALD OF TRUTH, or if you do not have these, send for a catalogue. The smaller books may all be ordered by mail, while the large ones are sent either by freight or express.

INVITATION. — The members of the Mennonite Church in Somerset and Cambria counties, Pa., intend, if the Lord will, to hold their communion at the old Blough church, in Somerset county, on the first Sunday in October, and invite the brethren and sisters (and especially ministers) from the surrounding counties to be with them at that time. Conveyances will be at Johnstown on Friday all day, for those who may come by way of the Pennsylvania R. R. On any other day inquire for Peter A. Blough, Grubtown, or A. W. Blough, Kerntown. Those coming on the Somerset and Cambria Road, will stop at Bethel, and inquire for Tobias Mishler or Emanuel Eash.

CONFERENCES.

THE ANNUAL CONFERENCE for Washington county, Maryland, and Franklin county, Pa., will this year be held at Chambersburg, Franklin county, Pa., on the second Friday in October (13th).

THE ANNUAL CONFERENCE for the state af Indiana for 1882, will be held on the second Friday of October (13th). in Holdeman's meeting-house, near Wakarusa, Elkhart county, Indiana. An invitation is warmly extended to ministering brethren generally.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pennsylvania, will be held at Franconia on the first Thursday in October (5th).

THE SEMI ANNUAL CONFERENCE in Lancaster Co., Pa., will be held at Mellinger's meeting-house, about three miles east of Lancaster city, on the first Friday in October (6th).

THE ANNUAL CONFERENCE for Missouri will this year be held on the fourth Friday in September (22nd), in Shelby county, Mo. An earnest invitation is given to the brethren every where, especially ministers, to attend this conference. The R. R. station is Clarence, on the Hannibal and St. Joseph R. R., 12 miles south of the meeting-house. conveyance will be found at the station. If any desire to come sooner they will gladly be met, at any time, if they will let us know by addressing JOHN BRUBAKER.

Leonard, Shelby Co., Missouri.

THE ANNUAL CONFERENCE for the southwestern district of Pennsylvania will be held this year in the Masontown Mennonite Church in Fayette County, Pa., on the third Friday of October (the 20th). The nearest railroad station is Uniontown, on the Southwest P. R. and the B. & O. R. R. There will be conveyance at the above stations on Thursday previous to take passengers to the place of conference. Persons coming by way of the river will stop at McLean's Landing. Persons coming this way will inform John N. Durr, Masontown, Pa. Conveyance will be at the landing. A cordial invitation given to all the brethren and sisters to attend and especially to the ministering brethren and deacons everywhere.

BUCKS COUNTY, PA., has 243 school houses of which 12 are frame buildings and 231 are either brick or stone.

TOMBSTONES ERECTED.—J. L. Smith of Quakertown, Bucks county, Pa., recently set up nine tombstones at the Perkasie Mennonite Meeting house in Hilltown.

TWO SONS of Charles Martin of Hatfield, Montgomery county, Pa., aged 18 and 14 respectively, died recently of Nervous fever and were buried at Line Lexington Meeting-house.

THE CROPS IN ONTARIO.—Bro. Elias Snyder of Waterloo, Ont, writes under date of August 26th, stating that the harvest was gathered before the heavy rains. Wheat, barley and peas were but little damaged. The greater portion of the oats crop is yet to harvest. There will be but little fruit.

Bro. S. also states that the health is good, and that there is but little sickness; yet there is an occasional funeral, so that we may see that we have no continuing city here

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BRO. ABRAHAM REIMER from Russia, paid the Herald office a visit on the 7th of the present month. He left his home in Russia nine weeks ago; came to Kansas and Nebraska to visit his friends, bought a farm of 280 acres of land near Beatrice in Gage county, Nebraska, for which he pays $7,000, and on Saturday, Sept. 9th he will sail from New York for Europe and return to his home. Whether he will finally remove his family to America is not fully determined.

WHO IS THE EDITOR OF THE HERALD? This Question is asked in a private letter by a correspondent. We have so far, from a sense of modesty, not put the editor's name at the head of our paper, as is the usual custom. We have preferred rather to let our works, than our name shine. Some ministers and editors, we know, try to make a good deal of their names. They can hardly allow their names to appear anywhere without the title of Rev. or Elder, or some other handle. This is just about as appropriate as a man to write Mr. before his own signature. We may be over modest in these things but we believe this over modesty no worse fault than an over degree of forwardness. Yet with all this it may not be out of place to say to our readers (if any should not be acquainted with the fact), that John F. Funk has, since the establishment of the paper in 1864, occupied the position as editor, assisted during the first years by Michael Keagy and afterwards by Martin D. Wenger, and Joseph Summers and at the present time, by John S. Coffman and John F. Harms. Bro. Keagy labored faithfully until the time of his last illness and death. Bro. Wenger, who had charge of the German paper for a number of years, until declining health made it necessary to seek some other employment, when he purchased a small farm, on which he employs most of his time, and is still editor of the "Christliche Jugendfreund," our German children's paper.

At present while J. F. Funk still has the general supervision of both the English and German papers, Bro. Coffman has special charge of the English paper and Bro. Harms of the German, while Bro. Summers, reads proof and is editor of the Words of Cheer. Sometime we may write more about our business and the men in charge of it, but for the present let this suffice.

CHURCH NEWS.

APPLICANTS FOR BAPTISM.—There are six applicants for baptism at the Bank church, Rockingham county, Va.

BROTHER Elias Snyder, of Waterloo, Ontario, preached at the regular appointment at Schaum's Church, Elkhart Co., Ind., on Sunday, the 3rd of September.

DEACON ORDAINED.—On Thursday, Aug., 24th, a deacon was ordained at Habecker's church, Lancaster Co., Pa. Bro. Abraham Shellenberger was chosen by lot. Bishops Benjamin Herr, Jacob N. Brubaker, and Amos Shank officiated. Many people were assembled on the occasion.

BY a recent letter we learn that our aged sister Bally widow of the late preacher Yost Bally of Woodford Co., Ill., died on the 3rd of September, at the house of her son-in-law, John Snyder, in Livingston Co., Ill., who moved there from Woodford Co., last spring. The remains were taken to Woodford county for interment.

FROM DAUPHIN CO., PA.—From a private letter from Bro J. N. Long, of Franklin Co., we hear that the aged preacher, John Strickler of the Derry church, in Dauphin county, is in feeble health, his body being partly paralyzed. He does not speak much, and sometimes cannot be well understood, but what he does say is all about heaven and heavenly things. His whole mind seems to be filled with the thoughts of another world. Blessed, indeed is the man "whose conversation is in heaven."

FROM CANADA.—Bro. David Sherk, of Preston, also has his measure of affliction in his old age, after so many years of active and earnest labor as a watchman on the walls of Zion. A letter from his son Benjamin informs us that he is again quite helpless, and, at times, unconscious. We hope the Lord will strengthen him and give him grace to bear all and finally to receive the reward of the righteous. Daniel 12: 3.

BAPTISM IN ONTARIO.—On the 13th of August twenty-six young persons were baptized at Martin's meeting house, and received into the church. One person was reclaimed. It is truly rejoicing that the good seed of the Word of God still here and there finds hearts in which it may grow and bear fruit to the glory of God and the upbuilding of the church. May the Lord bless these dear souls with the power of the Spirit and light of the knowledge of God, that they may continue faithful and impress others to leave the world and their carnal will to follow Jesus as faithful lambs that hear his voice. This is my wish and prayer. E. S.

FROM OWEN COUNTY, IND.—Bro. Daniel Kinports of Patricksburg, Ind., writes that Bro. George Funk met with a painful accident on the 21st of August. Bro. Funk and wife and his aged sister went to a funeral. After the services they stopped with Brother George Markley. The horses quarrelled as they were watering them, and in their maneuvers threw Br. Funk to the ground breaking his hip joint. The broken bone was set, and he was taken to his home that night. He

was getting along as well as could be expected under the circumstances for one of his age. He takes his affliction patiently. We hope he may speedily recover.

FROM LANCASTER Co., PA.—Bro. Amos B. Miller, of Mechanics Grove Church, Pa., said in a recent letter that several weeks ago they had unprecedented heavy rains and thunder storms. Bridges, mill-dams, fences, etc., were washed away, doing great damage to the farms and growing crops. The new meeting-house at Mechanics Grove was struck by lightning, but not much injured. The Sunday School is getting on finely, and has from forty to fifty scholars. All seem interested and take part in the school. May many of these dear young souls be brought to Christ. The church services are well attended at the regular appointments. They had meeting on the 3rd of September, and expect to hold services regularly every four weeks.

FROM EDGAR Co., ILL.—Conlogue, Edgar Co., Ill., Sept. 8th 1882. I hereby inform the readers of the HERALD that we were favored with a visit by Bro. Daniel Royer of Clay Co., Ind., who preached at the Christian church at Conlogue. We met a small congregation of attentive hearers on Saturday evening Aug. 26th, and Bro. Royer divided the Word to saints and sinners. On Sunday a large congregation assembled at the same place. Bro. Royer chose for his text the six verses of the 18th chapter of Matthew, from which he preached sound doctrine. We had a very pleasant time while Bro. Royer was with us. It was indeed a refreshing shower to us. We are but three members here, yet we had the promise and have the assurance that God was in our midst.

No one can imagine how encouraging it is to have such visitors except he be a member of the flock isolated from the rest of the brotherhood. There are many dear brothers and sisters in the same situation that we are. My feelings are often aroused to think of their lonesome hours. They can read in the HERALD of others having the privilege of listening frequently to sermons preached by brethren.

Dear brethren and sisters, my prayers are in your behalf. Oh, do not be discouraged, for Jesus is your friend. Only do not sigh and mourn, but hope and trust in him who is able to save to the uttermost.

On Monday morning Bro. Royer took the train for his home. Our prayer is that the good Lord may add his blessing to us and Bro. Royer that his labors may not have been in vain.

A. H. KAUFFMAN.

OLD PATHS.—"Stand ye in the way, and see, and ask for the old paths." Jer. 6 : 16. This is the language of the Weeping Prophet when he is lamenting God's judgment upon disobedient Israel. His people are here reminded that they have departed from the purity of the ways of old, and exhorted by the holy seer to return to the Lord. No doubt when he looked upon the idolatries of Israel, their departure from the true worship, and their sinful innovations, he remembered the good way of their fathers, and the holy paths of old. There was a time when David walked according to God's own heart, when Solomon had finished the temple and the worship of the true God was visibly accepted with his presence in the holy of holies, when the paths of Israel led to Zion's hill. But now Israel is rebellious; the groves and the high places are established, violence and spoil is heard in Jerusalem; every one is given to covetousness, and from prophet to priest they deal falsely with one another. Here the reason was apparent, for the warning cry of the prophet, to seek for the old paths.

Many times in the present evil day the pious aged are so grieved by the departures from the purity which characterized the christian life of old, and the innovations and worldliness that the church is guilty of, that they, like the prophet, in their sorrow, are pressed to give the warning to ask for the old paths. They have abundant reasons to point to the ways of old, and a glorious blessing might result from the church accepting the old paths.

It is clear enough to us what the times of old were, which the prophet pointed to, but when a friendly monitor warns us to escape the present evil times, seeking the paths of old, the time to which we should look is very indefinite. All understand it to be a time when men were more upright, when the religion of Christ was lived up to with more purity of heart, etc. But the time to which people look while giving and receiving these admonitions, may vary with every individual.

I have been made to fear that the majority of those who are zealous for the old paths do not look back far enough. It is very natural for persons with pious ancestors to look no farther than father or grandfather for a model of perfection in the old paths. All honor is due to every one that walked humbly with his God in the way that Jesus trod, and every child should reverence the memory of faithful parents, but possibly we do not find all in the life of our immediate ancestors that we should look for to see a perfect Christian life. It is altogether likely that in the years to come the children of these very people, who are at present so severely censured for their innovations and departures from the old paths, will look upon their parents as models of perfection in keeping the old paths. We should look farther back than a generation or two.

If the old paths, to which we are so earnestly pointed, signifies the life of some of our ministers of a generation past, who, when they were asked why they do not go out of their own neighborhoods to preach to those who have pleaded with them to bring the Word to them also, said, "These know where I live and where I preach, if they wish to hear me, they can come; they have no farther to me than I have to them;" then I cannot see enough of the old paths to make us safe in walking strictly after their example.

Ask a Catholic for the old paths, and he will point you to the Roman Church—"the mother of harlots." He will point you to those who were bound under the Christless forms of a corrupt church, to those who stained their hands with the blood of the martyrs. It is not safe to point for the old paths to those who lived in the past unless there is something connected with their lives that made them worthy of imitation. The fact that they lived before us and were sincere in what they believed is not sufficient. They must themselves have walked in the old paths, marked out by Christ and his apostles.

Menno Simon refused to walk in the way of his ancestors, who were Romanists, and boasted of and gloried in the fact that they were walking in the old paths in direct church succession from the apostles. The Romanists claimed to be walking in the old paths, and, corrupt as their way was, it was hundreds of years old. Menno Simon refused to walk in it, and took a, to them, new way yet it was older than theirs because it was in the spirit and after the order of the apostles.

The old paths are to be found in the life, teachings and experience of the apostles. They received the power of the Spirit; because willing to follow Jesus even to death, and to defend and obey all his teachings; they were filled with love to fallen humanity and, according to the command of the Master, they scattered out over nearly the whole earth, preaching Jesus; they took up the cross, denied themselves, separated themselves from the world, lived in humility, and neglected their own comfort to gain souls to Christ.

There was a succession of faithful witnesses who stood in opposition to the corruptions of the Roman Church, all the way down through the dark ages. They were known by various names, but more particularly by the purity of their lives and doctrines and their zeal and various untiring efforts to enlighten souls and bring them to Christ. They walked in the old paths, not so much by their profession as by their work and separation from the world. When the spirit of

reformation took hold of great numbers in the sixteenth century, Menno Simon became a leading spirit in seeking for the old paths. He gathered together the scattered faithful and organized them into churches; then, after the manner of the apostles, he determined to enlighten as much of the world as possible, extending his labors many hundreds of miles, nearly all over eastern and northern Europe.

The admonition to walk in the old paths is worthy of attention and careful consideration, and no one should despise the zeal with which it is given. Yet it is sometimes given in such a manner that one would take the inference that the best way to find the old paths and walk in them would be to settle quietly down to bodily labor all the week and attend worship on Sundays, saying and doing nothing that would stir up the ministers or the laity to efforts, other than father used, to evangelize and gain souls to Christ. When these sincere, earnest advisers sometimes see a disposition to labor for the cause of Christ as Peter and Paul, Peter Waldo, John Huss and Menno Simon did, they immediately give expression to their fears, and exhort to follow the quiet ways of our grandfathers.

While looking for the old paths, it is well to learn all we can from the generations that immediately preceded us, but it will never do to look to the tradition we have of them for a perfect example in the Christian life. We learn all we can from father, grandfather, and the faithful witnesses of three, five, and eight hundred years ago, but for the *Old Paths* we must take the Holy Book and learn from Christ and his apostles. J. S. C.

IN ASIA, not far from the Chinese border, in the district of Aulieatin, a Mennonite settlement has recently been made. Our brethren in the faith settled there from Russia for the following reason: First, although the Mennonites in Russia have not yet been called actually to bear arms, but are permitted to work in their forests, planting trees, &c., and thus render to the state their service in a peaceful way, those who have now emigrated to Asia have considered it best not to engage in any government service whatever. Instead, therefore, of emigrating to America, as many of their brethren have done during the recent period of emigration, they directed their attention toward Asia, because, secondly, they believe that in those wild and uncivilized parts they would yet find a secure place of religious enjoyment during the last days. With this conviction they believe that many true believers will join them.

We think they might have done better to come to America, but the ways of the Lord are truly wonderful, and he will no doubt also, with the emigration of those more stringently devoted Mennonites accomplish good. They have until this time not had a pleasant experience, as the Russian government is not willing to allow them, even there, the privileges in regard to military duties which they enjoyed in their former homes. They may however succeed in obtaining these privileges for some years to come. The RUNDSCHAU, has at various times, given a good deal of information regarding these far-away brethren in the faith, as the editor (Bro. Harms) is personally acquainted with a number of them. We will here give some extracts from letters received from them:

"We live in a valley between two mountains; the valley being about ten Werst* wide. We have settled along this valley for about 110 werst (about 75 miles). The valley lays from west to east. We have laid out three villages about one werst from the range of mountains, forming the south limit of our valley. Here we continually see summer and winter side by side. Occasionally we see within a distance of two werst (less than 1½ miles) snow falling, rain, darkness and the sun shining, all at the same time. If some one would formerly have told me of these things I would not have believed them, and they are true. These mountains range from west to east. On the north side of these mountains flows quite a large, rapid river, called the Talas. From the south toward the north flows a river called the Ur-Maral passing square across the valley and forms the eastern boundary. Another stream also flows across the valley and forms the western boundary. Thus hemmed in between the rivers and the mountains our villages are located; Gnadenthal at the west end, Gnadenfeld in the middle and Koeppenthal (where the brethren from the Wolga live) on the east end, all along the range of the south mountains.

Our plan in laying out the villages was to make them about 1½ werst wide and 4 werst long. With this plan we have nine principal water courses (for irrigating purposes) flowing from east to west, beside the small ones. Along the street, on our side flows a little Arick (creek), from which we get the water we use. The streams here are very rapid, and we have three near us. The Kirgiseus have a great many water-mills; these are worth from 10 to 50 Rubles†. That they are not very large is indicated by their value. Building timber we have to bring over a very difficult road, from the mountains, a distance of 35 werst. At present we have to pass a very rapid stream, which however subsides later in the season.

The surface of the country appears fine and tolerably even: when however we examine the soil, it has a yellow appearance and does not strike the eye so favorably; the natives, however, tell us that the grain yields. How this really is will appear hereafter. The only grass that grows here is stone clover, and is, at some places, quite thick.

On the 26th of April we went to our location, surveyed the building plats, after which each family went to their places, and a few days later, the surveyor came to survey our lands. Each family was allotted 10 Dessi.* The unmarried young people, including myself, also were given each 10 dessi. land. Each family also received a loan of 25 rubles from the government without interest. For the grain which they loaned us we have to pay 5 per cent. per Peed.

The climate here so far has proved good. Generally, as soon as the sun comes up warm, a gentle, cooling breeze from the west sets in. The breezes which are almost constant between the mountains bordering on our valley, are almost always from the west during the day, and from the east during the night. There may be some fear as to whether the winter will not be stormy. So far we have not experienced any storms of any consequence. The nights are generally quite cool, but lately we had several very warm, ones in which the thermometer stood 29 Rum. (about 98 Fahr.) and no air was stirring.

Health is good; the grass for hay is scarce, but still more abundant than we expected when we first arrived. We expect also to make second crop. Our grain harvest is also small; may a kind heavenly Father cause it to produce more abundantly than we now seem to have reason to hope for. Not only the late sowing, but also the imperfect means for irrigating in some places has been a cause to this. The principal water courses are so small that they do not furnish sufficient water. In addition to this on account of not understanding the method of farming from the start drains were plowed through the fields which also made the matter worse. We are much in need of laborers. Some fields where all these provisions are made, awaken surprize. We feel very much the need of money, and it is our prayer to God that he may help us out of this difficulty. The cattle plague also causes us much trouble, although its ravages are not great. Some families have no cow. We say with the Psalmist, "I lift up mine eyes to the hills from whence my help cometh. My help cometh from the Lord who made the heavens and the earth."

*1½ Werst is equal to one mile.
†A Ruble is now worth about 50 cents.

THE ARAB'S LOVE OF HOME.

Wadi Feiran, at the base of this grand peak, is an oasis of palm trees, four miles in length by a third of a mile in breadth. A brook runs through it, and birds make their nests in the trees. Yet the Bedawin do not live here. They only come at the time of the date harvest, and for the rest of the year prefer their goats'-hair tents and roving life. The love of home is one of the most universal instinets of the human race. It is seen alike in civilized man, who prefers his own city to any other, and in the African barbarian, who clings to his *kraal* as the best spot on earth. In the nomad the love of home is not localized. It is changed into the love of the free mode of life in the wilderness. While on the top of *Serbal*, one of our guides asked me to lend him my glass, that he might see his home. I asked him where, and he pointed with great pride to a row of black goats'-hair tents in one of the wadis, and said, "There is my home." I asked him whether he loved that home. His reply was as fervent in tone as that of any civilized man. I asked him whether he really preferred his black tent in a barren valley, and the hunger, cold, and exposure of the Bedawin life, to the comparative comfort of the *fellahin* of Egypt and Palestine. His eye gleamed with the true fire of patriotism as he assured me that these wadis were his home and his country; in them he was born and in them he wished to die. To him civilized life is irksome, the imprisonment of a spirit which longs for the freedom of the desert and the companionship of his camels and his goats.—*Prof. George E. Post, M. D., Beirut, Syria, in Sunday-School World.*

GRATITUDE.

Gratitude to Christ brings the best things—the precious things saved for self—and gladly gives them to him. Mary had doubtless procured the fragrant and costly box for herself; but the Lord comes, and with a loving heart it is quietly bestowed as an expression of love. Her brother had been restored to life, and she had been taught the "good part," which none could take from her—a hope in the resurrection and the life as an anchor to the soul. So no gift, however precious, was large enough to convey her gratitude, much less could any be thought a "waste" which was for Christ. There are some now who cheerfully give their best to the Lord, counting it "no sacrifice," no cross, but rather their chief delight to aid in missions, in building churches, in sending the Bible, the Sunday-school, the missionary, to promote his glory. They have the approval of the Master now, and will have it before an assembled universe.—*Rev. Edwin W. Rice in Sunday-School World.*

For the Herald of Truth.

BY THE DOOR.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10 : 1.

The question may arise, How shall we enter in by that door? I would answer, By faith and repentence.

At the day of Pentecost when Peter preached, they were pricked in their hearts, and cried out, Men and brethren, what must we do? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And they that gladly received his word were baptized."

We can read that without faith it is impossible to please God. So we see there must be faith in Jesus Christ, believing that he is able to forgive all our sins.

The apostle James says, "Faith without works is dead." So faith and works are so united that one without the other cannot save us. We conclude that by faith and baptism we go into the sheepfold. Some may say, I will be baptized and then I am saved. This would be climbing up some other way. Christ says, "I am the door." The first that John the forerunner taught was repentance; Christ's first teaching was repentance, and Peter's first teaching was repentance. Says one, I will repent, when I am in the fold. I say we cannot fully repent without becoming willing to observe his sacred ordinances. We can make a start but we will soon be withered with that spiritual pasture that Christ speaks of. So faith is the beginning and the works must follow. Baptism first, then one command after another.

One may say, Cornelius received the Holy Ghost and must have been in the fold. Now, if that would have been sufficient, why was he baptized straightway? I do not believe that any person can be saved without a willingness to be baptized, and also to keep the rest of the commandments. Some may think that cannot be so, but look at Paul's miraculous conversion. When Ananias laid his hands on him and said, Brother Saul, he received his sight; but that was not sufficient, he was baptized straightway.

So we read in every place, they that received the words of the Apostles were baptized and united with the church, and were steadfast in the apostle's doctrine. Let us also be steadfast in the breaking of bread and the washing of feet, and all the commandments. I hope some other writer will take up this subject and give us more light. JOSEPH HOLDEMAN.

TO-DAY.

To-day, my Father, let me feel my hand in Thine and I will be content to walk where Thou dost lead. Does the sun shine with dazzling brilliancy to-day, and are the flowers blooming round my path, while the sweet songs of the birds wake joyful echoes in my own glad heart? Then Father let my hand be folded close in Thine and lead me still. I might let go and turn to linger with the song of birds and wander off midst fragrant flowers, and so fall in some snare set for unwary feet; or else, pleased with the beauty lying all around me, I might foget—Oh! much I might forget that I should always well remember! But if the way be dark and there are heavy threatening clouds; and if the storm aginst me blow, beating me back at every step, there is no fear that I shall then forget the Leading Hand. Oh! let to-day be bright or dark, if I but haply feel Thy presence, and can press more closely to thy side, all will be well. To-morrow I may lie with folded hands and eyes closed—forever closed; then no more labor, no more heart-aches, sighs and tears—only a blessed, dreamless sleep in Jesus. And yesterday—'tis gone! But still its memory hangs round me like some holy radiance by whose light I mark how Thou hast led me in the past, and see the grace, and mercy, and unerring wisdom of Thy guidance. Then let me trust Thy love to-day, and walk with quiet heart wherever Thou would'st have me go. To-day let me, with brave, true, willing hands, work while I walk. And while I would remember all things else, let me forget my own, small self to-day and think of others—forget my needs, and seek to cheer some other lives with kindly words and smiles—forget my burdens while I stretch my hand to help some other weary fellow-traveler on the way. So walking and so working let to-morrow find me ready for what Thy providence may bring.—ELPIS.

PRAYER.

What is the meaning of the expression as used in God's word, "The prayer of faith."

1. I notice that it is a prayer which, when offered, is always followed by the granting of the identical thing asked for. Matt. 21 : 22, "Whatsoever ye shall ask in prayer believing, ye shall receive" not something else, equally good, or better, but whatsoever. James 5 : 15, The prayer of faith *shall* (for certain) save the sick, etc.

2. The prayer of faith is a different thing from the prayer of hope. It means that the person offering it believes that God *can* grant it and that He *will*.

Now he can not believe this *without a*

warrant. *Paul* had great faith in God, but he did not offer the "prayer of faith" when he asked for his thorn in the flesh to be removed, but the prayer of hope, and his request was refused.

The leper, who prayed, "Lord, if thou wilt, thou canst make me clean," had faith that Christ could heal him; but he had no warrant to enable him to believe that He would do so, and therefore his way was the prayer of hope.

Again Elijah's prayer (that it might not rain for three and a half years) was the prayer of faith. Why? Because he had a warrant for it. God *revealed* it to him as his prophet, and his faith consisted in believing what God told him (1 Kings 17 : 1).

3. This warrant on which to hang our faith *must come from God*, either through his *written* word or by *direct revelation*.

Whenever we find a promise in the word, we may turn it in the *prayer of faith*, and be *sure* that what we ask for will be granted. For instance, we may be sure of not "being tempted above that we are able" to bear, and if we pray for grace not to fall it will be granted us.

When, however, we have no warrant from God's word, we can only make our requests known to God, and leave Him to do what He, in his love and wisdom, sees best, and say, "Not my will, but thine, be done."

I believe there are occasions when, as in the case of Elijah, God *reveals* to us what his will is, and so we *have* a warrant on which to base the "prayer of faith." There are many, no doubt, who can call to mind such times. I can only remember one in my own experience. One day it was suddenly laid on me to ask for a temporal thing (which I had not been thinking about previously): the command to pray for it came so distinctly and clearly that I saw it was of the Lord, and I took this as a warrant to ask in faith. I did so, and it was given at the exact time that I was led to believe it would come. Such cases are, however, apparently exceptional.

I fear lest, if the difference between praying "hoping" and praying "believing" is not understood, the faith of some may be staggered. "What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them" Mark 11 : 24, does not mean that if we "imagine" or even "hope" that we shall have them; for faith is more than either of these things,—it cometh by hearing, by the word of God, either written or *revealed*.—*The Christian.*

MISSION WORK IN BRAZIL.

From the *Missionary Review* we copy an extract of a report of the missionary Vanorden, in Brazil. He says,

"The conduct of the converts is very encouraging, with the exception of one, the very first who professed conversion, who has unhappily returned to the world, but even he sometimes attends our meetings.

"The church has elected a native deacon, who takes care of the collections and subscriptions, and every month pays the amount towards running expenses. Being a master baker, he refused baking or selling bread on Sundays, and he declares that from that time his sales have much increased. Another, a negro cook, soon after his conversion, left his employer because he would not violate the Lord's Day, and prayed the Lord to give him employment in a place where he could keep holy the Sabbath-day; and his prayers have been signally heard, for soon he was employed as a servant to a physician, who gives him permission to attend twice a day our services on Sunday. He is a very quiet young man, and in a pleasant way speaks to his acquaintances about the truth. He has brought to the meeting several persons—one, a boy, a Portuguese by birth, sixteen years old, is diligently studying the Bible with him. Being a clerk in a dry-goods store, he has to work on Sundays, and only has leave to go out once in a fort-night, when he attends our services. He wishes to find another place, and his friend told him to do what he has done—'Lay his case before the Lord.'

"Two of the negroes who were received into the church were married after having been admitted to the fellowship of God's people. The Holy Spirit having enlightened their eyes, they could no longer live in sin, and did what reason, conscience, and the Scriptures told them to be the duty of the Lord's redeemed. The husband, a joiner by trade, is always speaking of the Gospel, even to the Catholic parish priest, who is very angry with him because he has left the church of Rome; and when on one occasion, the priest remonstrated with him, and said some words in Latin, he said he wanted the Gospel preached in his own tongue; that he was now baptized and married according to Gospel precepts, and that he had no need of the intercession of saints and martyrs, because 'the blood of Jesus Christ cleanseth us from all sin.' He invites his neighbors to his house, and several times I have preached the Gospel there to an attentive audience.

"When we joined, two others, also negroes, husband and wife, professed their faith in the Lord; and their five children were baptized the Sunday following. The husband was the president of the religious brotherhood of St. Benedict, the patron-saint of the negroes, and those who know their love and show, display, and processions, will understand the reality of their conversion, when they left all these things behind to follow Jesus and worship him in spirit and in truth. They are very useful members of our church, and are doing a great and good work for the Master among their people."

LITTLE CHILDREN.

As the Lord Jesus, with his eyes upon the near-coming glory to which for a moment they have been lifted (John 13 : 31-33), turned again upon the timorous group of his sad-faced disciples, how tenderly he addresses them: "Little children, yet a little while I am with you." "Little children"! Peter was there, a good deal older man, we presume, than Jesus: Andrew and Philip were there, mature men certainly; James and John were there, not much younger probably than he. A group of stalwart men was that. He had seen them handle a boat on stormy Gennesaret, and ply their vocation as fishermen right sturdily. "Sons of thunder" he himself had surnamed two of them. And now he is about to commit to their guidance the grandest enterprise which heroic men ever undertook—a decisive turning of the main current of human history. To these men he speaks and the voice which they have heard wake the dead now softens to more than motherly tenderness as he calls them "little children."

Did this seem absurd to them? Did this provoke a smile on one of these faces? It is impossible to think so. They felt that address to be more suitable than "My comrades" or "My brothers," albeit, in another connection, he is "not ashamed to call them brothers." And that affectionate mode of address is altogether suitable to the exhortation which he proceeds to give, "Love one another." So would they glorify him. So would they glorify God. GOD IS LOVE—*Christian Weekly.*

Miscellany.

WAR is as contrary to the spirit of Christianity as murder. Nothing can justify nations in shedding each other's blood.—*Adam Clark.*

A NEW horror has been added to the cigarette in California. "Leprosy," says a San Francisco physician, "is revealing itself about the lips and tongues of boys who smoke cigarettes made by Chinese. The disease, though fatal, is slow in giving tokens of its approaches." No less than 107 cases of infection by cigarette smoking had come under the physician's notice.

AMONG the 275,000 Indians reported in the United States are 219 churches and 30,000 church members. Out of 70 tribes 22 are stated to be self supporting.

It is thought that tobacco was the primary cause of the death of Senator Ben. Hill, of Georgia, who died from cancer on his tongue a short time ago. His intemperate use of the cigar is believed to have caused the cancer. This statement is given by one of his most intimate friends.

During the first three months of this year there were imported from Great Britain and Ireland to New York 742,642 bushels of potatoes. An average of 70 cents a bushel was obtained for them.

The Suez canal is one of the most valuable pieces of property in the world. For the year 1881 the net profits were $1,000,000. Every ship that passes through the canal pays a toll of twenty cents a ton.

A Little Girl was anxious to know how the Lord took the evil spirit out of one and put in the good spirit, and after an attempt at explanation, said she would "like to have the bad spirit taken out of her, if it wouldn't hurt any." A great many older people would like to serve the Lord if there were no cross-bearing or self-denial in the way; but when there is anything that "hurts" they beg to be excused, regardless of the ten-fold deeper hurts and "wounds without a cause" in the way of sin.

Yellow Gold is Not Precious.—A young Buddhist priest having become a Christian gave up his temple and land, and to support himself took to weaving cloth in winter and hoeing corn in summer for 2½*d* a day. His old heathen teacher, who has many temples under his care, offered him a larger and better temple to keep, with more land, and ready money more than he would earn by a year's work, if he would change his mind and give up the "foreign folly." "No," said the young man, "not if you would give me fifty times as much! Yellow Gold is not precious. Peace and happiness have no price."—*Friend of Missions.*

A Good Thought.—Please sir I suppose somebody put a good thought in the best boy's heart when he was growing? Such was the explanation given by a boy to the superintendent why the subsequent career of two boys who began life in much the same circumstances were so far severed; the one being good and the other bad; the one being happy and honored, the other being miserable and neglected. So long as the statement of holy writ is "out of the heart proceed evil thoughts," how careful parents and teachers should be in implanting germs in the minds of children which will produce not only purity of thought but truth of speech and action! Above all how watchful should they be at the light of their own example as followers of Christ should not be eclipsed by any inconsistency of conversation or conduct!—*Sunday School World.*

Married.

On the 13th of August, at the house of the bride's father, By Bishop Daniel B. Miller, Elias Hershberger and Maria T. Sproal of Miami Co., Indiana.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

Stauffer.—August 10th, at Mechanics Grove, Lancaster Co., Pa., Celia, daughter of Elias and ——Stauffer, aged 2 years, 10 months and 14 days. Funeral sermon by John K. Brubaker. She was playing beans, and accidentally got one into her windpipe, working its way into the lungs. After a week of terrible suffering death claimed his victim.

Maust.—In Somerset Co., Pa., August 22nd, of nervous spasms Harvey, son of Benjamin and Elizabeth Maust, aged 7 years, 1 month and 19 days. He was sick about 48 hours. While he was sick and during the last night he sang

"Jesus, lover of my soul,
Let me to thy bosom fly."

He did not talk, even when asked a question, but kept singing just as clearly as though he was well. He frequently sang from the hymn, "Land of rest," and often told his parents something would happen soon. He was a weakly, yet a pleasant child, and we need not mourn his early departure, for we know that Jesus took him to a better home.

Shaub.—August 14th at Mechanics Grove, Pa. Henry Park, infant son of Morris and Susan Shaub, aged 5 months and 14 days.

Kiehl.—August 12 at Mechanics Grove, Pa., infant child of Abraham and Catharine Kiehl.

Book.—August 21st, at New Providence, Lancaster county, Pa., Mary daughter of Bro. Samuel and Mary Book, aged 12 years, 4 months and 16 days.

Stienman.—On the 20th of August in Miama Co., Ind., of consumption, Sister Lydia Stienman, aged 31 years, 1 month and 20 days. She leaves a husband and six children. Funeral services by D. C. Miller and Nobertius Sproal.

Huber.—August 2nd, in Waterloo Township, Waterloo county, Ont., of old age, Sister Susanna, wife of Bro John Huber, her maiden name was Bowman, aged 89 years, 4 months and 2 days. Buried at Martin's grave yard.

Eby.—Aug. 13th in Waterloo county, Ont. Sister Lydia, wife of David B. Eby, her maiden name was Bowman, aged 50 years, 11 months and 4 days. Buried at David Eby's graveyard. Her disease was heart disease and paralysis. She leaves a husband and eight children. A sad bereavement for Bro. Eby.

Slabaugh.—On the 30th of August, in Miama Co., Indiana, of cholera infantum, Mary H. daughter of Samuel and Lydia Slabaugh, aged 9 months and 26 days. Funeral services By Nobertius Sproal and D. C. Miller.

Wismer.—In Bodminster, Bucks Co., Pa., Aug. 17th, of dropsy and heart disease, Brother Abraham D. Wismer, aged 80 years, and 7 days. Funeral the 21st. Buried at Deep Run. He leaves a widow who has been in delicate health, for about forty years and for several months has been confined to her room.

Nash.—In Plumstead, Bucks Co., Pa., Aug. 22nd, of cholera morbus and the infirmities of age, Bro. Abraham Nash, aged 83 years, 3 mo. and 20 days. Funeral the 25th. His earthly remains were followed by a large concourse of relatives and friends to Deep Run burying ground.

Shelly.—July 23rd, in Richfield, Juniata Co., Pa., after a lingering sickness of about six months, of dropsy and heart disease, Bro. Jacob Shelly, aged 67 years and 5 months. He leaves a widow, two sons and five daughters to mourn his departure. Father Shelly was a peaceable, quiet Christian, and a faithful member of the Mennonite church. Buried at Shelley's church yard. Services by Jacob, Thomas and Solomon Graybill. Text, Revelation 16: 9.

Alin.—July 27th, in Millerstown, Perry Co., Pa., of heart disease, Charles Alin, aged 32 years. Buried the 29th in Millerstown. Appropriate remarks were made by William Graybill, from Revelation 19: 9.

Benner.—July 31st, near Mexico, Juniata Co., Pa., of paralysis, Bro. Christian Benner, aged 82 years, 7 months and 8 days. Bro. Benner was confined to his bed about one week. The remains were followed by many friends to Lost Creek graveyard, where they were interred. Preaching by Jacob and Thomas Graybill. Text, Matt. 5: 3.

Winey.—On the 14th of August, near Richfield, Snyder Co., Pa., Bishop Samuel Winey, aged 60 years, 4 months and 27 days. The remains were buried on the 18th in the family graveyard. Many friends and neighbors, brothers and sisters came together to pay their last respects. Funeral services were conducted by the Brethren Jacob and Herman Snyder, from Blair county, Jacob S. Graybill and Samuel Gayman. They spoke from a text that Brother Winey himself selected: Psa'm 34: 6, and verse 7 in German. The services were held in Graybill's meeting-house near the grave-yard. Brother Winey labored as a minister in the Old Mennonite Church for twenty-four years, in which time he filled the office of bishop for nine years. His sickness began two years ago with diphtheria. He leaves a widow and five sons. Three sons were at home at the time of his death and two in Kansas. Brother Winey is the father of Preacher Caleb Winey, of Osborne Co., Kansas.

Letters Received.

WITHOUT MONEY.

Otto Giebner, Elias Schneider, L A Ressler, Susanna Leatherman.

WITH MONEY.

A--John Augspurger, Peter Albrecht.

B--Jacob N Brubacher, Jonas Brubaker, Bernhard Bergen, Jacob Binder, A D Buller, Elhanan W Byler, A D Buller.

D--Tobias Dirks.

E--Peter Engel, Mrs S C F Ellson, Joseph Egli.

F--David Fager, Andrew Flamming.

H--Joseph F Herr, John B Huber, Amos W Horst, S P Hess, Daniel Hess, J M Herr, Aaron B Harnish, John W Hershberger, Joseph C Hostetler.

L--Christian N Lapp, Daniel W Longacre, Isaac Leatherman, John N Long, A S Lehman.

M--Catharine Moyer, E Miunich, Christian Myer, David Mockler, J J Marner, John McGinnis, Administrator for Wm McGinnis.

N--S Nash, Dr Neufeld.

R--Jacob A Ressler, Ephraim Rohrer, B M Ruth, Daniel Roth, Simon J Ressler, Martin H Ressler, S D Ream, Barbara Ruvenacht, G D Rule.

S--Henry Shank Sr, Philip Stauffer, Lizzie A Stutzman, Daniel Snyder, Mary Stoner, Charley B Smith, Abraham Siebert.

T--Klaas Toews, Noah D Troyer.

W--Franklin Witmer, C H Wagler, Samuel L Witmer, Daniel L Witmer, Sarah L Witmer.

Y--E D Yoder.

Z--J K Zook, Peter Zimmerman, Elizabeth Zeiset, John Zeur.

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GOING WEST.

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No. 5, Pacific Express	4.40	"
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No. 9, Accommodation	7.30	"
No. 73	4.45	"
No. 41, Way Freight	3.35	P. M
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GOING EAST—MAIN LINE.

No. 8, Night Express	3.05	A. M.
Grand Rapids Express	5.00	"
No. 78 Way Freight	2.00	"
No. 76 " "	6.30	"
No. 2, Mail	12.15	P. M.
Grand Rapids Express	2.35	"
No. 50, Way Freight	7.45	"

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express	9.55	"
No. 20, Limited Express	7.05	"
No. 72 Way Freight	8.00	A. M.
Train G leaves	7.20	A. M.
" E "	4.05	P M.
" 58 to Kendalville leaves	6.30	"

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Grand Rapids Express	1.10	P. M.
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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 19. ELKHART, IND., OCTOBER 1, 1882. Whole No. 235.

THE OTHER MAN.

BY MARGARET J. PRESTON.

A league from land a wreck was seen,
Above whose wave-washed hull,
Fast-wedged the jutting rocks between,
Circled a snow-white gull,
Whose shrieking cry
Rose clear and high
Above the tempest's lull.

"Hoy!—To the rescue!—Launch the boat!
I see a drifting speck:
Some struggler must be still afloat,—
Some sailor on the deck:
Quick! ply the oar,—
Put from the shore,
And board the foundered wreck!"

Right through the churning plunge of spray
Whirled like an ocean shell,
The hardy life-boat warped its way,
As billows rose and fell;
And boldly cast
Its grapnel fast
Above the reefy swell.

Around the bows the breakers sobbed
With low, defiant moan;
When instant every bosom throbbed,
Held by one sound alone;
Somewhere—somewhere
Upon the air
There thrilled a human groan.

One moment—and they climb the wreck,
And there, a ghastly form
Lay huddled on the heaving deck
With living breath still warm,—
Too dead to hear
The shout of cheer
That mocked the dying storm.

But as they lowered him from the ship
With kindly care as can
Befit rough hands, across his lip
A whispered ripple ran:
They stooped and heard
The slow-drawn word
Breathed,—"*Save—the—other—man!*"

O ye who once on gulfing waves
Of sin were tempest-tossed,—
Ye who are safe through Him who saves
At such transcendent cost,—
Will ye who yet
Can rescue, let
The other man be lost?

For the Herald of Truth.

WHAT SHALL WE DO?

This is an important question. When the multitude heard the words of Peter, they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter told them saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is one thing to believe that holiness is a doctrine of the Bible, and quite another to have a holy heart that is sanctified through the blood of Jesus Christ, who is the author and finisher of all good.

Now-a-days we find some who are weakly, sickly Christians. By common consent all are termed Christians who are members of the church, although it is admitted that many are very poor specimens of what Christians should be. Far be it from me to destroy the hope of one poor, but sincere and honest soul. I would rather lift such up than cast them down. I would entreat them to hold fast the profession of their faith, and not be discouraged. I would assure them that the Lord in whom they trust, will help them and save them. They are sincere but weak; they make but little progress, but they do the best they can. They have but little energy, but little force of character, and have also but little in all their surroundings to encourage them; they attend the preaching of the Word, but they are neither fed nor edified.

Then there are others who make a profession of religion without intending to obey God. They know the will of God, but have no purpose to do it. They are not weak minded nor ignorant, but on the contrary, well educated and highly respected, members of good society. They are men of business, of wealth, well read and well informed. Some are ministers of the Gospel, and professional men, as well as trades men, mechanics and laborers, yet they are poor, sickly Christians, because they have no wish to be anything else. They drag the church down into worldliness, and oppose all spiritual advancement among Christians. They are worldly because they wish to be so. They dictate to poor fallen ministers what they shall say, and what they shall not say; they sin because they wish to sin; they are worldly because they love worldliness; they obstruct the work of holiness in the church and in their homes, and try to throw their influence among their friends because they have no love for holiness. These worldly-minded Christians pick out of the Bible such portions as suit them, and cast the rest away; yet they are retained in the church, for the sake of their influence and money. I would term them feeble, sickly, carnally-minded Christians.

Ministers preach to these people as though they were Christians. They are invited to the table of the Lord as if they were Christians, and they sing of heaven as their home. Ministers are very careful how they preach for fear they will not be pleased, simply because they are rich and can help to pay a high salary or have much influence over the church or for something else unknown to us; or it may be that they are themselves deceived, and think they are doing God service. But, if we admit that the Bible is true, we must also admit that nothing is more certain than that these people will not be saved, but will certainly be lost; not because they are sickly Christians, but because they willfully choose not to obey God. They deliberately choose to serve sin. The Bible says, Thou shalt love the Lord thy God with all thy heart, soul, mind and strength. They do not propose to do this, they make no effort to observe his commandments. The apostle says, "They that are Christ's have crucified the flesh with its affections and lusts." They claim to be Christ's without crucifying the flesh with its affections and lusts. What the inspired apostle affirms they deny. Yet they offer themselves as testimony of the truthfulness of God's word. The Lord says, "If any man love the world, the love of the Father is not in him." This they contradict, and say, that a man may love the world and be worldly and carnal and yet be a good Christian. Jesus says man cannot be his disciple unless he is willing to forsake all that he hath; they virtually declare those words of Christ to be false by their claim to be his disciples. They want the road to heaven wide. They love the world and all things that are therein for their own sake. The idea of being cleansed from all sin and unrighteousness, of being filled with the Holy Ghost, of being a holy vessel, set apart for the Master's service, finds no response in their hearts.

Here is the foundation of the present

condition in Zion. The people are deceived; there are no such Christians. And for this reason it has become especially necessary that we as ministers of the Gospel preach the word in its purity; not to please men by saying there is no hell, no place of everlasting punishment, or that all can be saved. I woud say, Brethren, let us by the help of God blow the trumpet of God's sacred word with more effort and greater zeal.

Pride is ruining the churches. Yes, the people are getting selfish and self-righteous, puffed up with the things of the world. Christ said, "I have chosen you out of the world, therefore the world hateth you." Now, since we have made a solemn promise to God, let us not live as though we were living for and in the world.

Look at the love that Jesus had for us. He became a sacrifice for our sins, and opened the way unto salvation. Through him we may have eternal life.

It has become popular to construe Bible truths to satisfy these carnal and unholy professors. They require their ministers to construe the sacred word in such a manner as to deny the very things which it teaches. I appeal to the readers that they never venture to base their salvation upon such a foundation. When a number of persons unite with a church, and live in disregard of the will of God, they neither flourish spiritually in this world nor gain an entrance to heaven.

I, as a weak pilgrim, do firmly insist that it is the duty of Christians to declare the whole truth of God, and thus dispel this fatal delusion. Our ministers, friends, neighbors, and relatives who are building on this foundation are everlastingly destined to perish, and we ought to warn them.

The Lord requires a holy heart and a holy life, and nothing less than this is a passport to heaven. I think this statement is perfectly correct, and no Bible Christian can deny it, yet who will declare the truth boldly? I know and feel that prosperity never can follow infidelity to God. The church must return to him if it would find life and salvation. Who will proclaim it? Who will search the Scriptures in relation to it? Who will pray for it, and work for God? Let us make every effort to accomplish the divine purposes. Let us not labor to secure any personal advantage or comfort; but whatsoever we do, let us do it as unto the Lord, and not unto men.

There is a mighty struggle going on in the land, and what your hand findeth to do, do it at once; for the word says, "Men and brethren, what shall we do?" Come to Jesus with all thy heart and forsake the world with all its vanity.

JOSEPH YODER.

Good understagding giveth favor: but the way of transgressors is hard.

For the Herald of Truth.

THE CHURCH OF CHRIST.

"Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20.

I have often considered the unsafe condition of those who rest seemingly at ease in a state of morality. This morning my mind has been bearing especially upon this subject, and my thoughts directed to the above text, from which it seems to me, those who are only morally inclined ought to gather something to excite them to something better and safer. Namely to honor God by yielding obedience to his commandments.

It is the Creator, all powerful indeed and worthy the adoration of every heart, that calleth to obedience, while it is only the creature, frail worm of the dust, that will say, there is no need of such obedience, and contend that if we do not swear, and are industrious, saving, liberal-hearted, dealing uprightly with our fellow men, we are all right; that will say, there is no need of repentance, baptism, joining church, or obeying church ordinances. Dear reader, may I kindly ask, have you ever, or do you at present, entertain such views? If so, you should know that you are at enmity with your Creator, God; for he "commandeth all men everywhere to repent." Acts 17 : 30. Hence it is of the utmost importance that you may see yourself a sinner, if you have such views, and be awakened to a need of repentance, bringing forth fruits meet for the same by being obedient to gospel requirements. So long as you do not feel yourself a sinner in the above condition you declare that you have no need of a Savior, and say, by your actions, that it is a matter of no consequence that God laid the great plan of salvation and gave his only Son that the world, believing and obeying through him, might be saved. Christ says, "Ye are my friends if ye do whatsoever I command you." John 15 : 14. From this we may infer that you are his enemy if you do not his commands. He says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." With the above view you scatter abroad. It is likewise so with right views if not put into practice. "For to him that knoweth to do good and doeth it not, to him it is sin." Jas. 4 : 17.

Solomon says, 1 Kings 8 : 46, "There is no man that sinneth not." Paul says, "For all have sinned and come short of the glory of God." Rom. 3 : 23. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom 5 : 8. God the Father, and Christ Jesus his only Son, have always been friends to all men, but all men have not been their friends; for "the whole world lieth in wickedness" and is at enmity with God. There is therefore need of them making peace with God, or in the language of the text, entreated to be reconciled to God.

To be moral is to act honestly simply so far as human judgment goes; but to have religion, pure and undefiled, is quite another thing. According to the German, religion is nothing more nor less than a God's service, *Gottes Dienst*, Jas. 1 : 27, and requires a spiritual mind; while to be morally inclined needs only the carnal mind which is enmity to God. Rom. 8 : 7. In such a state men always try to get along without obedience to Christ's commands or doing God's service. Consequently they have no assurance of their salvation, for they have not the Christian religion. They are not unspotted from the world, for they, like the world, do not regard Christ's commands, notwithstanding God says, "This is my beloved Son, hear him." Luke 9 : 36. To hear him then, is a God's service. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear that prophet, shall be destroyed from among the people." Acts 3 : 22, 23. He is the door to the sheep-fold, and whosoever seeketh to climb up some other way, without hearing that prophet to do his commands, the same is a thief and a robber.

Some will say there is no need of water baptism, because when Jesus was baptized of John in Jordan, they fulfilled all righteousness. It seems to me if we would make such an interpretation of the Scriptures, then for the same reason, the Gospel need not be preached any more; for Christ taught the people, and would have thereby made it unnecessary to teach us to be baptized, for he fulfilled all righteousness in the one as well as in the other. But we find that he commanded his disciples to observe both of these after he was baptized, and had taught much people, and performed many miracles. When his suffering, death and resurrection were past he yet especially authorized his disciples, before ascending into heaven, with the authority given him from above, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen!" Here we have a plain command that all nations are to be taught and baptized, with the glorious promise of the Savior's presence alway. Matt. 28 : 19. Mark has it, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark

16 : 15, 16. Is it not clear then that every creature who has had the gospel preached is not at peace with God if he does not believe and be baptized? To all such the language of Paul applies, "We pray you in Christ's stead, be ye reconciled to God." He says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." First, God was reconciling the world unto himself by Jesus Christ, now Paul says, "We are embassadors for Christ, as though God did beseech you by us."

Let us see if Christ has not to-day embassadors, beseeching the disobedient to be reconciled. Let us see if it be possible for a person to be at peace with God, and yet claim it to be unnecessary to belong to church or observe church ordinances. It is very evident to every Bible reader that Christ established a church here upon earth, and that God has put all things under his feet and gave Christ to be the Head over all things to the church, which is his body. Eph. 1 : 22, 23. And he is the head of the body, the church. Col. 1 : 18. Here we may know the existence of the church, and that Christ was made the Head of it.

From Ephesians 4th chapter, we may know his way by which Christ's church should be propagated, namely, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," or the church of Christ.

In Matt. 18 : 15, 17, we may learn how his church is to be kept pure and peaceable. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Then we have it conclusive that Christ has embassadors to-day, calling on men to be reconciled to God, and that his church was established and propagated here upon earth and will be until the earth shall be dissolved; for Jesus says of the church, that the gates of hell shall not prevail against her. Matt. 16 : 18. But if all men would turn moralists his church would come to naught. Then if any man says there is no need of repentance, baptism, or of joining the church and keeping its ordinances, he is using his influence against the church, and is thereby sinning against God, and is consequently not at peace with him. The language of the apostle will apply directly to such an one. "We pray you in Christ's stead, be ye reconciled to God."

Oh that every precious soul that trusts to his morality, yet desires salvation, may be led to feel himself a sinner in order that he may appreciate a Savior's love, and no longer omit keeping his precepts; for he says, "He that loveth me, keepeth my commandments." "He that loveth me not, keepeth not my sayings." "He that loveth not, knoweth not God." "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him." John 14 : 23. Precious promise indeed!

Dear moral friend,

"Obey the gospel call, and enter while you may,
The flock of Christ is always small, and none are safe but they:
Lord, open sinners' eyes, their awful state to see,
And make them, ere the storm arise, to thee for safety flee."

REUBEN J. HEATWOLE.

For the Herald of Truth.

CHURCH ORDINANCES.

Disunion in churches almost always arises from a want of church ordinances or refusing to live according to the ordinances of the church. The apostle Peter says, "Submit yourselves to every ordinance of man for the Lord's sake: whether to the king, as supreme; or to governors." 1 Pet. 2 : 13, 14. We, as a church, believe it to be a duty to obey the worldly rulers in all things for the Lord's sake if their demands do not conflict with the holy Scriptures as we understand them. If it is our duty to submit to the ordinances of worldly rulers, why not to the ordinances of the church? It is too often said this or that ordinance is only the commandment of men, and therefore we need not observe it. If all the members were full grown Christians, were holy, pure, without error, and could all see spiritual things alike, there would probably be but little need of any church rules.

I know Paul says, Col. 2 : 20, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" But he also writes, 1 Cor. 11 : 2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." Here some might think the Scriptures conflict. I believe in the first passage the apostle wishes to admonish us not to seek salvation in observing ordinances, and in the second he would have us know that it is praiseworthy to observe the ordinances for the Lord's sake for the preservation of peace and harmony. Observing church ordinances is like all Christian duties; it only bears testimony to what is in the heart. When members become unwilling to submit to the rules of the church, they manifest a self-willed, evil spirit. Even the vanities in dress, which Satan is ever trying to lead the church into, could easily be overcome if the members would adhere to a plain mode of dress. The fact that members may become formal, and fall into error, thinking that by keeping the ordinances, they may inherit eternal life, will not justify us in refusing to obey them.

If there are some ordinances in the church which we cannot now understand because there is no direct Scripture for them, it is nevertheless our duty to submit, not as men-pleasers, but for conscience' sake, doing it as unto the Lord, knowing thereby peace and harmony will be preserved. Disobedience genders strife, and "where envying and strife is, there is confusion and every evil work." James 3 : 16.

Peace and harmony are so closely connected that they cannot be separated, and they form one of the chief pillars of the church. To preserve this, unshaken, every member must "walk by the same rule." Phil. 3 : 16. The apostle teaches us that we should not judge one another nor give offense. To avoid all this we need church rules, and a strict adherence to them.

As far as my memory serves me the greater part of the troubles in the church have arisen from the want of strict obedience to church rules; and out of small matters have grown almost unconquerable strifes. "Therefore, brethren, stand fast, and hold the tradition which ye have been taught." 2 Thess. 2 : 15.

Oh when will strife and contention cease between brethren! I confess I have often been sorely grieved that there is so much strife and discord among those professing to be the followers of the meek and lowly Lamb. Let us not be deceived, it is not the will of God that we shall strive and quarrel to bring our brother's faults to light. If a member is dishonest, walking under false pretense, his dishonesty will be revealed and his sins will be manifested at the Lord's own appointed time. We must do our duty, but need not quarrel to manifest it. "Therefore judge nothing before the time." Brethren, we should adhere to the rules of the church, the teaching of the apostles, and the example of our Savior. The result will be glorious.

L. A. RESSLER.

THE FIFTY-FIRST PSALM.

God has called us unto holiness. Holiness implies a right spiritual state—a pure heart as well as actions conformed to the moral law of God.

When David had committed his dreadful sin, and was smitten with an anguish of conviction and contrition for it, he poured out his soul in the fifty-first psalm.

He begins with prayer for mercy and confession of his sin. He takes to himself all the blame of his heinous crime, and appeals only to God's free pardoning grace. "Have *mercy* upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." But pardon is not enough. He feels the pollution of his soul by guilt, and cries out for purification of his whole spiritual nature. He asks to be washed and cleansed, confesses anew his sinfulness, and that God is right altogether in condemning him. "Against thee—thee only—have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."

Searching into his own being for the source of such hateful sins as he has committed, he traces it to the inherent proneness to evil which he has inherited, the "seed of sin" which all have as descendants of Adam, and which sooner or later displays itself in willful transgression of God's known commands.

He sees that God requires not only that men abstain from sinful acts, but also demands "truth in the inward parts;" rightness of heart towards him, and in his sight. Lacking this, deeply convicted that he has inward depravity instead of rectitude in his innermost consciousness, he pleads that he may be purified. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." As one who had been defiled by touching a dead body, was ceremonially purified by being sprinkled with the water of purification (Num 19: 18), a sprinkling which involved the efficacy of sacrifice and the water of the Spirit. If God did but thus cleanse him he knew that he should be clean indeed—"whiter than snow."

Again, the thought that all the blackness and foulness of his deeds lay open to the sight of a God of infinite purity rushed over him, his heart was full of bitter sorrow, and his very bones seemed crushed by his penitent grief. He asks that God would once again speak peace to his soul, that his old joy and gladness in his presence might return, and that he would hide his face from the dark record of his guilt, and blot it out of his book of remembrance.

But more than forgiveness—more even than cleansing white as snow, more even than blotting out of the record against him, is seen by him to be required. He needs a new creation, that his very spiritual nature should be renewed. As he had before prayed definitely for pardon and cleansing, so now he prays; "Create in me a clean heart, O God." This and this only met the full necessity of his case, "the creation of a pure heart, free from the taint and consciousness of sin." He wanted the new man which, after the likeness of God, "is created in righteousness and true holiness." Nothing less than to be restored to the image of God, in which Adam stood at his first creation, would satisfy the wants of his soul as he now saw them in the light of the Divine Spirit.

And do we doubt that he received the answer to his prayers; that he was forgiven all that terrible sin; that he was purged and washed and cleansed by the Spirit and the water and the blood, till he was white as snow; that God did create in him a clean heart free from the inherited taint and seed of sin?

Has God left on record this inspired psalm to prove that he raised hopes he was not ready to fulfill? No! Doubtless our loving and most merciful Father answered all David's petitions, and left the record of them that we, through comfort of the Scriptures, might have hope of like full salvation.

There were yet other things for David to ask for. Forgiven, cleansed, recreated in holiness of heart, he still looked forward to temptations of the future, and asked for a steadfast spirit, one neither disquieted by fears nor doubts, but stayed on God in unwavering trust, in perfect love, in entire obedience, in constant resistance of temptation, in unbroken communion of worship and praise.

To this end he asked the continuance of that gift of the Holy Spirit which "came upon him" from the day that Samuel anointed him to be king over Israel. 1 Sam. 16: 13. Hence he prayed, "Cast me not away from thy presence, and take not thy Holy Spirit from me." Saul had the miserable fate to have the Spirit of God depart from him because of his rebellion. David prayed that he might be preserved from such a punishment; and that having the Spirit he might drink of the joy of salvation, and be upheld in willing, generous service for his Lord.

If then our Father made such provision under the old covenant for the salvation of his people, does he offer less now? or will anything less meet the demands of our souls? The law made nothing perfect. Its sacrifices were but types of the one sacrifice of Christ. The blood of bulls and goats could not take away sins, but only pointed mutely to the precious blood of Christ, which does cleanse from all sin. The sprinkling and pouring of water upon the unclean did but prefigure the work of the Lord Jesus by the Holy Spirit in changing the sinner into a saint.

Seeing, then, such full provision has been made for salvation under this new dispensation, let the burdened and convicted soul, with deep contrition, come unto God, trust in his forgiving grace and in the propitiation of Christ, whereby our Father can be just and forgive the believing sinner. Let him trust the purging efficacy of the Spirit and blood of Christ to remove the stains of past sins, receiving the Spirit as the power of his new life.

And as he discerns in the light of the blessed Spirit the inherent depravity of a heart which betrays him through unwatchfulness, and is ready to go out to meet the temptations of Satan, like a traitor within a citadel, let him, as David did, with deep self-abnegation, ask God, for Christ's sake, to create in him a clean heart, rely on the promise of God's word, believe and receive it, submitting to any needed baptism of the Spirit and of fire for the destruction of the body of sin which this may involve. When were David's prayers answered? Were they not as soon as he fulfilled the necessary conditions of repentance, full dedication and faith? Upon like conditions we too, in this day, receive pardon, cleansing, and a clean heart, being sanctified through faith in the Lord Jesus Christ.—*Friends' Review.*

For the Herald of Truth.

FORGIVENESS.

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." Matt. 18: 21, 22.

This is the instruction of Christ to Peter, but they are words that contained a lesson to the rest of the disciples, to all the disciples since the first twelve and to us, if we are disciples of Jesus.

Articles have heretofore been written on this subject, but it is one of sufficient importance that it may profitably be noticed again.

There is so much clamoring for justice among professors of religion, claiming to be the people of God, that I have concluded that if the above text were deeply written in their minds there would have been less of the spirit of division in the churches.

James says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" He asks also, "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" Then he comes with a beautiful brotherly admonition, saying, "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law."

I think it is beginning to be too much among the churches as the Evangelist Mark writes in his thirteenth chapter, where he speaks of the last days, saying, "The brother shall betray the brother to death, and the father the son; and the children shall rise up against the parents and shall cause them to be put to death."

It seems as though we were in a time when the people set up their ideas of justice and make their claim for it, regardless of what others equally sincere see as justice.

Jesus says, "With what measure ye mete, it shall be measured to you again." Again, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." When we read this truth we should seriously consider whether we are willing from our hearts to forgive our brother. We cannot expect forgiveness ourselves on any other conditions.

If we should contend that we have just reasons not to forgive, we should remember that God also has just reasons not to forgive us. If God had dealt out justice to us, what would be our condition today? We should surely long ago have been cut off as cumberers of the ground. Let us think a moment, have we in every case forgiven from the heart the trespasses where forgiveness was requested? If not we should immediately cease praying the Lord to forgive us our trespasses as we forgive those who trespass against us.

Have we always required justice of our neighbor when he did not do just as we thought he should do? When some one offended us, did we say within ourselves, or tell some one else if the offending party did not retract or do so and so we would make him suffer for it? or do we rather pass over the wrong without thought of revenge? One is the Christian spirit, the other is not. This is a matter that should claim the serious consideration of the Christian.

It matters not so much how it goes with us in this world the short time we have to stay here. This life is not to be compared with that to come, and our aim should be to comply with all the teachings of Christ that we may enter into his rest. We should manifest as much zeal to live the law of mercy as that of justice.

HENRY HYGEMA.

For the Herald of Truth.

REASON AND DISCUSSION.

I have been somewhat diverted upon reading the article recently published in our church papers, for and against instrumental music; especially an article and reply in the August number of the *Watchful Pilgrim.*

In writing it is not my intention to enter the discussion, but to advance a few thoughts upon the subject of the above title, prompted by the discussion, to which I have alluded. So extreme are the writers in their views that one asserts emphatically that "instruments cannot be used to serve the Lord," whilst from reading the other we should infer that the Lord could scarcely be served without them.

It is not strange, however, that such articles will appear in a paper whose colums are open to discussions, and the editor solicits such articles. I beg leave to differ as to the practical benefits derived from discussions thus published upon scripture topics. in my opinion the tendency is more to gender strife and divisions, than unite, or form a stronger union.

First—among the Evangelical Christians of the world there is but little discussion upon the fundamental principles of religion. All the different denominations recognize the leading doctrines and duties set forth in the Christian Revelation; hence nearly all discussions are upon minor points of doctrine. Although we are to be diligent Bible students, there is certainly no saving benefit to be derived from any passage of Scripture, whose meaning and application God has not seen fit to teach or reveal so plainly that only one construction may reasonably be placed upon it by the candid or truth seeking reader. No special importance is to be attached to any principal or mode in which it takes abstract ideas or disconnected passages to prove or maintain it. Great latitude must then be given in these cases for private judgment and the promptings of conscience. The fact that many passages of Scripture admit of different views as to their meaning and application is evidence that God Himself intended it to be so. Here then will the man who truly loves and fears God go to work, study carefully and prayerfully the Word and do that which to him seems nearest right. But where men have too much of self, and are not willing to extend the liberty of private thought and action, we frequently hear of lengthy discussions, in which even intelligent minds fail to decide who has produced the strongest argument. In this way religious sects are farther and farther separated, much precious time wasted, and the progress of religion retarded.

A second reason against such discussions is the manner or motive in which they are generally conducted. In giving my views here the reader will excuse me for alluding to a third article on the same subject which appeared in the August 1st number of the HERALD). I do not find that the word *discuss* is a Bible word; yet it seems to be an important one, and I suppose no one will find fault of it in connection with the Scriptures when used in the sense in which Webster defines it. The article referred to in the HERALD is a discussion of the subject in that sense—*a pulling to pieces,*—but some one will say, were not the other writers pulling to pieces also? Yes, but each one seemed to be pulling to pieces only that part which he could use as argument for his own side. So different in tone are the former articles, that I could not call it discussing the topic, but more properly debating it—a battling out—or disputing,—contending in argument. I like the prophet Isaiah's language much better "Come, now, let us reason together." I think the word discuss should be sparingly used in connection with the Scriptures except where it can be used interchangeably with the word reason. The former two articles are argued from two extreme opposite standpoints, while the latter is argued from a central or middle-ground position. I am of the opinion that hundreds will breathe a silent response of "Amen" to the latter article, while comparatively few, upon a careful reading of the former articles, will fail to find some fault.

A third reason is, that, though an editor is careful in rejecting all such articles not written in a proper motive, or becoming language, there is still frequently something in the general tone of such articles that is not in good taste to a truly pious, cultivated Christian heart. I have written in love and good wishes to all, and hope that my effort may be the means of promoting good. C. H. BRUNK.

CARLYLE ON WAR.

What, speaking in quite unofficial language, is the net purpose and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumbdrudge usually some 500 souls. From these, by certain natural enemies of the French, there are successively selected during the French war, say some thirty able bodied men. Dumbdrudge at her own expense, has suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood and even put them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under 30 stones avoirdupois. Nevertheless, amidst much weeping and swearing they are selected and shipped away at public charge, some 1,000 miles away to the south of Spain, and fed there until wanted; and now in the same spot are thirty similar French artisans from the French Dumbdrudge, until at length, after infinite effort, the two parties come into actual juxtaposition. Thirty stand fronting thirty, each with a gun in his hand. Straightway the word 'Fire' is given; and they blow the souls out of one another, and instead of sixty brisk, useful craftsmen, the world has sixty carcasses which it must bury, and which you must shed tears for. Had these men any quarrel? Not the smallest. They lived far apart as the greatest strangers—nay, even by commerce there was some mutual helpfulness between them. . . . Alas! so it is with all other lands. Whatever kings do, the people must pay the piper."

For the Herald of Truth.

A GOOD OLD CUSTOM.

It is very plainly to be understood that, in religion, a custom is not necessarily good because it happens to be old. It takes but little thinking to learn that age has nothing to do with making a custom or a doctrine good. The question in all such matters is, *Do they rest upon the solid and enduring foundation of the word of God?* It is at once the dictate of sound common sense and of scriptural teaching constantly, and, in the fear of the Lord, to apply 1 Thessalonians 5 : 21 : "*Prove all things; hold fast that which is good.*"

A generation or two ago, it was a custom which prevailed more generally than it seems to at the present day, to see to it that as children grew up they were provided with the rich treasures of divine truth. This matter surely is too important to be neglected. Each of the boys in the family was provided with a large family Bible, a Testament, a hymnbook, a prayer-book containing our articles of faith, and in some cases the Martyrs' Mirror was included in the list of books. The girls were provided in the same way, excepting that, as it was supposed that some day they would be in a family of their own, whose head would have a family Bible they were not always furnished with one. This custom falls directly in a line with Deuteronomy 6 : 6—9, Proverbs 22 : 6, and many other passages of Scripture; it is therefore a good custom, and let us hold fast to it. Let us see to it that our children are furnished with the Bible and other good books. Let us read for them and with them and get them interested in the good things that abound in the treasure-house of wisdom. A Concordance and a Bible dictionary are indispensable aids, and it is an important matter of itself to teach children and Bible readers how to use them in gaining a knowledge of what the Bible teaches on any question or matter of doctrine as well as gaining a knowledge of ancient customs. * *

GROUND TO POWDER.

BY PRESIDENT H. A. THOMPSON, D. D.

During the last week of Christ's life, most likely on Tuesday while in the city teaching and healing in the temple, the high-priests and elders made a fierce attack upon him. They had determined upon his destruction, and took every means they could legally to entrap and confound him, and thus bring him before the people. When they demanded his authority, as probably they had a right to do, he answered them with three parables, which made a revelation of their character so clear to themselves there was no misunderstanding what and who was meant. One of these was the parable of the householder who prepared his vineyard, placing it in good condition, and then leased to a farmer. At the appointed time he sent to collect his share of the crop, as he had a right to do. When the farmer saw these servants coming he denied their purpose and proceeded to slay them. As fast as the servants appeared they were beaten or destroyed or both. The owner was distressed and reasoned with himself as to the cause of this conduct. Perhaps he had not treated him in a sufficiently dignified way. "Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." Alas, they only grew worse under such treatment and exclaimed: "This is the heir: if we kill him the inheritance will be ours."

Is it any wonder that the Lord when he comes back determines "he will miserably destroy these wretches," and let out his vineyard to others who will not deprive him of his share of the fruits? "When the chief priests and Pharisees had heard his parables, they perceived that he spoke of them," and they would gladly have laid hands on him and destroyed him but they feared the people.

These men had grievously sinned. A portion of the proceeds of the land belonged of right to the owner, and no doubt it had been contracted to be paid at a certain time. When the time came for the contract to be enforced, the farmer and his helpers deny any such agreement. They go further; they despise and abuse the messengers. They were simply the servants of the man who owned the land, and if any one did wrong it was the owner who sent them and not the servants themselves. Hence if the claim should be denied, the men should have respectful treatment, but they were brutally and shamefully beaten and killed. The authority of the owner was entirely set at naught. They recognized no allegiance as due him at all. The presence of the heir, the only son, should have awakened their better nature and restrained them from any more devilish deeds; but instead of that it seemed to arouse all the evil that was in them, and they conspired to kill and did kill him. Bad consequences followed. If the owner had power, which he did have, he would send away the man and all his servants. They would thus lose their vocation and place. They would be held up to everlasting disgrace. Worse than all, miserable beings as they were, they had merited and would receive utter ruin.

The Jews knew who was meant. The husbandmen were the priests, the elders, and scribes. They were members of the theocracy. They had been put in charge of the vineyard of the Lord to train, to dress, and develop it. They were under obligation to do this for his sake as well as their own. Having accepted official position they were in honor bound to carry out the duties which belonged to their office. The servants had been sent to communicate to them the Master's will, and to take account of their work. The whole record of Jewish history shows how these men were treated. From the time of "Jeroboam the son of Nebat, who caused Israel to sin," down to the coming of the Son himself they had mistreated these servants. Poor Elijah was compelled to seek safety in flight. The death of Zechariah, the abuse of Jeremiah, and the barbarous treatment of Isaiah all show the picture is no exaggeration. More than Manasseh caused the streets to flow with innocent blood. This conduct was no exception, but seems to have been the persistent conduct, especially of those in official position, until the coming of Christ himself. The ambition of the Jewish rulers was to gain the inhabitants for themselves, and thus keep themselves in official position before their fellows.

When the time came, like the husbandmen they determined to kill, and did kill the Son, and yet in the highest sense they did not know him; that is, they would not recognize him. He taught in the temple and wrought miracles in the streets. He met all the conditions which they were to find in their expected Messiah and yet they would not see them. This man is above and beyond the prophets, and his coming is the last hope of mercy for these rulers and this nation. Their rejection of him will fill up the measure of their guilt. It is the sincere wish of the Father that they shall reverence the Son. They know it is the Son. Peter tells them to their teeth they had wicked hands taken and slain him. In the hope that now no one shall interfere with their possession of the Lord's vineyard they are willing to assume to them unknown and dreadful risks, and cry out, "His blood be upon us and our children."

Then came the fearful prediction as to the consequences, "The kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof: and whosoever shall fall on this stone will be broken; but on whomsoever it shall fall it will grind him to powder."

No man who is familiar with the history of the Jewish nation or the condition of their land to-day will doubt that this prediction has been fulfilled. Their land is the land of desolation. The forests which once covered its numerous hill-sides are all gone. The fertile soil which produced abundant harvests to nourish millions of souls has drifted away. Its hill-tops are bleak rocks with scarcely a vestige of vegetation. Its streams are no longer merry with the hum of business. The courted homes of wealth have gone from Capernaum, indeed all Capernaum is gone, and the hundreds of boats which once made the sea a source of great revenue are all gone. A foreign people now inhabit their once sacred hills. The high-priest and the haughty Pharisee have given place to an unhappy, uncultured race, who have little knowledge of the true God and no desire to find out. A few thousand Jews still dwell at Jerusalem, and make their weekly pilgrimage to the temple wall, and with the imprint of their lips upon it they pour out their wail of sorrow; but the land comes not back, nor will their former grandeur be restored. They have been "burned" and "peeled" and almost destroyed. Yet they exist a remnant in history and a by-word among the nations of the earth.

In our own land they have more favor shown them. Yet even here men ill-treat and speak most disrespectfully of them. Their brutal treatment in Europe to-day is in keeping with the contumely and shame which has been heaped upon them from the ages down. The stone has been falling upon them and it is grinding them to powder. Their only hope is to fall upon it, and it shall prove to them to be the shadow of a great rock in a weary land.

What is true of this nation and these officials is true of all nations and all individuals to-day. The rejected stone has become the head of the corner. Whether it shall prove to us a rock of defense or a stone of stumbling depends on ourselves. One or the other it must be. The Jews found no way of escape; nor shall we. He that is not for him is against him. Christ came to his own people bringing messages of hope and cheer, and they turned away and scoffed at him and killed him. He comes to all to-day with the same loving messages, proffering himself to all; and if we crucify him afresh and put him to open shame it shall be ill with us. How narrow the way, how definite the proportions made to every man; for Christ or against him. There is no destiny presiding over any one; no evil influence so strong that he must refuse to accept. The husbandman and his servants killed the heir because their selfish hearts prompted them to do so. We reject the Son and turn away from his teachings when we follow the inclinations of our own evil natures, and not the whisperings of reason. If we perish in such a course there is but one result: the rock in its fall on us shall grind us to powder.—*Bible Teacher.*

For the Herald of Truth.

THOUGHTS AFTER A VISIT.

I feel to return my thanks for the unmerited kindness received from my friends whom I have had the pleasure of visiting; and I rejoice to notice a manifest desire for more earnestness in Christian work, especially among the younger members. I am sorry to notice also that this zeal among the younger is sometimes misconstrued by the older ones, as though they (the younger) thought they were better and knew more than some of the more aged. Such "evil surmisings" are forbidden. Eli was willing to receive the word of the Lord from young Samuel, and Paul says of Timothy, "Let no man despise thy youth." Of older ones he says, "Whereas they ought to be teachers, they had need of being taught." Age has nothing to do in this matter. God reveals himself to all who will receive him.

On the whole, I think the church is waking up. Let us not cease to repent of our backsliding and pray that the Lord may heal all our wounds. We should feel kindly toward the weak and erring. Do we exhaust every means to restore such? Have we the care for them and the patience with them as we have for the members of our bodies? It is the evil-doer and not the Christian that should be cast out. Let us be careful how we deal with members who offend or seem to offend, lest they be Christ's little ones, and we deserve a millstone about our neck, and cast into the sea.

Ecclesiastical authority does not grant license to take revenge for personal grievances by casting persons out of the synagogue. None are permitted to lord over God's heritage. Paul says, "Knowing the terror of the Lord, we persuade men;" or according to the German, We deal gently with mankind. Let us read 1 Cor. 13 often, and not cease until we reach that experience, then we shall be able to restore the erring one in meekness. How many souls might thus be saved! There is, of course, always some excuse offered for our actions. The Pharisees thought they had abundant reason to crucify Jesus and to stone his apostles. They could cite to the law and to the testimony that says, If they speak not according to this, they shall die. But suppose the Lord should deal so strictly with us, what then? Is not the spirit of Christ, patience, forbearance, long-suffering, gentleness, goodness, meekness, humility, esteeming others better than ourselves, especially such as are also trying to serve God and keep his commandments? Let us have a little charity if one differs with us on minor things. I do not love a harsh, domineering spirit, of which the martyrs suffered so much in their day. Let us not, under the garb of non-resistance, evince the same spirit of revenge and selfishness? * * *

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

The righteous hath hope in his death.

For the Herald of Truth.

THE LAST DAYS.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2 : 17.

These words of the prophet Joel, spoken hundreds of years before, were fulfilled on the day of Pentecost, when the disciples of Jesus beheld the outpouring of the Holy Spirit. Since the word of God, spoken by the holy prophets was fulfilled in due time, we may expect that everything that the Father revealed through Jesus shall be fulfilled with equal certainty.

The Savior in telling his disciples of the destruction of Jerusalem and his second coming said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." This is the great object of man, namely, to prepare for his happiness in the life to come, and the great change that is not far off for all of us. If the change from death unto life takes place in the heart, and man becomes, through regeneration, a new creature in Christ Jesus, the change from this life into that of the world to come will be only passing through the shadow of death. Call upon the name of the Lord, dear reader, and make this change now. Soon it may be too late.

It is to be feared that in these "last days" there are too many that profess to be followers of the meek and lowly Jesus that yet in their real life walk hand in hand with the world. Where is the separation from the world? The world can not see it and Christians may look for it in vain. The worldly profession Christianity says, When the heart is right all is right. But can it be that the heart is right so long as it lusts after the things which the world loves and God hates? The instruction to the Christian is, Come out from among them, and be ye separate.

Dear reader, have you made this thorough, radical change? If not, do not delay, it is so much more pleasant to walk in the ways of the Lord, even if by so doing we shall have trials on our way. The Lord will give us grace to overcome them all. May the Lord help us to make our calling and election sure.

SUSANNA LEATHERMAN.

SINCE the wearing of jewelry is going out of fashion in England, we may look for many of the church members in the popular denominations to conclude that the wearing of jewelry is not consistent with the claims of Christianity; hence will lay the evil aside till fashion again changes their consciencious conviction.

HERALD OF TRUTH.

October 1, 1882.

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For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the Works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Bible Looking Glass, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen Geschichte, eine deutsche Handbibel, or Miller's Illustirtes Kreuterbuch.

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For a club of twenty-five subscribers and $25.00 we will give a copy of the German Martyrs' Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's English-German and Ger.-English Dictionary, a set of Jacoby's Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

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Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers ; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

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OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

BRO. J. S. COFFMAN is on a visit to Livingston Co., Ill. He left home on the 23rd of September.

BRO. JOHN FAST, of Goshen, returned from a business trip to Nebraska on the 21st of September.

OUR AGED BROTHER, John Meyers, of Putman county, Ohio, who is in his 90th year, during last harvest, reaped six shocks of wheat, without stopping to rest. This is indeed a remarkable display of strength and endurance in one so advanced in years.

BRO. J. F. FUNK and family spent Sunday September 17th, with the brotherhood

in Dekalb Co., Ind., and attended three pleasant meetings there during his visit. Bro. Henry Huber and Bro. Christian Moyer, of Putnam Co., Ohio, were also there during the time ; these two brethren are looking for homes, and will probably locate there. Bro. Huber has already sold his farm in Putnam Co., and Bro. Moyer expects to sell his also.

BARN BURNED.—The barn on the old Weldy farm, about ten miles south-west of Elkhart, was burned to the ground with all the contents, on Saturday Sept. 23rd. The place was occupied by Jacob Weldy who sustains a heavy loss, there being consumed about 300 bushels of wheat, 25 tons of hay and other grain, with a large part of the farming utensils, machinery, &c. The barn was owned by several of the heirs of old Brother John Weldy, who died some years ago. It is supposed to have been the work of an incendiary.

THE DECEIVER AGAIN.—The man Neuman or Niemier, or whatever name he, for convenience sake may assume, who a few years ago endeavored to work himself into favor with the brethren in Bucks, Montgomery and Lancaster counties, and also in Canada and other places, has recently made his appearance among the brotherhood in Gallacia, Europe. Here he represents himself as Bishop Neuman, of Sentmill, Virginia, and also as a physician. He is busy at his old tricks trying to deceive the people and get contributions from them, to help him on in his idleness. May the Lord preserve the brethren everywhere from such wolves in sheep's clothing.

M. S.—The first question you refer to, we think has been sufficiently discussed of late in the columns of the Herald, and we believe it will be best to pass it over for the present with the remarks, that every church has a right to her customs so long as they do not come in conflict with the word of God, and answer the purpose for which they have been designed. We believe the practice of the Mennonite church in this respect, is right and scriptural, if followed out in accordance with the true spirit of love to God, and a desire to promote his glory, and otherwise no other one would be any better. The second one will be easily answered by reading 1 Cor. 14 : 34, 35.

ANOTHER SLEEPING PREACHER.—This singular manifestation of mind, as it appears, is not confined alone to this country, nor to the Amish church. In the *Hausfreund*, a supplement to the *Germania* of Milwaukie, Wis., we find the following : "In a village in Poland in Europe there lives a man who is known as the 'Sleeping Preacher.' Almost every night, soon after he goes to sleep and shortly before he awakes in the morning, he preaches, sometimes a short discourse sometimes a longer one ; sometimes he also adds a hymn of praise or a prayer. His discourses are connected, Scriptural and edifying." This remarkable man is 54 years old ; he has been affected with this peculiar phenomena now some 26 years. By various misfortunes he has lost all the property which he formerly, by his own efforts, had accumulated, and is now very poor. He never enjoyed any special educational advantages, having only attended the common village school, and that without any special benefit. Before he begins to preach, he makes some unintelligible utterances or groans, after which he becomes stiff and appears as in a spasm, lays motionless on his back and manifests no sensation to anything around him, does not breathe, has his hands crossed over his breast, and utters continually for awhile disconnected words and sentences ; soon however his words come more rapidly and he begins to speak with a continually increasing flow of words. His discourses possess all the completeness and finish of elocutionary art, and would require to a considerable degree the accomplishments which we expect a minister to possess.

He generally chooses a text, and keeps it in view through the entire discourse. On the 24th of June at 11 o'clock in the evening he preached from the text, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house," and "thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy mind, and thy neighbor as thyself." "Faith and love," were the theme, and oft-repeated words, which in various ways, were presented and impressed on the minds of his supposed and actual hearers.

The sermons, though they are connected, they are not divided into parts or heads according to custom, yet they are so filled with Scripture texts and verses of hymns, that the Scriptural knowledge necessary to this alone would be a matter of astonishment.

When he lays still (not speaking) in his somnambulistic condition his mouth and lips are firmly closed, and his breath ceases for from 10 to 15 minutes. His limbs can be moved or bent only with application of the greatest strength, and after he awakes he feels severe pains. Very naturally this phenomena creates a great excitement in the entire vicinity. From far and near men flock together to hear him. It is also worthy of note that this man works hard during the entire day, and has no time to study a discourse. He feels no exhaustion after these attacks, but feels sure that he slept well. At all events, even if this manifestation is one produced from the effects of disease, there is certainly here a development of the soul-life that is in the highest degree interesting.

CONFERENCES.

THE ANNUAL CONFERENCE for Washington county, Maryland, and Franklin county, Pa., will this year be held at Chambersburg, Franklin county, Pa., on the second Friday in October (13th).

THE ANNUAL CONFERENCE for the state of Indiana for 1882, will be held on the second Friday of October (13th), in Holdeman's meeting-house, near Wakarusa, Elkhart county, Indiana. An invitation is warmly extended to ministering brethren generally.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pennsylvania, will be held at Franconia on the first Thursday in October (5th).

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held at Mellinger's meeting-house, about three miles east of Lancaster city, on the first Friday in October (6th).

CHURCH NEWS.

SICKNESS.—A recent letter from Lancaster county, Pa., states that there has of late been considerable sickness in places in that county, and a good many deaths.

COMMUNION SERVICES. — Communion meeting will be held (if the Lord will) in the church in Page county, Iowa, on the first Sunday in October. A general invitation to all desiring to be with us, is herewith extended. Those coming from the north-west will stop at Clarinda, where we will meet them. Those coming from the south will stop at Shambaugh, and inquire for J. S. Good. We desire that ministers should visit us.

HENRY L. HOFFMAN.

FROM MIFFLIN Co., PA.—On Sunday, September the 17th, eight young persons were admitted to the Amish Mennonite church, near Allenville. The matter having been left to their choice, as is customary, one was baptized in the house and seven in the water, in a small stream near by. The ceremony was performed by David J. Zook. The same day nine were admitted into the church at Mattawana, all of whom, upon their desire, were baptized in the river, near the church. Samuel Yoder administered baptism to these. It is always a matter of rejoicing with God's people, to see young people choose wisely as Moses did, who, "when

he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."

FROM JUNIATA CO., PA.—Bro. J. Y. Shelly of McAllisterville, Pa., in a recent letter, dated Sept. 10th, writes as follows: "To-day Bro. Brunk from Virginia preached in the Delaware church. Brother Isaac Haldeman died at his home near Winchester, Va., and they brought the remains to the Lauver church, Juniata Co., Pa., near his former home for burial, arriving Friday the 8th. Brother Brunk came along. To-morrow they will start for Virginia again.

Some time ago our neighbor, Bro. John Musser, visited Virginia, stopping with the brethren Haldeman, Brunk and some other friends that had moved there from Juniata Co., Pa. He liked it quite well there.

Jacob Shelly died on the 24th day of July. His disease was dropsy. For a long time he could not lie down. All the sleep he got was in a large rocking chair in which he died. He expected his end for months before it came, yet for several days before he died he seemed to know that his end was very near. He said he would soon find out what many were wondering about and desired to understand. He also said that he was only departing to be with Christ. Soon after his death he was followed by one of his near neighbors and warmest friends, Bishop Samuel Winey, whose death notice appeared a short time ago.

On last Sunday a week ago, Aug. 27th, our aged sister Graybill was buried. She was the widow of Bishop Christian Graybill deceased.

Bro. William Bergy was ordained to the ministry about two months ago."

THANKS.—Dearly beloved in the Lord, some time ago, an account of the terrible accident which befell me, was published in the HERALD OF TRUTH. By this accident, my house and all that was in it, was destroyed by fire, and my wife, in her efforts to save one of the children, was so badly burned that her life was despaired of. In this our sad and suffering condition, the dear brethren kindly opened their hearts and hands, and contributed to our necessities, so that we could again help ourselves. For this generous expression of their love and kindness, I feel it my duty to return my most sincere and heartfelt thanks; may the Lord richly bless you all, and I feel assured that he will. The Savior says, That which ye have done to one of the least of these my brethren, ye have done to me, and even a cup of cold water shall have its reward.

I will here add, that by the grace of God and the aid of the brethren I have again my own little house, and my beloved wife is much improved. Some of the deepest burns are not entirely healed yet and still cause her great pains, and besides this, the old places continually break out afresh, as though they would not heal altogether; still I have hopes that by the grace of God she will entirely recover. She is still confined to her bed most of the time. The child which was so badly burned, is also nearly well. Blessed be the name of the Lord for all. Once more my sincere thanks for all the kind expressions of love. From your weak and unworthy brother in the Lord.

PETER GRABER.

Childstown, Turner Co., Dak., Sept. 12, 1782.

THIS WORLD OR THE NEXT —WHICH?

One evening, as I was returning from our usual gathering, I overtook two young ladies walking along the way, and heard one say to the other, "Well, it is no use, I cannot give up the world."

"Do you say so?" was the reply.

"No," she repeated, "I mean it; I really cannot."

"If that is the case," I said, "you had better not come to our meeting any more. I should advise you to go back to Bath. There you will see a great many flaming bills in all colors, announcing concerts and theatricals. Why not go to such places of amusement, and make up your mind to be as happy as you can in this world, for it is all the heaven you will ever have?" I went on to say what a pity it was that people should lose both worlds by being undecided. I told her that I once knew a gentleman who was a great man and exceedingly rich; he was the possessor of houses, lands, and mines of untold wealth. I was informed that when he came of age he made a speech, in which he said, in the hearing and with the applause of his friends, (such as they were!) that he intended to be a rich man, even though he went to hell for it. "God heard him and let him have his choice to the full. He not only granted him abundant riches, but let him live beyond the span of man's life, to the age of seventy-five. I do not think bright angels came from glory to take his soul home with them—far otherwise! If you will not, or cannot, give up the world, then decide to keep it and make the most of it."

I spoke in this strain till we reached the gate which the young lady was about to enter. Taking out a packet of tracts from my pocket, I found one entitled, "Making a Road to Hell." "Here," I said, "this is just the one for you; you will not take the road which God has already made to heaven, therefore you must take one for yourself to the other place."

She took the tract in silence and went in.

The next day her mother was very angry because her child, as she called her, was so unhappy. In the evening the said "child" came again to the meeting, though I had told her to stay away; and she was there on the following day also.

The third evening she waited behind, and asked me if I thought that God had heard what she said about not giving up the world. I replied, "Most certainly he did."

Then she burst into tears and sat down as though in despair. "Do you think, then, God will never forgive me?"

I replied, "Shall we ask him?"

She said, "Oh yes, do—please do," and we knelt down. She prayed most earnestly for forgiveness, and gave her heart without reserve to God.

The next day she was rejoicing with us, and from that time became a very downright and earnest Christian. She forsook the world, having something better to cling to, and amongst other things gave up singing the foolish love-songs she used to indulge in, for better music. On one occasion she was ordered by her mother to go to a musical party, and was dragged to the piano to sing. After a little hesitation she commenced, and sang with great feeling, "Too late, too late! ye cannot enter now." Her voice and tone carried such meaning with them, that the company were moved to tears. At this her mother was exceedingly angry, and declared that she had quite spoiled the evening's amusement, and that she would never take her out again,—*W. Haslam in the Christian.*

STREET PREACHING.

"After the Rev. A. H. Kirkland and one of his assistants Francis Trott, had spent several hours in the Fifth Precinct Police Station in Brooklyn, for gathering a crowd and obstructing the street while preaching in the street on Sunday night, they were released on a bail procured by a friend. They spent their time in cells singing and praying. When arraigned next day, Mr. Kirkland pleaded guilty, before the Justice Fisher, of gathering a crowd, but not guilty of obstructing the street. He said that the Lord had commanded that they should preach the Gospel to the poor. It was a matter of conscience. Justice Fisher desired to adjourn the case to examine the law. When the clergyman asked if he would be arrested again if he preached in the street, he was told that it was the law. He then said that he had spent a week in prayer, and the Lord had said go and preach. If he wanted them in jail no one could keep them out, and if He wanted them out no one could keep them in. Peter was released from jail by the angels. The Justice assured him that no angels opened cell doors in Brooklyn, as the day of miracles was gone. He offered to release the prisoners if they promised to keep the law. They would only say that they would do as the Lord commanded, and they were put in charge of a policeman.

The above case has caused a deep sensation in the Protestant community. The part of Brooklyn where Mr. Kirkland preached needs the Gospel as badly as any part of the world, and probably, has as intense antipathy to it as any other. Mr. Kirkland has been preaching for some time, as another account stated, with a permit from the Mayor; but some of the inhabitants, probably the liquor-sellers, Irish and German, with which the vicinity abounds, complained to the Mayor of the crowds in the street, and he withdrew his permit. When the evangelist preached again and drew a crowd, a policeman arrested him and took him to the police station to pass the night, and he was arraigned like an evil-doer before the magistrate next day, as above described.—*Witness.*

SALOONS.

A man named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society he went to them and gave them his experience as a rumseller. We repeat some of his recollections for our large audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon who cannot now buy his dinner. I can recall twenty customers worth from one hundred thousand to five hundred thousand dollars who are now without money, place, or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolutions, is outside the door of the saloon."—*Early Dew.*

NORTHERN MICHIGAN LANDS.

Having recently made a tour to northern Michigan, I made it a point to stop off at Mancelona, Antrim county, forty miles south of Petoskey, and while spending a few days there I went to see some of the lands belonging to the Grand Rapids and Indiana Rail Road Company. I went over a number of sections, and found them all finely timbered, and lying mostly level, with here and there a gradual elevation, suitable for a building spot.

This company owns several hundred thousand acres of land along their road between Grand Rapids and Petoskey, including some of the best timbered land and richest soil in the state. I would particularly call the attention of our Mennonite brethren to the land extending from Mancelona northward. It is, in my opinion, almost in every respect all any one could desire, with but few exceptions. The soil is a sandy loam, underlaid or mixed with limestone gravel. It is however not so sandy as to make heavy roads. I found only once in a while a distance of a few rods in the road that was not thoroughly packed and solid. It seems to be adapted to growing all kinds of produce, of both grain and vegetables. In fact I saw nearly everything growing there raised by the farmers in Indiana, Ohio, or Pennsylvania. Wheat, both fall and spring, does well. The average yield per acre is about 25 bushels. Rye, barley, oats, Canada peas, Hungarian grass, millet, timothy and clover, all grow luxuriantly. For potatoes, turnips, &c., the soil cannot be excelled anywhere, either for quantity or quality; potatoes being very mealy and fine flavored. The soil is easily cultivated, being seldom too wet or too dry, as it never bakes.

The timber is fine, and consists of sugar, or hard maple, soft maple, beech, hemlock, elm, basswood and birch, with pine and cedar enough for home use for years to come.

Mancelona is a flourishing village, located at the point where the State road crosses the Railroad. There is in the village a large hotel, three or four dry goods stores, groceries, drugstore and hardware, with one printing office. A large two-story, frame school-house is being built which will be finished this fall. A blasting furnace is under construction one mile south of town, which will be ready for operation in the spring, and will employ one hundred and fifty hands. The furnace will be run with charcoal, and will consume a large amount of wood, thus affording a good opportunity for those opening up farms to dispose of their wood. A handle factory is in operation in the village employing a large number of hands. Also two steam sawmills within one and a half miles, turning out a large amount of lumber.

Elk Rapids, formerly the county seat of Antrim county, is located on the east side of Grand Traverse Bay, at the outlet of a chain of inland lakes, which furnishes abundant and lasting water power, and is capable of running a large number of manufacturing establishments. The county seat has been removed to Bellaire, a village in Township 30 North, Range 7 West. It is about 12½ miles north-west of Mancelona.

Water can be obtained anywhere by digging from forty to one hundred feet, and those on elevated ground must go from 100 to 175 feet. The water is excellent, being almost clear of lime. Many never failing springs are also found.

The soil here is easily tilled, and can, with little painstaking, be brought to a high state of cultivation, as clover takes hold exceedingly well. In fact the soil seems rich enough to need but little fertilizing for a number of years. Families who have lived here a few years are generally healthy. Fever and ague or biliousness are not known in these regions.

Three or four families of Mennonites and the same number of Amish have already settled here. A few have been here about three years. They are all well satisfied, and are only desiring that more of our brethren settle here so that a church can be organized and regular services be held.

Some may ask, Are not the winters very cold so far north? It has been observed for a number of years that the winters in northern Michigan are no colder than northern Indiana, the mercury seldom sinking lower than 20° below zero; and the temperature is much more regular, and both man and beast stand the cold much better than three or four hundred miles farther south.

Everyone knows that the state of Michigan is one of the best fruitgrowing states in the Union, and I believe Antrim county will not be much behind any other county in the state in this respect. I saw within five miles of Petoskey some Clinton and Concord vines, planted two years ago, loaded with fine clusters of grapes. Wild berries, such as red and black raspberries, blackberries and whortleberries, are abundant; and apple-trees planted by the Indians twenty to thirty year ago are this season bending with apples.

The following extract from an article in the *Kalkaskaian*, published in Kalkaska, Mich., gives a concise description of the state: "The largest body of fresh water in the world forms its northern boundary; the second largest its western; except these two there are no lakes in Europe, Asia or America larger than that which washes its eastern borders; and it has ports on two others. Lying in the embrace of these immense seas its climate has no equal in the moderation of its temperature in any state or territory situ-

ated on the same degree of latitude east of the Rocky mountains. To this fact is due its pre-eminence in fruit raising. In this respect it surpasses all Western and North-western States."

I earnestly advise those of our brethren who are seeking themselves homes, to go and see these lands, and be convinced, with myself, that it is far preferable to go to Northern Michigan than to the western prairies. One of the best recommendations of this country I could find was, that all who have been there long enough to learn, seem to be perfectly satisfied, and I found not a single one who expressed any desire to return to his former home or to seek him a home elsewhere.

I was told by different individuals that the timber on the land used both for lumber and firewood, more than pays for clearing up the land ready for the plow.

The price of these lands ranges, according to locality, from seven to ten dollars per acre. The terms of sale are one quarter of principal down, the remainder in five equal annual payments, with annual interest at seven per cent.

Any of our brethren stopping off at Mancelona and desiring to be shown over the R. R. Co.'s lands, will inquire for Bro. C. B. Lichty, who lives one and one-half miles north of the village. He will be glad to go with you.

For further information, and pamphlet giving a full description of these lands, &c., write to W. O. Hughart, Com. of Land Grant, G. R. & I. R. R. Co., Grand Rapids, Mich. In writing state whether you want English or German pamphlets.

H. B. BRENNEMAN.

PETER'S RESISTANCE.—The only resistance was, like other acts of Peter, ill-timed and foolish. This gospel does not name him. Parties may have been still living when it was issued to whom such mention would have been undesirable. John, coming with his Gospel long after, names Peter (John 18 : 10, 11). The high priest's servant was probably forward in the affair, and Peter with one of the "two swords" which "they" had (Luke 22 : 38) struck a blow which cut off his ear. Had there been no interference on Christ's part, a collision must have ensued, with what results no one can tell. Had Jesus been thus slain, how easy it would have been to misrepresent him and to say that he was killed in a brawl resulting from the resistance of his party to officers of the law! But this would not have been a joint act of the Jews and Gentiles (Ps. 2 : 1, 2), nor would it have left a clear vindication of Jesus which is afforded by two trials, nor would we have had his testimony before his judge, nor the ever momorable scenes of the cross.—*Rev. John Hall, D. D., in Sunday-School World.*

THE BOY'S PRAYER AND THE WATERSPOUT.

In April of 1860, the brig "Helen Jane," bound from St. Domingo, when well advanced on her course in the southern latitudes, was one day comfronted with that fearful aqueous phenomena—sometimes so dangerous a foe to ships at sea—which was bearing down upon the vessel with great rapidity. The sails—for there was little or no wind—afforded no means of escape, and the firing off of a pistol, in the absence of any larger gun, could not produce a concussion of the mighty column of uplifted water from its threatening altitude. All now was consternation and confusion on board among both crew and passengers, of whom there were several, including three or four young children and their parents, persons of culture and education from a Massachusetts city. One of their little group a boy of about ten years, noticing the captain's pale and terrified looks, and his pious mother with the rest in tears, with despair depicted on their faces, came up to her who had taught him from infancy to pray to the great God as "Our Father in heaven," and our only Helper in time of trouble, and exclaimed, in earnest, yet composed voice, "Mamma, why don't you *pray*? why don't you *pray*?" And then, without waiting for a reply, he knelt down in the midst of the trembling cabin company, and in a few simple words besought the Almighty Being, whom the winds and waves and the whirlwind obey, to turn away the awful waterspout and mercifully save them from the impending danger.

After his prayer the child seemed to feel sure that the Lord would hear it and grant deliverance. Nor was he mistaken in his expectation of relief from the power of of an over-ruling Providence. In a few moments the dark, seething, hissing, cloud-crested mass of waters passed harmlessly by, not touching, yet so almost grazing the vessel's side, as to cause all to regard their escape as marvelous, and to realize that to God the Lord belonged all the praise.

From that mother's still fresh memories of the scene, we have received the narrative given above. Her dear son's life-voyage ended in his early manhood, but not with honor and crowning grace of true religion. What has been here recorded is a just tribute to his memory and a true story of a boy's great faith in God.—*W. H. in Episcopal Recorder.*

AM I ALIVE?

It is not a sufficient answer to this question to say, "I was once converted." Thousands were born ten years ago that are now in their coffins. Granting you were once made alive, *are you alive today?* If so, how shall you keep alive? First of all comes prayer, the daily and hourly intercourse of the soul with God. Prayer is just as vital to my spiritual life as water to the "monthly rose." Prayer is the conduit pipe between my soul and heaven. It is the outlet upward for gratitude, and yearning desire for blessings; it is the inlet through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, I wonder why the water does not run to-day? The plumber is sent for and soon explains the difficulty: "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ!

But the prayer of the Master also coupled watchfulness: "I say unto all, Watch." The oversight must be close, constant and wakeful. If you were sent to keep a canary bird on the open palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant. Watch the stealthy approaches of the tempter. Watch for the old habits of sin that will steal back again though they have been driven back a hundred times "from the premises." Watch for opportunities to do good Let the *Mary* side of your religion be ever at the feet of Jesus in humble devotion; let the *Martha* side of your piety be ever abounding in the work of the Lord. Let us use our knees for prayer, our eyes for watchfulness, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of everlasting fires.

A STORY OF HONESTY.

In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it correctly; at least, I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the black-board, so that they might all see how it was spelled, and learn it better. But no sooner had I written it, than the little boy at the head cried out, "O, I didn't say it so, Miss W—; I said *e* instead of *i*;" and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

SALOONS.

A man named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society he went to them and gave them his experience as a rumseller. We repeat some of his recollections for our large audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and the end of its effect. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man wealthy and educated, come into my saloon who cannot now buy his dinner. I recall twenty customers worth from one hundred thousand to five hundred thousand dollars who are now without money, place, or friend."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolutions are, is outside the door of the saloon."—*Early Dew.*

WINE OF COMMUNION.—The Greek Church uses leavened bread in the Eucharist. The Latin, in all its branches, uses unleavened. Both Greek and Latin use fermented wine. The present writer has never seen or heard of any other. A native of Syria would be very much disgusted at the idea of taking in his mouth any of the liquid which comes out of the wine or dibs press, until in the one case it has been purified by fermentation, and in the other by boiling, skimming and concentration to the consistency of thick molasses. The latter is no more a beverage than honey. The most esteemed kind, in fact, is a semi-solid, of the consistency of marmalade, scarcely capable of being removed from a vessel except by a spoon or other utensil. It is a pity that so good a cause as temperance should be weakened by so poor an argument as the unfounded assertion that there is in Syria an unfermented wine, and that there was such a wine in Christ's time, and that that was the *fruit of the vine* intended in verse 25. The only drink made from fresh grape juice is a kind of lemonade, made from the acid juice of *unripe* grapes and sweetened to the taste. This is in common use where grapes are abundant, but is not used by the Jews in their passover, and is every way unlikely to have been the drink intended. A similar cooling beverage is made of the juice of acid pomegranates. The beverage of which Pharaoh's butler dreamed (Gen. 40 : 11) was the juice of ripe grapes. I have never known it to be used in Syria.—*Prof. George E. Post in Sunday-School World.*

A TRUE INCIDENT.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. 1 : 3. A farmer who had recently listened to an exposition from this text was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to licking his bare arm.

Instantly, with this simple incident, the Holy Spirit flashed conviction on the farmer's mind. He exclaimed, "Yes, it is all true. How wonderful is God's word! This poor, dumb brute is really more grateful to me than I am to God, and yet I am in debt to him for everything. What a sinner I am!" The lesson had found its way to his heart and wrought there effectually to lead him to Christ.—*Mess. of Peace.*

INTEREST—Simple and perfect method of reckoning all rates. Multiply the principal, in dollars, by the number of days; then divide by 73—the answer is the interest at 5 per cent. in cents. For six per cent. add one-fifth; for 7 per cent. add two-fifths; for 8 per cent. add three-fifths; for 9 per cent. add four-fifths, and for 10 per cent. double the first amount.

To reckon interest for 30 days for a month, gives you only 360 days for a year—five times 73 make 365, so by the above rule you obtain the interest on every day the money is out, which is true and honest between man and man.

EXAMPLE.—For $100 for 1 year at 5 per cent. would be $5; then it is evident that for 73 days it would be $1, or one-fifth of that amount. For $100 for 73 days, multiply the days, for convenience, by the amount, would give 7,300, which divided by 73 gives 100 cents as the interest. Now to get the interest at 6 per cent. divide the 100 cents by 5, the answer is 20, or one-fifth, which added to the first, gives $1.20—the interest at 6 per cent—twice 20 would be two-fifths,—7 per cent—3 times 20 would be three-fifths· 8 per cent—4 times 20 would be four-fifths—9 per cent., and twice 100 cents would be the interest at 10 per cent. for the 73 days. This will work just as satisfactory on any amount and on any other number of days; but there is no other number, except the 73, which will divide 365 without a fraction, which is not so satisfactory; hence, the 73 has been taken. A very little practice upon this plan of reckoning interest will, I believe, give better satisfaction than that of tables, or any other way.

DROPSY BITTERS.

We have received a letter stating that Bro. Isaac Haldeman of Stephenson Depot, Virginia, has departed this life, and that the Dropsy Bitters, heretofore prepared and sold by him, will hereafter be manufactured and sold by his son, who has prepared these medicines under his father's directions already for some time. Orders for the medicine may be sent to J. S. Haldeman, Stephenson Depot, Frederic Co., Va.; or John F. Funk, Elkhart, Ind.

IT IS estimated that the funerals in the United States last year cost more than the total gold and silver yield. Is it any wonder that undertakers grow wealthy and heirs are impoverished? This by the *Chicago Herald* is urged as a strong argument in favor of cremation. This may apply to large cities, but in rural districts we regard it as a strong argument in favor of less expensive funerals. There ought to be in each town an undertaker who makes and keeps for sale plain walnut coffins which could be sold for $10 or $12, and would be more durable than the fancy caskets that cost from $40 to $90. It is our duty to see that our dead are buried decently, but extravagance is uncalled for in any case. Then the friends of the afflicted family do not want to eat the suffering ones out of house and home during sickness and funeral preparations. Do all in your power to take care of the sick and render assistance to the afflicted family, but do your eating at home. Visiting the sick is a Christian duty not to be neglected, but making the place a boarding-house is uncharitable to say the least of it.—*Brethren at Work.*

LINES

upon the death of Sister Sarah B. Nissley.

Father, mother, parents dear,
The hand of God has brought me here;
His hand was in my life and breath,
Nor did he stay the monster death.

Your love to me was always sweet,
It was my joy your smiles to greet;
But God, who rules the worlds above,
Has stronger claims upon your love.

Think not on me as one that's lost,
Since I've the chilly Jordan crossed;
But think how Jesus children blest,
And let your troubled spirits rest.

I'm now in my eternal home,
And hither you may also come;
Oh! father, mother, serve the Lord,
And share with me the rich reward.

Oh, brothers, sisters, learn to pray,
Oh, turn to Christ the living way;
Grieve not the Holy Spirit's voice,
But let Christ's kingdom be your choice.

God's word is true, and thus it says:
Leave off your sins and idle ways;
Oh, then do try in heaven to meet,
And there one fam'ly be complete.

Married.

WITMER—METZLER.—On the 12th of September, at the residence of the bride's father, by Joseph Bixler, Brother William Witmer and Sister Susanna Metzler, all of Mahoning county, Ohio.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

HOOVER. — August 17th, near Intercourse, Lancaster Co., Pa., of dysentery, Laura Catharine, aged 4 months and 28 days. August 21st, Clarence Wenger, aged 2 years and 19 days, only children of Brother Amos and Sister Fianna Hoover. Funeral services were held at Hershey's by Bishop Isaac Eby. Text at the first funeral, The Lord is my Shepherd, I shall not want, and at the latter, Romans 8 : 28. The loss of these little ones fell heavily upon the parents, and many friends sympathize with them in their bereavement. May they say, "Not my will, but thine, O Lord, be done."

Lovely Laura, thou wast too fair,
In this world to stay;
So God in mercy called thee home,
To dwell with him in endless day.

A little son was ours awhile,
He was our grateful pride;
We loved him, ah, perhaps too well,
For soon he fell asleep and died.

Go, little loved ones, go,
A parent's heart can tell,
And none but they can fully know,
How hard it is to say farewell.

SCHNAVELY.—August 27th, near Intercourse, Lancaster Co., Pa., of dysentery, Magdalena, daughter of Bro. Moses and Sister Susan Schnavely, aged 5 years, 5 months and 6 days. Funeral services were held at Hershey's church, by Jonas Martin of Weaverland, followed by Isaac Eby.

Little Lena, dear and lovely,
Thy vital spark has fled;
We watched her very closely,
While upon her dying bed;
But alas! the ebbing tide
Swept dear Lena from our side
To her eternal bliss,
Where all is joy and happiness.

LEAMON.—August 22nd, Iven, only son of Bro. Amos and Sister Lizzie Leamon, aged 2 months and 18 days. One year ago they buried a little daughter. Funeral services were held at Hershey's church by Bishop Isaac Eby. Text, the latter clause of Gal. 3 : 14.

"Another sweet flower has withered,
A gem from the casket set free;
A lamb in the flock of our shepherd,
Who has said, Let him come unto me."

BRACKBILL.—August 25th, near Kinzer's Station, Lancaster county, Pa., of dysentery, Magdalena, youngest daughter of Bro. Benjamin and Magdalena Brackbill, aged 31 years, 8 months and 6 days. Funeral services were held at the house by Bishop Isaac Eby, who preached an appropriate sermon from the first clause of Ruth 1 : 21. This young friend, like many others, spent nearly all her days like the prodigal son, away from the Father's house. When she was stricken down upon her bed of sickness, and saw that death was near, she also saw the necessity of making preparation to meet her God. So she sought her Savior, was baptized, and received as a sister in the Mennonite church.

HERSHEY.—Sept. 9th, Annie, daughter of Pre. Jacob Hershey, of Dover, York county, Pa., aged 14 years, 2 months and 14 days. Funeral at Hershey's Meeting-house. Services by S. L. Roth and Isaac Kauffman from Matt. 9 : 24.

SWOPE.—Sept. 12th, at Dale Enterprise, Rockingham Co., Va., Hugh A. Swope, aged 67 years, 4 months and 26 days. He was buried in Garber's grave-yard, where a large number of friends were assembled to pay their last tribute of respect to the memory of their departed friend. Funeral services were conducted by Daniel S. Heatwole, Samuel Sanger, and Solomon Garver. Text John 11 : 25.

STAUFFER.—August 7th, near Witmer Station, Lancaster Co., Pa., Aaron W., son of Amos P. and Elizabeth Stauffer, aged 1 year, 1 month and 7 days.

Jesus took this little lamb,
In his dear arms to sleep;
He was too fair and lovely
For this vain world to keep.

GINDLESPERGER.—Aug. 26th, in Somerset Co., Pa., Rachel Gindlesperger, aged 75 years and two months. She was buried in the family graveyard, where a large number of friends were assembled to pay their last tribute of respect to the memory of the departed. She was a member of the Mennonite Church for many years. Two of her sons are in the ministry of her church. She was the mother of eight children, 29 grandchildren, and 4 great grandchildren. For over a year she was very feeble in mind and body occasioned by a stroke of palsy. Funeral services by Samuel and Peter Blough.

MILLER.—June 28th, in Holmes Co., Ohio, Nancy Miller, aged 75 years and 5 months. She was sick nine years of heart disease. She died in the hope of a better home. Services by David Bitchy in German and Isaiah Hostetler in English.

HAMSHER.—Sept. 12th, near Panama, Marshal Co., Ind., very suddenly, Bro. Solomon Hamsher, aged 53 years, 7 months and 11 days. Bro. Hamsher worked hard all day, and in the night, his wife waking, thought he breathed hard. She spoke to him, but received no answer; on striking a light she saw that he was dying. Buried on the 14th. Services by J H Zellers and Jonathan Schmucker.

LONGENECKER.—July 31st in Manheim, Lancaster Co., Pa., Samuel Longenecker, aged 80 years, 2 months and 14 days. Funeral on the 2nd of August. Text, Matt 25 : 21. Buried in Manheim cemetery.

HABECKER.—August 11th, in Springville (Florin), Lancaster Co., Pa., Sister Tillie R., wife of Bro. Joseph Habecker, aged 23 years, 8 months and 10 days. Funeral on the 14th. Text, 1 Cor. 15 : 21, 22. Buried at Krabill's meeting house. A deeply afflicted husband, two little children, and a host of friends and neighbors assembled together upon the solemn occasion. A solemn call. Sister Habecker had a strong confidence in the promises in God's Word.

RUHL.—August 26th, near Colebrook, Lebanon Co., Pa., Joseph Ruhl, aged 76 years, 11 months and 24 days. Funeral the 29th. Text, Deut. 34 : 5, 6. Buried at Gantz's church, Lancaster Co., Pa.

GOOD.—May 8th, near Ida City, Iowa, Albert C. Good, of Lancaster Co., Pa. Funeral on September 3rd, in Florin, Lancaster Co., Pa. Text, Heb. 9 : 27. The dec'd died of smallpox. One of his brothers was also sick of the same disease, but is well again. The parents awaited the recovery of the second son, hence the reason that the funeral was delayed so long.

BLOUGH.—On the 9th of September, near Middlebury, Elkhart Co., Ind., of internal injuries, Adam, son of David Blough, aged 18 years, 7 months and 21 days. Funeral services by Eli Miller and Isaac Bergy. This was a youth of much promise. He was obedient and had formed excellent habits. A sad loss to his father was occasioned by his untimely death, since his expectations were fixed upon him with especial interest. The mother died three years ago, and the half of the family have now crossed over to the other world—the mother and five children—leaving the father and five children to wait a little longer.

MILLER.—On the 19th of September, near Middlebury, of cholera infantum, only daughter of Eli Miller, aged 9 months and 28 days. This bereavement leaves the home lonely with only the father, mother, and one son. Funeral at Clinton church.

WAY.—On the 16th of August, in Waynesboro, Rockingham Co., Virginia, of typhoid fever, Susan F., wife of Russell F Way, and eldest daughter of David and Hettie Hildebrand, aged 39 years and 6 months. She had been in feeble health for some time, and when attacked by fever, her exhausted powers soon gave way to the dreadful disease, and trusting him who is mighty to save all that come unto him, she passed away in the bright hope of a better life. She was a faithful member of the Mennonite Church, and a devoted Christian. She leaves a sorrowing husband and one child. Peace to her ashes.

FORRY.—Sept. 15th, in Spring Garden, York Co., Pa., after a lingering illness, Angeline, wife of Rudolph Forry, and daughter of the late Ulrich Strickler, aged 52 years and 1 day. She was buried at Witmer meeting house on Sunday. 17th, where a large circle of friends and relatives gathered to witness the funeral services. Funeral services by John K. Brubaker, of Lancaster, David Witmer, and Bishop Frederick Stauffer. Text, John 10 : 9,—"I am the door." She was a faithful member of the Mennonite church.

BALLY.—Near Cullom, Livingston Co., Ill., at the residence of Bro. John Snyder, of infirmities of old age, Sister Elizabeth Bally, aged 75 years, 9 months and 21 days. Sister Bally was the widow of the late Bro. Bishop Yost Bally deceased, she leaves ten children to mourn their loss, though they mourn not as those without hope. She desired to be with Christ which is far better. Services were held at the house after which the corpse was taken to Woodford Co., Ill., for interment, where Bro. Kindig, of the Brethren Church, spoke at the grave, and Bro. E. Hartman spoke from Phil. 21. Peace to her ashes.

Letters Received.

WITHOUT MONEY.

J M Christophel, P A Blough, George Hostetler.

WITH MONEY.

A—John U Amstutz.

B—Christian Bomberger, B Bergen, Jacob Binder, L L Beck per A L Herr, Noah Brenneman, Abm Burkholder, Samuel Brunk, Frances Brunk, Samuel Brunk, Levi Beck, John Blosser, G G Brenneman, Wm Beaner, George Boyer, Jas Burkholder, Jacob Beachy, G Bergeman, Elizabeth Beutler, Jacob D Byler, Catharine Blough, Tena Bechler, Jacob Binder.

C—Claasen Bros, Nathan Cassel, Emma Coyle.

G—G Ewert, David Ediger, Eli Detweiler, Henry Eyman, Joseph Eigstein.

F—Henry Freed, D Franz, Joseph Forry.

G—J M Golesmith, Jos Gerber, John K Glick, John Gascho, N H Gell, B Gerbrand, Andreas Gross, D Gasho, Lucien E Gunn.

H—Henry Hildebrand, Amos H Hershey, Benjamin Hartzler, C H Hochstetler, Christian Hursh, R J Heatwole, Barbara Hoover, Christian Houderich, Pre Henry Huber, Amos Hirschy, J R Hoffer, C J Heatwole.

K—K Krause, Emanuel Keim, John Kauffman.

L—Martha Long, Hiram Livingston, Jacob C Lehman.

M—John Musser, Peter S Miller, Christian Miller ler, G M W McFarland.

N—A Neufeld.

P—Abner Peoples, Susan peoples.

R—Michael Rohrer, Martin H Ressler, Samuel Reesor, Christian Rohrer, H Regier, H Reisbich, Samuel Rosen.

S—John D Showalter, Jacob Schleup, Michal Salzman, Daniel Shenk, Daniel Shenk, J P Speicher, Daniel Shenk, Lizzie A Stutzman, John Schroeder, C Stoner.

T—Peter K Thomas.

U—Peter J Unruh, August Unzicker.

V—P Voth.

W—Banks S Winey, Joseph Walder, Benj Weaver, Josiah Weaver, Solomon Wenger, S E Wilson, Is Wieus, John A Wiser, Nathaniel Whitmore.

Z—Joseph Zook.

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For Meeting-house in Cherokee Co., Kansas, J C Amstutz $2.

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No. 2, Ind. & St. Louis Express	4 39	P. M.
No. 6, Mixed, leaves Elkhart	6 30	"
No. 8, Mixed, leaves Elkhart	6 15	A. M.

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express	11 23	A. M.
No. 3, Elkhart Express	6 30	P. M.
No. 5, Mixed, arrives at Elkhart	6 45	"
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express	2.05	A. M.
No. 5, Pacific Express	4.40	"
No. 71, Way Freight	6.00	"
No. 9, Accommodation	7 30	"
No. 73	4.45	"
No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05	A. M.
Grand Rapids Express	5.00	"
No. 78 Way Freight	2.00	"
No. 76 " "	6.30	"
No. 2, Mail	12.15	P. M.
Grand Rapids Express	2.35	"
No. 50, Way Freight	7.45	"

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express	9.55	"
No. 20, Limited Express	7.05	"
No. 72 Way Freight	8.00	A. M.
Train G leaves	7.20	A. M.
" E "	4.05	P. M.
" 58 to Kendalville leaves	6.30	"

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express	1.10	P. M.
" " "	9.40	"
No. 13, Michigan Accommodation,	3.55	"

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A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 20. ELKHART, IND., OCTOBER 15, 1882. Whole No. 236.

LOVE OF GOD.

O Love of God, so deep, so full and free,
To which all other loves are fading dreams,
A love as endless as eternity!
That warms all hearts within its radiant beams;
I do not fear to say, Thy will be done,
But cry, O Light and Love Divine, lead on!

O Love of God, seen in the tiny flowers
We oft, unthinking, trample 'neath our feet;
That, like a blossom, cheers our lonely hours,
And even breathes when crushed a fragrance sweet;
I do not fear to say, Thy will be done,
But cry, O Light and Love Divine, lead on.

O Love of God, that from each star o'erhead
Smiles down upon us when the night is dark;
And light and comfort on the path is shed,
Because the footsteps of that Love we mark!
I do not fear to say, Thy will be done,
But say, O Light and Love Divine, lead on!

O Love of God, of such great tenderness
To feed and guard the songsters of the air,
To so excel all love in carefulness,
That Thou hast even numbered every hair!
I do not fear to say, Thy will be done,
But cry, O Light and Love Divine, lead on!

O Love of God, if mother love can be,
(Man's best conception of Thy boundless store),
As but the streamlet to the mighty sea.
Or like a pebble on the ocean shore:
I do not fear to say, Thy will be done,
But cry, O Light and Love Divine, lead on!

—[*F. G. Browning.*

For the Herald of Truth.

THE TEN LEPERS HEALED.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?" Luke 17 : 17.

The history of this incident says, Jesus went to Jerusalem and passed through the midst of Samaria and Galilee, and as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us." And when Jesus saw them, he told them to go and show themselves to the priests. And as they went, they were all healed; and one of them when he saw that he was healed, turned back and with a loud voice glorified God, and came back and fell on his face at the feet of Jesus, and gave him thanks. And Jesus said, "Were there not ten cleansed, where are the nine?"

Is it not to be feared that the above Scripture shows too plainly the condition in the churches in this our day? We see in the above case that the ten were lepers. This is one of the most terrible diseases known to man, and is a type of sin; for the leper could not be healed in any other way but by the miraculous power of God. So the sinner cannot be cleansed but alone through the power of God: namely, through faith and obedience in Jesus Christ. The apostle Peter said, "There is none other name under heaven given among men, whereby we must be saved." The ten lepers all lifted up their voices and said, "Jesus, Master, have mercy on us," and when Jesus saw and heard them, he gave them a command, "Go shew yourselves unto the priests." And as they went (this shows that they believed) they were healed; not by the priest, but through faith and obedience. When Peter preached on the day of Pentecost, he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." So we plainly see that the lepers were cleansed by a living faith, and the sinner must likewise be cleansed by faith that hath works. Ten were cleansed, but only one returned to glorify God. Jesus said, "Where are the nine?" "Many are called, but few are chosen."

It is to be believed that in this our day many sinners are cleansed. They are afraid to face death without being a church member, and for that reason call upon Jesus, saying, "Jesus, Master, have mercy on us." They feel their lost condition, and the need of a Savior. He gives them the command, "Repent, and be baptized;" to this they become obedient at once, the ceremony is performed and they are cleansed and their sins forgiven, the ten are cleansed. They forget that they have just enlisted to the war, and that the enemy is facing them boldly, and they are not able to conquer him without the help of God. They stand here, probably, one-tenth only come back to thank God and glorify Jesus by leading a quiet, peaceable, holy and virtuous life; by adding to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" for the apostle says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Where are the nine? Their condition is indeed pitiful, standing, as it were, in the church as unfruitful trees, cumbering the ground, having become stumbling-blocks to others. They profess to be Christians, they appear as Christians, and yet the fruits of the Spirit are not visible. They are neither cold not hot. They were cleansed, but returned without giving honor to God.

Oh, how pitiful is the condition of the nine! Can they say with the apostle Paul, "For me to live is Christ, and to die is gain?" Does the yoke of Jesus feel easy, and is his burden light? Are they willing at all times to lay kown their life, that is, their selfish will for the brethren? Do they watch and pray, or do they only pray? Where are the nine? Are they in the Shepherd's fold—in the fold of safety? I say, no; yet I would not have such to despair, for we have a friend in Jesus that sticketh closer than a brother; a friend who is willing and able to save to the uttermost. Oh, return and give thanks to the Lord; put your faith into action, and work out your soul's salvation while it is called to-day.

Remember it is not enough that we are church members, and go to communion, observe feet washing, &c. The word of the Lord must become spirit and life in every one of us, and if this is not so, surely we are of the nine.

Let us all prove ourselves and see whether we have returned and given thanks to the Lord for our cleansing. If so, are we still giving thanks? Are we a light of the world and a salt of the earth? Is God glorified by our walk, conduct and conversation? Dear readers, let us all make a fresh start, casting all our cares on Him who careth for all, never forgetting that the chief end of man is to glorify God. This can be accomplished only by a living faith in Christ Jesus.

ABRAHAM H. KAUFFMAN.

THE whole system of Christianity tends to charity. The life of Jesus was one of constant benevolence.

For the Herald of Truth.

USE YOUR INFLUENCE FOR UNION.

"In union there is strength," is an old proverb, and expresses a philosophical truth. It is as appropriately applicable to religion as in science or any principle in nature.

This subject has pressed heavily upon my mind for a considerable time, and the more so, because on looking around we can see the truth of this saying fully demonstrated in the common influence of the general surroundings.

Observe a community where there are several persons living who have minds and ways, calculated to influence and draw all to notice them or look upon them. It matters little in what direction their leading thoughts turn, they are sure to wield an influence, possibly upon few at first, then more, and finally the whole community will be drawn into the same channel and go with the current.

I know of one case where a school teacher came into the community where I lived, where there was little thought of skepticism. The teacher entertained ideas very strongly in that direction. Readers, you would have been astonished at the influence this teacher had upon the young men of our community. In a short time all seemed to hold unfavorable opinions of all churches and church members. This was not all, one vice is sure to follow another. All manner of foolishness, bad language, and making sport of others find a place with skepticism. Talk to those who have imbibed it, talk in a reasonable way, and you are sure to make no impression for the reason that your sincerity will be changed into diversion. Instead of a sacred regard for your reason you will be met with ridicule.

This matter of personal influence will work alike both ways. When I look at the situation of the church my heart burns within me. I was most forcibly struck while reading the very earnest article in the HERALD OF TRUTH, entitled, "A Voice from the Laity." The earnest entreaty for laborers in the vineyard, seeing how few places the principles of our faith have been preached or taught, in comparison to what there is yet in our great country—the United States, it causes me to feel deeply interested, especially when I see the great weakness of the church in this capacity. At the same time we see a like weakness in faith on the part of some to consider the importance of this subject: "Work in the Vineyard."

When I also see the members of churches which claim to be Mennonites, and see the difference in views they hold, each holding separate and distinct organizations, and all feeling that their purposes are good, it makes me think the more seriously over the situation. What is to be done? or what can one poor, weak individual do? can he sit still and only think over this matter and forever keep silent? or shall he convey his mind to as many as possible through this medium of communication—the HERALD OF TRUTH? I feel that I must give them some of my thoughts for their consideration, that they may know my mind on this subject.

What is to be done to remedy the present state of things? Why not make an effort to unite, if not directly in the same communion, that at least a brotherly feeling exist toward members of other non-resistant Mennonite organizations? Some say we have not the same faith, and we do not feel inclined to adopt their opinions, and as a consequence cannot tolerate their views and teachings. Zeal is commendable and proper, but we should look closely to ourselves, that we may not have a blind zeal. Paul said he bore the Jews witness that they had a zeal for God, but not according to knowledge. If we have that knowledge to which Paul referred, then we have also the spirit of which he so often speaks, in that we have all longsuffering and forbearance toward others. I think we all have in a great measure the true spirit if we practice and teach the principle we hold with respect to rendering good for evil, or in this that we consider it unjust and wicked to advocate war or engage in it. The differences that hold us so closely to ourselves, and so separate from each other, are usually minor differences and not of the greatest importance. We should not consider anything we do as not being of much importance, but we should have respect to the honest convictions of others who are as earnest and sincere as we.

If we could so bring about a union in the feeling and spirit of all the different Mennonite denominations, why would it not bring about the result of the proverb—"In union there is strength?" To differ in minor matters and making this difference greater as time goes on, brings us into ridicule by wicked men of all classes—worldly minded men, infidels, men whose religion rests on morality, men who believe in churches, but see none to suit them. Let us put away all useless differences and work together, praying the Lord for strength.

L. H. S.

For the Herald of Truth.

LIGHT.

The history of human thought, aided and strengthened by the light of divine revelation, is the history of all that is greatest and noblest in man. We all have in our holier moments, our pure and lofty aspirations, such as take hold of the finest part of our affections and transport our thought high above the carnalities of life. When in this frame of mind, one propensity of our nature is, to throw off all restraint and to combine every faculty of thinking in a persistent search through the Scriptures for some foundation to build our faith upon; for where nature is silent, and where scientific knowledge ends, there faith and reason begin.

The Bible, then, is the only safe guide whereby we may obtain that wisdom which gives us an insight into the mysterious doctrine of the resurrection of the dead, and the opening up of the future state of man in the invisible world. As new generations of students of the Bible arise, new discoveries of God's truth may be expected; and if the Bible is to be considered an inexhaustible fountain of knowledge, there must yet be embosomed in it truths that have never dawned upon the intellect of man. Then, as light, in a literal sense, is indispensable to all organic life, so the hopes and beliefs of all God-fearing Christian people must needs be nourished and propagated by the light of inspiration that ever gleams from the pages of the sacred word of God.

In the present age we see, in every profession of life, an eager pursuit after more light; and it is also becoming a profitable, not to say an enlightening study to cast an occasional glance backward over the darker ages and speculate on the great diversity of opinions the wisdom-lovers of old, such as Plato, Socrates, and Aristotle arrived at when discussing this all important question. As none of them had any advantage of the light of divine revelation, they would do no more than grope about in the darkness of a sin-beclouded world after the stray beams of God's truth, as it now and then comes as a momentary flash within the circle of their reason.

Before the creative fiat had gone forth in the "beginning," the earth, it is said, was an undefined, chaotic mass, shrouded in a mantle of universal darkness, and though light was introduced upon the face of the waters upon the morning of the first day, it was not until the fourth day of creation that the full orb of the sun appeared in the firmament to illuminate the earth with the splendor and brilliancy of his light. So it was previous to the appearance of the Sun of Righteousness above the horizon of the spiritual world; a time when the whole race of mankind, except those who composed the number of God's "chosen few," lay under a chaos of moral darkness and spiritual disaster. Satan, the avowed enemy of man, had disturbed the moral elements of social order, and sought, with direful success, to interrupt every beam of spiritual light that emanated from the throne of the Most High.

All along the patriarchal age, and on down to the close of the Jewish dispensation, we find an occasional meteor-like gleam of heaven's inspiration as it reflected from the mind of a prophet, priest or king, the dazzling brightness of whose visions of glory served for a time to awe and dissipate the moral darkness that surrounded them. The wonderful writings and sayings of Moses, Job, Elijah, Isaiah, and Daniel, exhibit the loftiest flight of the human mind that the history of the world has ever produced; yet they all lived by faith in the merit of a promised Redeemer, and as the apostles would say, They saw the glories of the Master's kingdom "through a glass darkly." Their faith, like that of Abraham, was "counted unto them for righteousness," and wherein theirs differed from that which we exercise is: To them, Jesus, the Light of the world, was only a *promised* Redeemer, while to us, he is a *crucified* and *risen* Redeemer, having "brought to us life and immortality to light through the Gospel."

The Son of Man, when he came into the world, found even the chosen people of God wrapped in the gloom of deep spiritual night, for he himself had occasion to say, "The light shineth in darkness, but the darkness comprehended it not." So it seems the divine arrangement was such that the light introduced among men by Jesus the Savior, was not to effect a complete illumination of the world all at once, but is intended to grow brighter and "shine more and more unto the perfect day." The question which so naturally arises with us is, Why did not our Savior complete at once the enlightenment of our benighted world? or why should the great work which he inaugurated nearly nineteen centuries ago, be so long delayed? Judging from the present aspect of the world, "we see only the beginnings of things. Providence is far from completing its plans. The Gospel of the kingdom has not yet fulfilled its mission; mercy and grace have not yet accomplished their benignant designs. To appreciate and understand the symmetry and magnificence of the rising moral structure, we must wait till it is completed. "For," says He, "this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come."

"If we trust the Savior's voice,
And obey his blest command,
He will guide us home above—
There the golden light will shine
Ever in that happy land,
With the light of a Savior's love."

L. J. HEATWOLE.

CHRISTIANS should lead the world, or set the world a worthy example in all their conduct, and not be led by the world.

For the Herald of Truth.

ASSURANCE OF SALVATION.

"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." Rom. 15:29.

I believe all admit that it is our privilege to attain unto the same measure of grace as that which the apostles possessed. This can easily be proven from their writings. Peter said, in speaking of the gift of the Holy Ghost, "The promise is unto you and your children."

What would be said of a minister who would express his confidence in the words of our text, and make them his own words to those whom he expected to visit soon? Would he not be at once branded as a vain boaster or a fanatic? Surely it is the want of experience that keeps Christians from the assurance which the apostles had.

The question arises, In what did this fullness consist? Some would have it, "A perfect form of doctrine." I think not, for Paul had just told them that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God." Rom. 14:17, 18. In chapter 15, verse 13, he says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." He says also in verse 16, "Being sanctified by the Holy Ghost." Such is the spirit of Paul's writing everywhere. In the fullness of this spirit he expected to see them.

Paul must have been sure that he was saved; and the question arises, Can we be sure of our acceptance with God? This subject is certainly of vital importance. While there seems to be a difference in opinion among professors, I think a correct statement and clear understanding would to a great extent remove the difference.

Can one be sure to-day that he will be saved to-morrow? I answer, No. So far all agree. Then how can we know that we shall be saved in death? We cannot, this is never claimed by the most experienced and most spiritual teachers. We "hope" to be saved in death. It is not at all necessary that we should know. The most that the best teachers claim is, to know that we are saved now, this moment. This is the disputed question, if indeed it is at all in dispute. No one disputes that some do have this evidence at death.

Let us see what God says about this. The text at the head of this article treats of the blessing of the Gospel, and we are led to search in what this blessedness consists. Judging from the prominence given to a certain form of baptism by some we might conclude that those who are thus baptized might claim above others the fullness of the blessing. In direct opposition to these modern baptism theories, Christ says, "Blessed are the pure in heart." Matt. 5:8. It seems to me Rom. 4:6—9 covers the ground. Remember, this is in the same epistle that contains the text. The apostle begins thus: "As David also describeth the blessedness of the man, unto whom God imputeth righteousness without works" (baptisms, etc.), "saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Please read the whole chapter. Notice also Gal. 4:15: "Where then is the blessedness ye speak of?" It seems the Galatians had partly lost the Spirit. He asks them, "Received ye the Spirit by works, or by faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:3, 4. The blessedness was in the Spirit. False brethren had come among them to spy out their liberty in Christ to bring them into bondage. We can well say with Paul, "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. "This I say, then, Walk in the Spirit." "The fruit of the Spirit is love, joy," etc. Gal. 5:16, 22. In Christ Jesus nothing avails "but a new creature." 5:16. "Blessed be the God and Father of our Lord Jesus Christ, who hath belessed us with all spiritual blessings in h avenly places in Christ." Eph. 1:3. This will suffice to prove that God means spiritual blessings.

Now, can we know that we have them? If they could not know, then Paul would not have asked them, "Have ye received the Holy Ghost?"

Some object to the assurance of present acceptance with Christ because Paul says, "We are saved by hope." Rom. 8:24. This has reference to the redemption of our bodies, as we clearly see by the preceding verse. In the same chapter verse 16, he says, The Spirit itself beareth witness with our spirit, that we are the children of God"—that we are *now*. In Heb. 6:11 we read, "We desire that every one of you (not a favored few) do shew the same diligence to the full assurance of hope unto the end." Heb. 10:22 says, "Full assurance of faith." This is their "rejoicing in hope" because the love of God is shed abroad in our hearts by the Holy Ghost. How can one rejoice in anything he is not sure of? Uncertainty must necessarily bring fear. John says, "Fear hath torment," but "perfect love casteth out fear." I am afraid some have the veil of Moses upon their hearts, 2 Cor. 3:15, for he says in the same chapter, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Now he which stablisheth us with you in Christ, and hath an

ointed us, is God; who hath also sealed and given the earnest of the Spirit in our hearts." 1 : 22. If a king's seal cannot be broken, how much less the seal of God. "For the word came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. 1 : 5. "Being knit together in love, and unto all riches of the full assurance of understanding, to the knowledge of the mystery of God." Col. 2 : 2. "For our rejoicing is this, the testimony of our conscience." 2 Cor. 1 : 12. But we read of a class that do not know, namely, the carnally minded. 1 Cor. 2 : 14, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know things that are freely given to us of God." "God hath revealed them unto us by his Spirit." Hear what John says, "That ye may know that ye have eternal life." 1 John 5 : 13. What blindness and ignorance hath befallen this generation that tell us we cannot know, judging others from their own darkened understanding.

We would pray with Paul that the Lord "may give unto you the spirit of wisdom and revelation in the knowledge of him: . . . . that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe." Eph. 1 : 17—19. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 1 : 13. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3 : 24. "And we know that we are of God." 1 John 5 : 19.

It seems to me this should be sufficient to prove that it is not only our privilege but our duty to "know as we are known," for "he that walketh in darkness knoweth not whither he goeth." Jn. 12 : 35. "Whosoever sinneth, hath not known him." 1 Jn. 3 : 6. Thus we see that when men publish to the world that we cannot know, they give us the proof that they live in sin, are carnal, and walk in darkness. The two classes are clearly set forth.

Our salvation is too important to allow ourselves to grope our way in ignorance and uncertainty. It is true we are often warned to fear. That means that we should not use this liberty as an occasion to the flesh—to sin. Shall we sin that grace may abound? Let us fear indeed. The moment we sin we forfeit our right to heaven. We may also serve him without fear.

"For by one offering hath he perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: "I will put my laws into their hearts, and in their minds will I write them. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, ... Let us draw nigh with a true heart in full assurance of faith." Heb. 10. "Yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight: . . . . that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1 : 22, 28, 29.

I refer to these passages, seeing that holiness is inseparably connected with the "full assurance of hope." We find those of the apostles who made the most of knowing and assurance held forth most prominently the doctrine of holiness. John, for instance, says, "We know that we have passed from death unto life." "Hereby we know that he abideth in us by the Spirit given us." "Hereby know we that we dwell in him." "And we know that we are of God." "That ye may know that ye have eternal life." 1 Jn. 5 : 13. In connection with this, in the same epistle, he says, "We know that whosoever is born of God sinneth not." "He that dwelleth in love dwelleth in God." "That we may have boldness in the day of judgment: because as he (Christ) is, so are we in this world. 1 Jn. 4 : 16, 17. "The blood of Jesus cleanseth from all sin." It is no wonder that men are in doubt and fear concerning their salvation; there is good reason to fear as long as they sin. JOHN O. SMITH.

For the Herald of Truth.

THE SIN AGAINST THE HOLY GHOST.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3 : 29.

This subject is much commented upon and disputed about as to its true meaning. As I was recently asked the question, What is the sin against the Holy Ghost? I referred to the 30th verse of the same chapter, where the reason why they shall never have forgiveness, is plainly given: Because they said, He hath an unclean spirit. As the occasion did not admit of a lengthy conversation I could not give my views in full, so I thought I would give them more definitely through the columns of the HERALD.

Some argue that if a man would unite with some Christian organization, and afterwards fall away and become an infidel, he would be sinning against the Holy Ghost. I admit that some would, but not all; as I do not believe that all men unite with the church from pure motives. The apostle says, Heb. 6 : 4—6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Now, if one is as far advanced or enlightened as Paul here speaks of, and then falls away, I admit that he sins against the Holy Ghost.

People in our day seem to consider this matter very little, as though they thought this sin was seldom committed. But I fear when we are brought before the judgment bar of God, many more will have committed it than is now supposed. The scribes who came down from Jerusalem said the Savior had an unclean spirit. I do not think that they believed he had an unclean spirit; but said this in order to keep the people from believing in him.

We should take heed to our way, for fear we commit this sin. With these thoughts I will leave the subject for the consideration of the reader.

WM. F. HOLDEMAN.

For the Herald of Truth.

REASON TO ESCAPE SIN.

"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." Isa. 1 : 18.

This spirit of reasoning I think we should all possess. If this spirit were lived up to more than it is, I think we would all be happier in this world and in the world to come. When there are difficulties in families and this spirit of reasoning is used, how soon all is again right and forgotten. Also when difficulties arise between church members, if this spirit has a dwelling place in those passions, harmony will follow, and all will be peace and unity again. If the spirit of reasoning and forgiveness were properly exercised among Christian people, disunions would occur much less frequently than they do.

I wish here to reason with those who have not yet given their hearts to God. I would first ask you what advantage you see in living a sinful life? You may say you are not doing any great harm, you do not go into bad company, and you really do not think that you are so much behind a great many professors of Christianity, for you see them get angry and take advantage of others, make sport and jest, and conclude you are just as good as such. But you should remember that he that falls short in one thing is guilty of all.

I once heard a minister say that morality was the worst state a person could fall into. This is true, when it is trusted in as sufficient to take us to heaven, but if it is not trusted in for salvation, I should choose

morality, for every immoral thing a person indulges in he must repent of. As to the appearance of some Christian people, you must recollect that many sin through weakness. Paul says, "For what I would, that do I not; but what I hate, that do I."

It is not to be presumed that all Christian professors are Christians. We will for instance refer to Judas, one of Christ's own chosen apostles. Christ himself said that it would have been better if he had never been born. If he had been admitted into his kingdom, it certainly would not have been better if he had never been born.

You may say, like many do, that at some future time you will serve the Lord—perhaps when you get settled in life it will be more convenient. Or as a certain lady once said, "If I should become a Christian and afterwards be joined to a companion who did not belong to the same denomination I did, it would make it inconvenient." Or you may say you have just started in life, and want to make money and fit up a home, and therefore do not wish to be troubled at present with the matter of religion. To such I would say, "Seek ye first the kingdom of God and his righteousness, and all these things shall added unto you."

HENRY HYGEMA.

For the Herald of Truth.

PEACE MAKERS.

Blessed are the peace makers: for they shall be called the children of God. Matt. 5 : 9.

The first thought is, what is meant by this language; it is one thing to quote Scripture, and another to explain it. What is meant by "*Blessed*;" It is a state opposite to that of sorrow or horror; it is a state of happiness. Some might ask, what is happiness? It is a soul filled with peace inexpressible. It is joy in the Holy Ghost; and who ever enjoys this state of bliss can fully understand what it is to be blessed. It is the most pleasant state to be in. A soul full of the love of God is a condition that cannot be expressed in human tongue; but to give a faint idea I will quote what Paul says. "I could wish myself accursed from Christ for my kinsmen in the flesh." This is what Paul enjoyed. This is what every one enjoys that is blessed with the love of God in his soul.

Peace; what is peace? Peace is a state of rest, or confidence that all is right, that there is no judgment against a person, or an assurance that he has done the perfect will of God, against which there is no law. Where there is no law there is no condemation; where there is no condemnation the soul takes angel's wings and soars into that glorious foretaste of heaven, which lifts it far above being contentious or envious—far above the vain things of this world. It also leads the soul far beyond that selfish spirit so frequently manifested by man, and fills the soul with the glorious spirit of Jesus Christ which sympathizes with all mankind, and desires that all should be saved. It is a glorious state—a foretaste of heaven, when we have that peace in the soul that sends its sympathies from pole to pole, so that we feel as though our house of clay were far too small to hold such a sympathizing and peaceful soul. Where there is such peace in the soul it is no hardship to nail self to the cross in order to make room to labor for peace in others, no burden to preach peace, and pray for peace.

How true the words, "Blessed are the peacemakers!" Glory be to God for the peace I enjoy in my soul! I would to God I could take the wings of angels and fly from pole to pole, proclaiming the glad tidings of peace to every soul. It is no hardship to lay down the vanities of the world in order to step out of the way of sin to let the Savior enter into our hearts and proclaim through us to the world that his peaceful kingdom is again restored. O, how often have I wept and mourned while in the presence of those who profess to be the sons of God, when I found that there was neither peace, love, nor unity. Instead of rejoicing that another messenger of peace had come to assist in proclaiming the glad tidings of peace they show to the world that the agonies of Jesus in the garden of Gethsemane, his dying groans upon the cross, the sacred blood that was shed, nor all the atoning merits of Jesus Christ, are not sufficient to establish peace among them. Will it take more than the life and death of Jesus to break down the many partition walls, so that those who are truly peacemakers can get liberty to proclaim the glad tidings of peace? This is the pure religion of Jesus Christ; it says, "Love thy neighbor as thyself." Where Christ is, there is liberty; where there is liberty, there is no bondage; where there is liberty, there is peace; where there is peace there is love. Where these three graces exist the text is applicable, "Blessed are the peacemakers." It is true that we are already blessed in time because we have a foretaste of heaven. Paul tells us to follow peace with all men, and true holiness. Are we following peace with all men, or are we yet the self-righteous pharisee? If we have laid aside all the stumbling-blocks that are justly stumbling-blocks, then we can become laborers for peace. Christ says, "Thou hypocrite, first cast out the beam out of thine own eye." This means, get rid of our selfishness—traditions, envyings, strifes, divisions. Be thou first at peace, then go and proclaim peace, then labor for peace; then thou art able to follow peace, and not until then art thou fit to proclaim the glad tidings of peace. Then thou canst claim the blessings of the text—then thou canst justly claim to be a son of God, pure, holy, undefiled before God.

But some may say, their articles of faith are pure and holy before God; but how is it that you have so many articles of faith when Jesus gives only one article of faith, and that simply to believe, all of which is written in the New Testament. Now if all teach to observe all things then there will be no division, or parting of his garments, or casting of lots for his vesture as it is now. So neither has his garments nor his vesture. If you teach all things according as he has given instructions in the New Testament, then you have his garments and vesture, in short, you are clothed with Jesus Christ; and as he was a Prince of Peace, having come to establish peace, and having left his peace with us, we have received the peace that was brought from above for us. Then we are truly peace makers. His mission was to establish peace, and he has commissioned every one that has become a laborer to be a promoter of peace—peace with God and man.

Now, dear reader, I appeal to your own common sense, does the present condition of things, according to those creeds gender peace, and does the increase of the number of sects produce more fruits of peace; or do these things cause more strife and envy? If so, then they are peace breakers instead of peace makers. Does the truth gender peace or strife? If strife, then Jesus was not a peace maker, for he says, "I am the truth." Now consider the matter solemnly, as this will either prove to your condemnation or salvation. You are no longer ignorant, therefore no longer innocent.

Who were those soldiers that parted the garments of Christ? Were they the soldiers of the cross, or the soldiers of the world? Were they ready to destroy life, or to save life? Did they not destroy the life of the Prince of Peace? Were they not acting according to the wishes of the Jews, who for envy sought to break the peace and destroy life? Do those who part the doctrine of Jesus Christ not stand in the same shoes as those Roman soldiers did after having parted the garments of Christ? The garments of Christ are typical of the garments of salvation. Each sect now has a partial covering, but not the whole garment. How are you clothed? With the full garment of salvation? Does not each contend that he has the right garment, and will get the vesture too? Does this not cause contention instead of peace? Are we not peace breakers instead of peace makers? Is this observing all things which Christ has commanded us? Christ could justly say to us

as he did to the Jews, Ye are like whited sepulchers, full of dead men's bones and rottenness, instead of peace with God and man. For your own soul's sake, see that you are not a murderer instead of one that saves through Christ. O be careful for your own sake and others.

LEVI WISMER.

For the Herald of Truth.

OVERCOME AT LAST.

Just before Jacob died he gave to each of his sons a particular blessing. Of Gad he said, "A troop shall overcome him but he shall overcome at last." What a great blessing this was! Though it contained but few words it meant a great deal.

The word overcome is full of meaning. He that overcomes shall not only be able to conquer his trials and temptations on earth, but shall be able to welcome death with joy and gladness.

Temptation shall assail and try to conquer him; but then he flees to Christ and takes his word as his guide and he will safely bring him through the battle that he may overcome at last.

For him that overcomes a great reward awaits. Read the second and third chapters of Revelation and see what a rich reward is given to the conqueror for his trials and labors. Read of that Tree of life, the fruit of which he shall receive; of that great golden crown which shall be placed on his head; and then think what it would be to lose them! Only those who overcome shall be rewarded; simple fighting will not suffice, and of ourselves we could not overcome, but through God's mercy a Redeemer has been sent into the world, who gave His life that it be made possible for us to receive these bountiful rewards.

But you say "How shall I overcome? how shall I begin to fight? I know of no one that I could bring to Christ." Begin at home—in your own heart; purge your mind from wicked thoughts. Deny yourself that others may be benefitted. Place firm trust in God and the Savior; and when you have conquered yourself you will find that others are following your footsteps, and as your influence becomes greater you can teach far more by example than by precept.

JACOB A. RESSLER.

IS HE DEAD OR RISEN.

Poor man thou hast done thy worst; yes thy very worst! The wickedness of thy heart was most amply exhibited. The cross has brought out fully what thou art. Thy character and condition are *now* beyond all *remedial* measures, the Cross proclaims thee too bad for moral reformation; for thou hast slain the Son of God—thy wickedness hast triumphed for a season, for the Lord of life—the prince of glory is now the tenant of the tomb. But will he rise again? Will God come forth and unlock the portals of the gloomy grave, and quicken, raise, and exalt to heaven His beloved Son? Will God arise for the vindication of the glory of his Son? Yes, he will, *if* the work Christ came to do *was done—was finished.* And, blessed be His name! it is a finished work, finished to God's entire satisfaction. Jehovah hath laid on *Him* the iniquity of us all, and Christ answered for it, became responsible for the bearing of the sin, and for all the claims of God, law and justice. "He died the just for the unjust,"—thereby glorifying God and satisfying every claimant against thee, O sinner. Now, will the God of holiness and justice put forth his glory and power, and raise the sin bearer from among the dead? Who can forbid His rerurrection? Man would. The sepulcher is "made sure." Alas, poor world! little didst thou dream of the deeply solemn issues of the vast, momentous interests involved in thy determination to seal the stone and guard the grave. Is He dead or risen? for the eternal destiny of every soul hangs upon the answer. If not risen, rejoicing believer, thou art yet in thy sins—no joyful resurrection from among the dead for thee—thy faith is vain—thy hope of glory is gone—joy, peace, pardon, resurrection, heaven, glory, all, all are gone, all lost, if thy Lord be not risen. *But* "the Lord is risen indeed." Jehovah hath most certainly attached His seal to the value of the blood-shedding of His Son. He hath pronounced a finished work. He hath written forgiveness of sin in the blood of His only beloved Son, and sealed it with the seal of resurrection.

The "blood" now takes place of thy sins. Where were they?—Before God. Where are they now?—Eternally put away, if confiding in the blood which cleanseth from all sin.

An evangelist and young convert were in close and earnest conversation. The servant of God was seeking to deepen the divine work of the soul of his young fellow-believer, and to show the connection between the atonement on the cross and the resurrection from the dead:—"God has stamped the work of Jesus with infinite value. Think you, that *He*, the Holy God, could have welcomed to heaven the Purger of our sins, if the cup of wrath which His own hand had mixed had not been drunk to the dregs? Think you, that when God looked down into the grave and beheld the sin-bearer, that He could righteously have raised him, had one stain, or spot, or sin, remained unatoned for? Christ and sin were together on the cross. Christ alone was in the grave. Where was the sin? "I see it" said the young Christian, "my doubts are all gone; God is risen for me." Yes reader, the God of resurrection is for thee. Behold the Purger of sins has finished his blessed work, and is now seated at the right hand of God! Believe and live. *Sel.*

For the Herald of Truth.

"THEIR ANGELS."

The question might be asked, whose angels? The answer is, The angels of these little ones that Jesus says, believe in me. But some might say there are those who profess to believe in Jesus and yet are not of these little ones. Why not? Because their fruits deny it. Jesus aays, By the fruit ye shall know the tree. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; by this we can see that it depends more upon what a person practices than what he professes. Again we read that in that day they will say, Lord, Lord, have we not prophesied in thy name and cast out devils, and in thy name done many wonderful works? but the answer will be, Depart from me I never knew you, you are none of these little ones that believed in me, Why? was I not a member of the church? was I not baptized? did I not go to communion, &c? yes, but that constitutes one of these little ones. Scriptures say, he that loves me and keeps my commandments, and my father will love him, and he will come and sup with him and he with us. Such a disappointed one might reason farther, saying, The Savior commanded that I should join a church, be baptized, observe the communion, &c.

These things are right in there place, but let us examine some of these little ones. We read that their angels behold the face of their Father in heaven. Abraham, when God called him and told him to depart from his country, from his kindred, and from his father's house into a land that he would shew him, obeyed God. Suppose Abraham after doing so, when God told him to offer up his own dear son for a burnt offering, had said, No, Lord, it is enough that I have obeyed thee in departing from my country, kindred, and father's house, I will not obey this time, do we think that the angel which had watched over him would have come and brought unto him such glorious promises? I fear not. Can we see what kind of faith this little one had? Peace was the son in whom so many promises were given, and now he was to be slain.

Dear brethren let us compare our faith with that of Abraham. I fear we would have to pray with the disciples, Lord, increase our faith.

Let us look at Jacob, another one of these little ones. He was driven from his father's house through fear of death.

Was it one of the hands of one of these little ones? O no, but an angry brother. Why was his brother angry? had Jacob harmed him or defrauded him? No; these little ones will not defraud any one if they are aware of it. Jacob had not defrauded his brother, but received what he had bought from him. Jacob had to undergo many trials in that land into which he had fled, but the angel watched over him, encouraged him and kept him; he even warned his father-in-law not to harm him even in word. God eventually brought him back to his own country and his father's house. When he was upon his journey back, he was informed that his brother was coming with four hundred men to avenge himself upon his brother. For what? for any harm he had done him? No, but for his own faults.

This is frequently the case in our day, these little ones must often bear others' faults, and suffer for what they have not done, Let such be strong, and know that their angels do always behold the face of their heavenly Father, who says, vengeance is mine, I will repay, saith the Lord.

When Jacob heard that his brother was coming, what did he do? Did he call his servants and arm them with weapons, and put them in battle array? or did he call to the government to arrest his brother? No; he called his servants, selected presents from the best of his herd, not the crippled or such as he did not want, and sent them by his servants to appease his brother's wrath. Then he went and prayed and wrestled with the angel of God until the breaking of day. Then, when his brother came, he bowed himself seven times to the earth; yes, he bowed himself, not his brother; and when his brother came to him, he fell upon his neck and kissed him, and they wept. See what Jacob did to reconcile his brother who was suffering the penalty of his own sin.

Now we, who profess to be one of these little ones, how is it if we trespass against, or offend our brother? We are sometimes even not willing to confess our own faults, but rather make one of these little ones suffer for our faults like Esau did. We do not find that Esau ever was one of these little ones; and if our works or fruits are no better than his, surely we are as far from being one of these little ones as he was; and if we are none of them, what will be our doom?

Oh let us walk more circumspectly, and *strive* to be one of these little ones, Jesus says, It is not the will of my heavenly Father that one of these little ones should be lost. Let us, with Abraham, show our faith by our walk and conduct, by our works; and if we commit a fault, let us confess it, repent, and strive to live in peace and holiness, without which no one will see the Lord. Let us with Jacob show a forgiving heart and manifest love to our brother. John says, If we love not our brother, whom we see, how can we love God whom we have not seen? Rather than quarrel let us be defrauded and suffer wrong, for the angels do always behold the face of the father in heaven. If we commit a sin, and are reminded of it, let us not get angry, but repent; for Solomon says, He is your best friend who reminds you of your faults.

Let us be sincere in our profession, watch and pray, for Jesus says, Behold I come quickly, and my reward is with me to give every one according to the deeds done in the body. Let us all be ready.

B. F. CHARLES.

HOLINESS TO THE LORD.

"Holiness to the Lord!" where is that inscription to be stamped now? Not on the vestments of any Levitical order; not on the plates of sacerdotal gold, worn upon the forehead. Priest and Levite have passed by. The Jewish tabernacle has expanded in the world-wide brother-hood where whosoever doeth righteousness is accepted. Morning has risen into day. Are we children of that day? For form we have spirit; for Gerizim and Zion, our common scenery. The ministry of Aaron is ended. His ephod, with its gold, and blue, and purple, and scarlet and fine twilled linen, and cunning work, has faded and dropped. The curious girdle and its chains of wreathen gold are gone. The breastplate of judgment that lay against his heart, and its fourfold row of tripple jewels—of sardius, topaz, and carbuncle; of emerald, sapphire and diamond; of ligure agate, and amethyst; of beryl, onyx, and jasper—has been lost. The pomegranates are cast aside like untimely frost. The golden bells are silent. Even the mitre, with its sacred signet, and the grace of the fashion of it, has perished. All the outward glory and beauty of that Hebrew worship which the Lord commanded Moses has vanished in the eternal splendors of the gospel, and been fulfilled in Christ. What teaching has it left? What other than this?—that we are to engrave our "Holiness to the Lord," first on the heart, and then on all that the heart goes out into, through the brain and through the hand: on the plates of gold our age of enterprise is drawing up from mines, and beating into currency: on bales of merchandise and books of account; on the tools and bench of every handicraft; on your weights and measures; on pen and plow and pulpit; on the doorposts of your houses, and the utensils of your table, and the walls of your chambers; on cradle and playthings and school books; on the locomotives of enterprise, on all of man's inventing and building, all of his using and enjoying; for all these are trusts in a stewardship for which the Lord of servants reckoneth.

For the Herald of Truth.

GO TO SUNDAY SCHOOL.

Parents, have you given this subject its full measure of thought? In the country Sunday-schools many parents seldom if ever attend. They attend the church services in the forenoon, and this is probably all the public services they attend for two weeks to come. They very likely tell their children to go to Sunday-school in the afternoon, but they seldom say, "Come, children, let us go to Sunday-school. Parents should encourage the school and create an interest in it by their presence, and by taking charge of a class. Your presence even will encourage the superintendent, and stimulate the teachers to labor with greater zeal. Parents, attend the Sunday-school! J. S.

WHY NOT TAKE IT?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No," he replied, "I am not."

I added, "You are not saved."

"No," he said, "I have been praying for it for twenty years."

"What!" I said; "praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance:

"I saw a man, the other day, who was paralyzed on one side, and was wheeled about in a Bath chair. As he was out one day he saw a poor man sitting by the roadside, afflicted in the same manner, and calling out, 'Oh, for God's sake, give me a ha'p'ny!' The rich man told his servants to wheel him over to the poor man. He did so, and the man held out a half crown to the beggar. But the blind man still kept crying, 'Oh, for God's sake, give me a ha'p' ny!'

"He was blind. The man said, 'Here, my good fellow, is half a crown for you.' But the good man was deaf, and still he kept calling out for the half-penny. The servant wheeled the man nearer, and at last he made the poor man hear, and then he thankfully took the half crown.

"Now, my dear friend, this is just what you are about. God is offering you salvation as a free gift through the blood of Jesus Christ; but instead of taking it, and thanking him for it, and rejoicing in it, you keep on asking for it."

"What," said he, interrupting, "can I have salvation without asking for it?"

"Of course you can," I replied. "'The gift of God is eternal life through Jesus Christ our Lord;' and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.'"

"Oh, sir; I see it now!" he exclaimed, and turned away comforted.—*British Evangelist.*

HERALD OF TRUTH.

October 15, 1882.

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For a club of two subscribers and $2 we will send a pocket inkstand, or an automatic, indelible, copying and marking pencil, a copy of Fireside Readings, Words of Cheer, or Jugendfreund for one year, a copy of Teachers' Stories, Stories of Long ago, Troyer's Sermons. Dymond ueber den Krieg, Ehe der Christen, Handbuechlein mit Morgen-und Abendgebete, Menschenfluch u. Gottes Segen, Anrede an die Jugend, or the semi-monthly "Rundschau."

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Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers ; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

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NEW SUBSCRIBERS.—ALL WHO SUBSCRIBE for the HERALD OF TRUTH now will get the remaining copies of the paper between the date of subscription and the new year gratis.

TO THOSE IN ARREARS.—We have a considerable number of delinquent subscribers on our list. We trust that all these will take the opportunity now before the new year comes in to pay up, and stand square with the first of January.

THE NAME OF THIS PAPER.—Exchanges in giving credit for articles copied from this paper should give credit to the HERALD OF TRUTH, not simply HERALD. The country is full of Heralds, and the use of that name alone very indefinitely points out the paper from which an article or item was copied.

BIBLE LANDS.—A SPECIAL OFFER.—Recent travels and explorations in Bible Lands, consisting of sketches written

from personal observations, giving results of researches in the East, and the recovery of many places in sacred history long considered lost, illustrated with new maps and many original illustrations, by Frank S. DeHass, late Consul at Jerusalem. The foregoing work is an excellent one; it contains 460 pages and is nicely bound. The price is $2.50. We propose to offer this book as a special premium for the HERALD. Any person sending us twelve subscribers with $12 will receive a copy of this work sent by mail postage paid.

CHILDSTOWN, DAKOTA, Sept. 23rd 1882. I herewith acknowledge the receipt of the following amounts for the afflicted family of Peter Graber: Moses E. Reist, Manheim, Pa., $20.00; Sem Brubaker, Mount Joy, Pa., $19.50; John F. Funk, Elkhart, $41.50. May the Lord richly recompense all the kind donors. Sister Graber is nearly well again.

With greeting, A. SCHRAAG.

HEAVY STORM.—In eastern Pennsylvania and New Jersey, a heavy rain storm did much damage. In the lower end of Bucks County, Pa., bridges were washed away, mill-dams were destroyed, fields badly damaged, and even horses drowned. No lives were lost but near Newtown there were some narrow escapes. In Bedminster township the farms of Abraham L. Fretz, Nathan Beidler and Reuben Steaver suffered materially. Springfield, Tinicum and the neighboring townships were not damaged. Montgomery County, also did not suffer any material damage though the oldest inhabitatts do not remember of ever having seen such a flood. The damage done in Bucks County is estimated at $100,000.

THE COMET.—The Comet which has recently made its appearance and has been the subject of so much conversation in different circles, has been one of unusual brilliancy and magnitude. It is visible just before sunrise, but is rapidly passing out of sight. It is said to have been the largest comet that most people have seen since 1858. A great many people still hold the idea that the appearance of a comet is the forerunner of some calamity as war, famine, or pestilence; we do not think, however, that any one need have any anxiety on this score. It appears to be nothing more than one of those natural phenomena which men of science have not yet learned fully to understand.

NEW MEETING-HOUSE.—The brethren in Livingston County, Illinois, have completed their Meeting-house, which they have had under way during the latter part of the summer. The house is a fair sized frame building, painted outside and inside. The audience room is well arranged, the ceiling is about sixteen feet from the floor, making the room about the proper height for speaking easily in and be well understood. The speaker's stand is at the opposite end from the entrance, and the doors each open into a small ante-room, with a small stove room between them. The house is paid for, although there was some money borrowed to complete the payment of the debt. The entire cost was over thirteen-hundred dollars. The members wish to acknowledge through the HERALD the receipt of some money, used in building the house, from Canada, Pennsylvania, Whiteside Co., Ills., and some other places and to return their sincere thanks for the same. The Church and house at this place has assumed the name, Cullom Mennonite Church.

The first meeting was held in the new house on Sunday, September 24th. The brethren Emanuel Hartman, of Washington, Illinois, H. L. Shelly, of Reddick, Ill., and J. S. Coffman, of Elkhart, Ind., were present with Bro. F. Hamilton, the resident minister. At the morning service Bro. Shelly opened the meeting with some remarks and prayer in German. Bro. Coffman spoke from the text in English on the subject of consecration, followed by Bro. Hartman in German. Bro. Hartman preached at the afternoon meeting, and Bro. Coffman in the evening. The house was filled to overflowing with attentive hearers at each of these meetings. The brethren Hartman and Shelly returned to their homes the next day, but Bro. Coffman staid until over the next Sunday and attended a number of appointments in the vicinity. The meetings were all well attended, and much interest was manifested by members and outsiders. The church seems to be in the true spirit of the Christian life, and is much encouraged to work and pray in the holy cause. There are at present seven applicants for baptism and others seem almost persuaded. May the Lord bless them with prosperity and keep them faithful on the narrow way.

CHURCH NEWS.

BRO. HENRY KILMER and wife of Holmes Co., Ohio, are at present in Elkhart county, visiting their friends. They will remain to attend Conference.

THE OLD MENNONITE Meeting house, known as the Perkasie Meeting-house, near Blooming Glen, Bucks Co., Pa., which was torn down some months ago has been replaced by a more commodious stone structure, which is now under roof, and workmen are engaged on the interior of the building. This meeting was founded in 1753, the house rebuilt in 1823 and now rebuilt in 1882.—*Bucks Co. Intel.*

We trust the church in this place may continue to increase and to prosper, so that she may be instrumental in bringing many souls to Christ.

FROM SOMERSET CO., PA.—Dear Editor: It is Saturday evening, Sept. 30th. To-day we had meeting in the old Blough Meeting-house, and thirteen precious souls were baptized and received into the church. May they, by the grace of God, be bright and shining lights in the world and a salt in the earth. The meetiug was conducted by the brethren Samuel, Peter and Jonas Blough. The opening was made by Bishop Samuel Blough. Peter Blough spoke in German from the words, "Teaching them to observe all things whatsoever I have commanded you." Jonas Blough spoke in English from the words, "Come, for all things are now ready." Luke 14 : 17,

Sunday Oct. 1st. The Lord has blessed us so that we could meet together again to-day and partake of the Lord's Supper. Many were present and about 180 brethren and sisters participated. It was a source of great joy to see so many partaking of these sacred emblems of the broken body and shed blood of Jesus; but on the other side there was also a cause of sorrow, because some did not participate. God grant that if we are spared to commemorate again the dying love of Jesus, all may be ready to join in with a sincere desire so glorify God and to observe all things whatsoever he commanded us.

LEVI BLOUGH.

VISIT TO KENT CO., MICHIGAN.—On the 8th of September Bro. J. S. Coffman went to Kent Co., Mich., and spent over a week visiting the brethren and sisters at Bowne and Caledonia, and attending meetings in those churches. On the 14th three persons were baptized at Bowne, and there are two applicants at Caledonia. The members are generally much interested in the prosperity of the church, and are much pleased to have English

preaching. When the services are in English, many persons attend who have but little benefit from a German service.

FROM SHELBY CO., MO.—Bro. John Brubaker has recently written to us, giving to us a few items of church news. We are pleased to learn that the good work is moving among them, and that they feel encouraged. He writes as follows: "Our Conference met according to previous announcement. Two ministers from abroad were present. All agreed to keep up the order of the church as they had done in the past. The subject of Home Mission work was considered. All agreed that this is a work that is much needed in order that the doctrines of the Scriptures as we teach them be spread to parts where we as a people are not known. We have two applicants for church membership, and there are prospects for more. O, how encouraging it is when we see that our prayers for the conversion of souls are answered."

THE TWO BRANDS.

If you will allow me, I will tell you what happened to me the first morning after Fannie and I were married and began to keep house. We were not blessed with a great deal of this world's goods, and had no servants. I rose early to make the fire, and raking open the ashes found just one brand alive.

"It won't burn alone," thought I, and I broke it in two, laid the parts together to produce a blaze, and soon there was a glowing fire. "Just so will it be with wife and me about religion," thought I. Wife was a whole-hearted Christian, a member of the Church, but timid and retiring. I once thought I had a hope, but I never professed Christ, and the hope I once cherished is about dead. I didn't know whether I am a Christian or not. I couldn't eat my breakfast for thinking and wife said,

"What ails you, Richard? Isn't the breakfast cooked to suit you?"

"The *cooking's* all right," said I, but I'll tell you what isn't. We didn't have family prayers last night or this morning. Now if I never get in to the kingdom I don't want to keep you out of the highest seat you can have. I found out this morning, kindling the fire, that one brand would not burn alone. So bring out that Bible, laid away so choice in the parlor, and keep it right here on the shelf. I'll read it aloud, morning and evening, and kneel down and hear you pray for yourself and me."

Wife came and put her arms around me and tried to coax *me* to do the praying, saying she was afraid she couldn't. I would not, and so she did; and we were both in tears before she got through. I could not stand out against those prayers. The Spirit came knocking, knocking at my heart's door, and I had to open it, first silently and then aloud. Soon after I confessed Christ before men by uniting with the church.

Wife and I have been trying ever since to serve God *together*. I don't see how I ever could have got on alone, and wife says she is sure she couldn't.

I have thanked God ever since for sending his Spirit to set me thinking about the brands that morning when I made the fire.

I DARE NOT IDLE STAND.

I dare not idle stand,
While on every hand
The whitening fields proclaim the harvest near,
A gleaner I would be
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet,
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help.
Brighter than brightest gem,
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command
Labor for Him throughout my life's short day,
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay,

VICTORY IN TEARS.

Some imaginary or real offense committed by a son was the cause of his expulsion from home yesterday by his aged father. The boy's mother and the children did not share in the old man's mode of punishment, and entreated the boy to remain. The proud lad however, refused, and left the house. Shortly afterward the mother started in search of him, but did not find him until about eight o'clock last night, when she met him on Tremont street, near Market, where a scene calculated to soften a heart of stone, was enacted. On meeting the lad the mother put her arms around him and piteously begged him to return home; and to inquiries of the bystanders, said the boy had never been away from home at night, except when at church or other like places, and that she could not bear the idea of her pet, her idol, wandering about the streets. The tears of the mother were not wasted, for soon the resolution of the boy to remain away showed signs of weakening, and in a few minutes the now happy mother and her son took their departure homeward bound. A gentleman standing near remarked, as they walked off together: "There is victory in a mother's tears."—*Ex.*

"GOING TO GLORY."

One balmy morning in spring, a gentleman drove through grounds, flagrant with early flowers, to a house, large and handsome, denoting comfort of every kind that money or taste could supply; but a visitor had been before him, a visitor that none could keep out, that no bribe could delay, against whom money, and place, and position, and power availed nothing,—and that visitor was *death*. Was he welcome? was he expected? Expected he might have been, for the life of the proprietor of that fair domain had for a long time been uncertain. And now of what avail all the wealth? it could not procure one short hour's life; of what use the sweet flowers? the senses that once enjoyed them lay still in death never again to gaze on that beautiful scene, but, cold and silent, soon to return to the dust from whence she came.

From this house of sadness the writer drove to his next call. At the door of the humble house, a weeping woman meets him with the words, "He's gone, but I'm quite happy about him, he's gone to heaven."

"Why think you so?"

"Well, just before he died he seemed uneasy, and I said to him, 'John, is there anything you want?' 'Well, Mary,' he said, 'there are many things I want, but I've found the Lord Jesus Christ, and I'm going to glory.' And very shortly after that he died."

Poor down here, wanting many things; but rich, how rich! with the true riches of the One "who was rich, and yet for our sakes became poor, that we through his poverty might become rich." Not that he had known his Savior long, only a day or two; but one who knew the Lord for himself and had read to him the third chapter of John's Gospel, and the Spirit of God had used this Word of God to show the man his need of a Savior, and to give him confidence in the Savior God had provided.

Which of these two was the richer? Oh, dear reader, all Dives' wealth on earth could not procure him one drop of water in hell. Is it earthly things that occupy your gaze—that fill your heart? Put yourself for one moment on your deathbed, dear friend. Face the question,—Have you anything beyond the grave? is the future a blank? are your possessions outside this scene? are they where neither moth nor rust doth corrupt, and where thieves do not break through and steal? Or are you content to sell your eternity for a few fleeting years of earthly pleasures, and to spend that eternity in the place where the worm dieth not and the fire is not quenched?—*Messenger of Peace.*

"ANATHEMA MARANATHA."

"Accursed, the Lord cometh," is the meaning of the two words which the translators of our New Testament saw fit to leave in the original.

I will quote the verse in which they occur:—"If any man love not the Lord Jesus Christ let him be Anathema Maranatha." 1 Cor. 16 : 22.

The meaning is as solemn as it is clear. At the coming of the Lord in judgment, he who loves Him not is accursed. And so it is elsewhere written, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him" Jude 14, 15.

"Ungodly deeds" and "hard speeches" are the outcome of a heart that does not love. Woe to such! Judgment, swift and unsparing, will fall upon him who thus acts and speaks against the Lord.

Now, notice that love to the Lord Jesus is the touchstone. It is a fact, that where there is true love to Christ, there is also a manner of life that is pleasing to God. Love for Christ is, at the same time for the truth; and this, I need hardly say, is productive of a life according to God.

Notice further, it is not mere belief about Christ. A person may have his mind stored with correct doctrine, and illumined with clear views, but that will not suffice. Many a one at heart hates the Lord Jesus, who in his head carries the most lucid apprehension of His history, His words, and His work. This may startle. Yet how frequently, alas, does one meet whth those who are intimately acquainted with the Scriptures, able to quote them to the letter; and yet, when the simple, but all-important question, "Do you love Jesus?" is put, they become uneasy, vexed, and angry. But this simple question is, nevertheless, the crucible. Hence we do not read, "if any man be ignorant of scriptures, fail in clear theological conceptions, or such like;" but if any man love not the Lord Jesus Christ, let him be accursed, the Lord cometh."

Now, reader, you are either amongst the Christ-lovers, or the Christ-haters. There is no neutral ground. What an awful thing to hate the blessed Lord Jesus!

Ah! when here, "they hated" Him, but it was "without a cause." No crime could they lay to his charge,—not one act of unkindness, not one untruthful word. He healed their sick, fed their hungry, gave sight to their blind, raised their dead, and—fearful moral contradiction—they hated Him. And why? Because the light He diffused discovered their sins. The silent witness of His pure and perfect life declared, only too forcibly, the guilt of a godless world. It left them "no cloak for their sins. "And so they took Him, and with wicked hands they crucified and slew him. This consummated their hatred. It could not have gone further. Well, wondrous to say, God found this climax of human guilt the ground of pardon. Guilt and goodness meet at the cross. What guilt! what goodness! Ah! the love of Christ, how it answers to the hatred of man! "Christ died for us." "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Nothing makes me ashamed of myself like the cross. Hatred buries her head at the sight. "He loved me, and gave Himself for me." And what is the consequence? "We love Him, because He first loved us;" or again, "Whom, having not seen, ye love." How divinely intelligible! The believer loves Him; the unbeliever hates Him.

Reader, which are you?

Ah! remember that if you love not the Lord Jesus Christ, you will be accursed at His coming. Do you love Jesus? —*Messenger of Peace.*

THE PASSOVER.

The Passover was a divinely-ordained feast, in which, according to the genius of the Old Testament, a great deliverance was commemorated and a greater foreshadowed. While the old covenant stood Jesus respected its synagogue, officers, temples, and rites. He engrafted on the Passover this feast, which also commemorates his death and foreshadows the eternal fellowship. It is to this the phrase refers, "As they were eating." These two elements were used in the Passover. It is God's way to carry the best elements of one dispensation into the next. (So the prophets of the old dispensation are preachers in the new. So the patriarchs, priests of their households, are represented in the tribe of Levi in the Mosaic economy.—*Rev. John Hall, D. D., in Sunday-school World.*

BEARING BURDENS.

Christ has laid upon us the burden or duty of keeping ourselves pure and unspotted from the world, of taking care and making provision for our families, the burden of the church in all its varied duties, and of bearing the gospel to the world. These are all His burdens, which as we take His yoke upon us, we are to bear with Him, and not to say, "Because I have given myself, my family and the church up into Christ's hands, therefore I need have no more thought or care about them." Our care and responsibility are rather increased by thus giving all up unto the Lord. For when all is given up to Him, then life and power are given unto us to bear and do that which we never could before. A Christian might as well say, because the world is in the Lord's hands, and Christ died to save the world and bear its sins, therefore I have nothing to do with bearing the burden of the salvation of souls, as to say that as I have cast all my personal care and the care of the church upon the Lord, therefore I have none of these burdens to bear.

The apostle did not say so when the care of the church was upon him, and so often made mention of them in his prayers, and labored more abundantly than all other apostles, yet not he but the grace of God which was with him. He does not say that he was nothing, but that what he was, he was by the grace of God. And so let every Christian say.

Let not the young Christian be deceived by the inference from any, that the Christian has nothing to bear. In following the Lord Jesus he will find by experience that there is much to be bore. And not only is his own burden to be bore that Christ lays upon him, but Christians are to bear each other's burdens, as the apostle says, "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6. 2. "Every man shall bear his own burden." Gal. 6. 5. As the Lord Jesus was in agony under the burden that He bore in the garden, an angel came and strengthened Him. So He does not promise to bear our burdens for us, but He says, "My grace is sufficient for thee,' and we cannot ask more.

A WORLD OF HARD WORK.

There is nothing should be taught sooner than that this is a working world, and that labor, physical or mental, is a necessity for the whole progeny of the first tiller of the ground and sewer of fig leaves. Mothers try to spare their daughters the necessity of labor by taking the burdens on themselves much more than fathers do their sons. They take pride in their daughters' soft hands and round cheeks, when their own hands have become hardened, and their own cheeks hollow. The danger of this is that the soft hands and smooth faces become the first thought of the daughters, and a selfish and idle life is the result. Daughters, you have but one mother—care for her and spare her. "No love like mother's love," unselfish, thoughtful, unreasoning often for herself, but always taking thought for "the children." An idle life is always a selfish one. No heart is so naturally good as to escape the demoralizing effects of days without labor, that bring nights without weariness.

DR. FRANKLIN TO THOS. PAINE.

Paine had sent part of the manuscript of his "Age of Reason" to Dr. Franklin for criticism, and received from him the following reply:

"DEAR SIR—I have read your manuscript with some attention. By the argument it contains against a particular Providence you strike at the foundation of all Religion — for without the belief of a Providence that takes cognizance of, and guards and guides, as far as particular persons, there is no motive to worship a deity, to fear his displeasure or to pray for his protection. I will not enter into a discussion of your principles, tho' you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may perhaps prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequences of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefit to others. *He that spits against the wind spits in his own face.*

"But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion. You have a clear perception of the advantages of virtue and the disadvantages of vice, and possess strength of resolution sufficient to enable you to resist common temptation—But think how a great portion of mankind consists of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes. We have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it until it becomes habitual, which is the great point for its security. And perhaps you are indebted originally to *your religious education* for the habits of virtue upon which you now justly value yourself.

"You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into the company of *men* should prove his manhood *by beating his mother.* If men are so wicked with religion, what would they be without it. I intend this letter itself as a proof of my friendship, and therefor add no professions to it, but simply subscribe, yours—

BENJAMIN FRANKLIN."

THE CIRCLE OF FIRE.

The following thrilling tale, related by Dr. Guthrie, the eloquent Scottish preacher and writer, illustrates the power of prayer and the guidance of Providence in a most noticeable degree. May it teach us to give heed to the counsel of the still small voice, remembering that as many as are led by the Spirit of God, they are the sons of God! If we seek to know and do his will, he will guide us by his eye.

"I was in the habit of visiting a decent widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who, working at a flax-mill in the neighborhood, toiled hard, and contented herself with plain dress and simple fare, that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of heaping up the *refuse* of the mill in the grate, and kindling it. She placed her helpless mother in a chair right before the fire, and as this fuel burned slowly away the old woman was kept comfortable till her return.

"It happened one day that I left my manse, and skirting on the walls of the old churchyard, and passing the corn-mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden, embowered among trees. But having met a parishioner, with whom I had some subject of interest to talk about, I made a halt; and sitting down on a bank of thyme, we entered into conversation. Ere the subject was half exhausted, the widow rose to my recollection. I felt somehow that I must cut it short, and hasten away on my visit. But the idea was dismissed, and the conversation went on. However, it occurred again and again, till, with a feeling that I was neglecting a call of duty, as by an *uncontrollable impulse* I rose to my feet and made haste to the cottage. Opening the door, a sight met my eyes that for the moment nailed me to the spot.

"The erection of mill-refuse which had been built from the hearth some feet up the chimney, having its foundation eaten away, had fallen, and precipitating itself forward, and surrounded the helpless paralytic within a circle of fire. The accident took place some minutes before I entered. She had cried out, but no ear was there to hear, nor hand to help. Catching the loose refuse about her, on and on, nearer and nearer, the flames crept. It was a terrible sight for the two Wigtown women—martyrs, staked far out in the sands of Solway Frith, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this poor woman in her lone cottage, without any great cause to die for, to sit there and see the fire creeping closer, drawing nearer and nearer to her feet. By the time I had entered, it had almost reached her, where she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothes and burn her to a cinder. Ere it caught I had time, and no more, to make one bound from the door to the hearth-stone, and seizing her, chair and all, in my arms, to pluck her from the jaws of a cruel, fiery death.

"By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, *against all my inclinations,* an interesting conversation, and *hurry on* to the house, which I reached just in the nick of time?—one or two minutes later, the flames had caught her clothes, and I had found her in a blaze of fire. Be it mine to live and die in the belief of a present and presiding, as well as a personal God; in the faith which inspired my aged friend to thank Him for her wonderful deliverance, and the boy to explain his calm courage on the roaring deep, in these grand but simple words, 'My Father is at the helm.'"—*Guiding Hand.*

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to church in the morning; and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions, and colportage, and gives his mite. He thinks there are "too many appeals;" but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card playing, and large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian, and dance or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether; lest without gaining the whole world, you lose your own soul.

For the Herald of Truth.

THE SAFE SHIP.

"And when he was entered into a ship, his disciples followed him. And behold, there was a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep." Matt. 8: 23, 24.

Dear readers, let us learn a lesson from the above, by entering into Christ's ship of which our text is an example. Here we find the disciples followed Jesus into the ship, knowing that it would be perfectly safe and right when the good Shepherd was their leader. So the children of God will follow him when once they have tasted of the great love that lies in store for them. Let us try to follow him as did the disciples; let us get into the ship that will take us across the waters safely. If you or I were to cross the ocean in a ship, and some one would tell us that it would not be safe to ride in that ship, we would abandon it at once, and take passage in one that was safe. So it is in this case—the ship that our Lord Jesus is captain of is the one for us to take; it leads us unto life everlasting, where all is peace, joy and love. On the other hand, the other ships lead us down to everlasting destruction.

We find by reading the good Word that our Savior was tried in various ways while here on earth. He being in the flesh, was subject unto severe trials and afflictions, but bore them with patience; so we will have our troubles and temptations, but if we follow him, as did the disciples when they entered into the ship with him, our Captain will help us cross over to the other shore. Without doubt the disciples were severely tried at times and made missteps, but they repented of them again, and in like manner we should do. God is ever ready to forgive us if we put all our trust in Jesus; like unto Mary when she saw the Lord, she said, Lord, if thou hadst been here, my brother would not have died. We see here that she realized the Savior's presence, and it was her greatest enjoyment when she could sit at her Lord's feet and follow his commandments. Then again when the tempest was raging He said to the wind, "Be still," and there was a great calm.

E. H. H.

ON SEPTEMBER 14th 1882, the year 5,643 of the Jewish Era commenced.

THE GERMAN chemist, Liebig, says that it "could be proved with mathematical certainty that so much flour as could lay on the point of a table knife contained more nutrition than eight quarts of the best Bavarian beer.

A SAD DISASTER.—About noon September 14th, the Steamer ASIA which left Collingwood, Ontario, for French River was foundered in a storm near Owen Sound. Of about one-hundred persons on board, only two are known to be saved.

THE BROOKLYN bridge over East River which was commenced in 1867, and estimated to cost $7,000,000, has thus far with principal and interest, cost $22,000 000, and not yet completed.

SOME of our leading german-born citizens are beginning to repudiate the charge that Germans are all beer drinkers and anti-prohibitionists. They say the papers and saloon-keepers have slandered them in giving out this impression. In Iowa it is claimed that 5,000 German votes were recorded in favor of the amendment. A circular has been issued, signed by prominent Germans from seven States, calling a convention to be held at Chicago on Friday of this week, to take steps toward organizing a temperance movement among the Germans.

TRUTH.—IT is not enough to have the truth to teach; it must be taught in the *authority of truth.* Herein lies no small part of the secret of success in all the great Christian teachers of the past. The baptism of the Holy Ghost was the source of their inspiration and their power, they taught "in demonstration of the spirit."

The Son of God Himself entered not on His public ministry and teaching until the *special anointing* for it, *from above,* was given after thirty years of preparation.

Let us never pursuade ourselves, nor others, that this heavenly equipping, this inducement of power from on high *for the Lord's work is at our command* or to be received in *our own time.* Our Lord has set us the example of *subjection.* He was "*subject,*" as a child to "His parents," fulfilling the *law* of God; and *subject* as the *Son* to His *Father in Heaven,* fulfilling the *will* of God. He has shown us that such perfect *subjection* is, alone, the perfect freedom wherewith the Son makes free.

In our First-day School Conferences, *methods* (or forms) of teaching, have had much attention; but the *manner* (or spirit) in which we should teach, very little. Yet this is an all.important consideration. If, in *subjection* to the Great Teacher, we teach others, it will not be in vain. But how much is included in this! We can only communicate what we have received. From *head knowledge,* we can impart to the *heads* of others. The instruction that shall reach hearts, must come from the heart.

No more is needed to indicate my view of the qualifications necessary for successful teaching.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

LIVINGSTON.—September 19th, in Somerset Co., Pa., of lung fever, Polly, daughter of Jeremiah Livingston, aged 19 years, 6 months and 4 days. She was sick only a few days. Her sudden death, amid the appearance of a good prospect of a long life, shows again the uncertainty of life. Dear young friends, take warning from this and remember that you may die as well as the aged. On the 21st her remains were followed to the family burying-ground by a great number of friends. Funeral services by Samuel Blough, Samuel Gindlesperger, and Cyrus Harshberger, from Psalm 38: 5—7.

Haldeman.—September 7th, in Frederick Co., Virginia, Isaac Haldeman, aged 60 years, 5 months and 27 days. Bro Haldeman's remains were brought to Juniata Co., Pa., and buried at Lauver's Church, and were followed to the grave by many sorrowing friends. Services were held by Christian Brunk From Va., and Jacob S. and William Graybill. Text Eccl. 7: 2. Bro. Haldeman was a member of the Mennonite church. He was a son of Bishop Abraham Haldeman moved from Juniata Co., Pa., to Frederick Co., Va., four years ago. He leaves a wife and nine children to mourn his departure. Five children are living in Juniata Co., Pa., four in Va. He was a kind father, endeared to all who knew him. He died with assurance of happiness in the world to come.

HURSH.—September 25th, In Windsor Township, York Co., Pa., Edward son of David Hursh, aged 1 year, 5 months and 16 days. He was buried at Witmer's meeting house Sept. 27th. Text, Philip. 1: 21—"To die is gain." Services by Bishop Stauffer and David Witmer.

GREENAWALT.—On the 28th of September, in Elkhart Co., Ind., of the infirmities of old age, Peter Greenawalt, aged 90 years, 6 months and 17 days. Bro. Greenawalt was born in Lancaster Co., Pa., on the 12 of march 1792. He was a faithful and steadfast Christian, and during the later years of his life while suffering a great deal from bodily infirmities, his mind seemed to be drawn more and more toward Him who alone is our very present help in time of need. We have reason to hope that his death was the entrance into a more glorious life. Services by John F. Funk and Christian Christophel from 2 Tim. 4: 6—8. Buried at Yellow Creek.

DETWEILER.—Barbara Detweiler, daughter of Joseph Wenger, was born in Lancaster Co., Pa., Dec. 14th 1804, removed from thence to Canada in 1824, was married to John W. Detweiler in the year 1826, Removed from Canada to Kent Co Mich. in 1861, and from there to Emmet Co., Mich., in 1880, where she died Sept. 21st, 1882,

aged 77 years, 9 months and 7 days. She lived in matrimony 32 years, and as a widow 24 years. She was the mother of twelve children, of which 8 are still living, 50 grand children and 7 great grand children. She was buried the 24th in the Mennonite grave yard, Funeral sermon in Eng. and Ger. From Rev. 14 : 13.

GEIL.—On the 14th of September, near Dayton, Rockingham Co., Va., of consumption, Priscilla, daughter of Henry Geil, aged 20 years, 10 months and 5 days. This young sister had been living with her grand mother Eve Wenger, for nearly seven years, and had been afflicted most of the time. She was buried the 16th at the Bank Church. Funeral services by Samuel Coffman and Daniel and G. D. Heatwole. Text 2 Tim. 4 : 6.

BASINGER.—Sept. 30th, near Bluffton, Allen Co., Ohio, of inflammation of the bowels, Amos, son of David and——Basinger, aged 16 years, 2 months and 18 days. Amos was a promising youth and an example of piety for one of his age. He will be much missed by the family. Buried Oct. 1st, Services by John Musser and John Shenk.

"Weep not for me since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be,
Forever in eternity.

BLOSSER.—On the 18th of September, in Hancock Co., O., of typhoid fever, Martha Frances, wife of Noah O. Blosser, aged 20 years, 9 months and 11 days. She was followed to the grave by many friends and relatives. One hundred and nineteen conveyances followed to the grave. She was beloved and respected by all who knew her. She leaves a husband and one child to mourn their loss.

HUBER.—On the 25th of Sept, in Harden Co., Ohio, of consumption, Samuel Huber, aged 49 years, 4 months and 8 days. Buried on the 26th. Funeral services by C. B. Brenneman. Text 2 Tim. 4 : 6—8. This text was his own selection previous to his death. He leaves a wife and twelve children to mourn their loss. But we are made to believe their loss is his gain.

GOOD.—Sept. 25th, at Mt. Clinton, Rockingham Co., Va., Sister Catharine Good, widow of Daniel Good deceased, aged 84 years, 1 month and 12 days. Buried at Mt. Clinton church on the 26th. Services by Samuel Weaver, G. D. Heatwole, and Samuel Coffman, from John 17 : 4.

COLLER.—On the 10th of Sept. in Beaver Township, Mahoning Co., Ohio, Barbara Coller, maiden name Boyer, aged 80 years, 8 months and 1 day. She was born in Huntingdon Co., Pa., and was baptized by Jacob Nold in Columbiana Co., Ohio, on Sept. 10th, 1817, and remained a faithful member of the Mennonite church to her end. She was beloved by all who knew her. Many followed her to the grave.

GRAYBILL.—In West Perry Township, Snyder Co., Pa., Sister Barbara Graybill, age 88 years, and 5 days. The deceased was the widow of our ministering brother Christian Graybill, who preceded her to the spirit world over six years. They lived in the state of matrimony about 60 years. Services by Thomas and William Graybill. Text John 16 : 16—22.

* "To night we are thinking dear mother,
Of grief that has come to our home,
How you left us in silence one morning,
You left us in sorrow and gloom.

Around your sick-bed, dear mother,
We watched with the tenderest care,
Through the weary months that you suffered.
While our hearts were uplifted in prayer.

BLAUGH.—On the 9th of Sept., in——, Adam son of David and Catharine Blaugh, aged 18 years, 7 months and 21 days. He was buried on the 11th followed to the grave by a large concourse of friends and relatives. He was sick only 8 days. He was much beloved by those who knew him. Services were held by C. S. Miller and J. Berky in both English and German from Job 16 : 22 and 17 : 1.

Killhefner.—On the 10th of Sept., near Shoneck, Lancaster Co., Pa., Bro. Henry Killhefner of the Indiantown Church, aged 80 years, 3 months and 5 days. Bishop Bamberger and the members, Hess and Risser attended the funeral services. Text, Job 16 : 22.

BOSTWICK.—August 18th in Juniata Co., Pa., Elizabeth Bostwick, aged 83 years, and 15 days. Buried Aug. 20th. Services by Thomas Graybill and Elias Landis, text Matt. 24 : 44.

LAUVER.—Sept. 18th, in Snyder Co., Pa., Sarah daughter of Henry and Mary A. Lauver, aged 9 months and 7 days. Services by Thomas Graybill and Robert Arnt.

WEAVER.—On the 29th of Sept., in Weaverland church, Mary, wife of Bishop George Weaver, aged 63 year, and 13 days. The funeral was a very large one. Services by Bishop Shenk and Martin. May the Lord bless and comfort the dear Brother in this deep affliction.

Letters Received.

WITHOUT MONEY.

Henry Higema, B F Charles, A Schraag, A H Kauffman, Jonas W Bucher, John H Engle, Barbara Gasho, Jos Bixler, Levi Blough, Philip Stauffer.

WITH MONEY.

B—Lydia Brubaker, Catharine Brubaker, Joseph Blough, C Berntreger, Henry Brubaker, Isaac Bergen, F F Buchenstein, Lorenz Berkey, J F Bucher, G Bergeman, O Butterweck, Jacob Bleily, Peter J Brenneman.

C—Christian Christophel, John J Charles.

D—Jos Detweiler, Mary Dills.

E—Abraham D Ebersole.

F—Sarah Foutz.

G—David Goerz, Eliza Gray, Jacob G Gable, Hanson S Good, Christian Good, David Grove.

H—Benjamin Hartzler, Elam H Huber, John Hochstettler, Jacob C Hartzler, Adam Hershberger, Jacob Hochstetler, Carl Haag, Jacob Hunter 2, Maggie Haun, John C Hartzler, J A Hoover, Joseph A Harshberger, Noah Hirschy 2, J M Herr, Abra'm Hertzler.

K—Samuel M Kauffman, Lawrence C Kreibel, Pre Henry Kilmer, John Kornhaus.

L—Adam Linhoss, Isaiah Leedy, Peter Lehman.

M—Pre A Mast, Fanny Miller, John B Martin, John Moser, Amos B Miller for E. R. M., Lillie Montgomery, David Moyer, Elias Nyce, Philip Nice.

O—John Overholt.

R—C Rup, Christian Ropp.

S—A Schumacher, David Sharrer, David H Slotter, D J Smucker, Isaac Shantz, John Snyder, John C Slabaugh, J F Shelly, David Summer, Lizzie Summer, Jacob Y Shantz, Moses S Shantz, J A Sommer.

T—T W Thiessen.

U—Benjamin Unruh.

W—F L Weiler, Jacob Wiens, Jacob Wiff, Thomas Walsh, David Wiens.

Y—Jacob Yoder, John H Yoder, Harriet Yowler, Joseph Yoder.

Z—Michael Zehr, Dr Peter Zehr.

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GOING SOUTH.

No. 4, Cincinnati & Indianapolis Ex.	7 30 A. M.
No. 2, Ind. & St. Louis Express	4 39 P. M.
No. 6, Mixed, leaves Elkhart	6 30 "
No. 8, Mixed, leaves Elkhart	6 15 A. M.

GOING NORTH—Arrive at Elkhart.

No, 1, Grand Rapids Express	11 23 A. M.
No. 3, Elkhart Express	6 30 P. M.
No. 5, Mixed, arrives at Elkhart	6 45 "
No. 7, Way Freight	6 50 "

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express	2.05 A. M.
No. 5, Pacific Express	4.40 "
No. 71, Way Freight	6.00 "
No. 9, Accommodation	7.30 "
No. 73	4.45 "
No. 41, Way Freight	3.35 P. M
No. 7, Special Michigan Express	1.00 "
No. 1, Special Chicago Express	4.10 "

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05 A. M.
Grand Rapids Express	5.00 "
No. 78 Way Freight	2.00 "
No. 76 " "	6.30 "
No. 2, Mail	12.15 P. M.
Grand Rapids Express	2.35 "
No. 50, Way Freight	7.45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15 P. M.
No. 6, Atlantic Express	9.55 "
No. 20, Limited Express,	7.05 "
No. 72 Way Freight	8.00 A. M.
Train G leaves	7.20 A. M.
" E "	4.05 P. M.
" 58 to Kendalville leaves	6.30 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express	1.10 P. M.
" " "	9.40 "
No. 13, Michigan Accommodation,	3.55 "

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(Gartner Charlotte e dec 81)

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 21. ELKHART, IND., NOVEMBER 1, 1882. Whole No. 237.

THUS HATH THE SAVIOR SAID.

Blessed the poor in spirit are,
Thus hath the Savior said;
Theirs shall the heavenly kimgdom be,
And God shall give them bread.

Blessed are they that mourn below,
Thus hath the Savior said;
Christ shall their elder brother be,
They shall be comforted.

Blessed are they who're truly meek,
Thus hath the Savior said:
The earth is their inheritance,
By Jesus they are fed.

Blessed are they that hunger much,
And thirst for righteousness;
They shall be filled, the promise is,
With everlasting peace.

Blessed are they, the merciful,
Thus hath the Savior said.
For they great mercy shall obtain,
And joy shall crown their head.

Blessed are they, the pure in heart,
Thus hath the Savior said;
They shall see God in peace at last,
When Christ shall raise the dead.

Blessed are they, the peace-makers,
Thus hath the Savior said;
For they God's children shall be called,
And Christ their living head.

Blessed the persecuted are,
If 't is for Jesus sake;
Heaven's kingdom shall be theirs at last
When from death's sleep they wake.

Blessed are ye when men revile,
And falsely you accuse;
Rejoice and be exceeding g'ad,
Reward you shall not lose.

The prophets who have gone before,
The same did once receive;
A crown of glory they shall wear,
Who do God's word believe.

Then watch and pray, ye waiting ones,
Each other's burdens bear;
And when Christ in his kingdom comes,
His glory you shall share.

A PLEA FOR THE SOUL.

BY J. C. WAGGONER.

"But seek ye first the kingdom of God." Matt. 6 : 33. "Seek ye the Lord while he may be found, call ye upon him while he is near." Is. 55 : 6. "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28 : 9. "He that is not with me is against me." Matt. 12 : 30. Am I against Christ? I, a helpless sinner, against the loving Savior, the only hope of salvation? Am I lost? The grave, the judgment and eternity are just before me. If I turn away from him, he will forsake me. If I am ashamed of him, he will be ashamed of me.

Friend, why are you not a Christian? Is this short sorrowful life of more value than the joys of heaven? Will the few fleeting, promised pleasures of earth, repay the woe of the lost soul? Time is short, life uncertain, and delays dangerous. Through this world you make but one journey. Its gain will not be decided by your purse, worldly pleasures nor titles of honor. If these are all, the final invoice will find you bankrupt forever. God affords you life, time and opportunities; will you use them for the soul's life or death? "A I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33:11. Why determine to perish while life is offered you? Should not God's goodness, patience and forbearance lead you to repentance?

You are an emigrant. Upon the right is heaven, the home of the saved; on the left is the place prepared for the devil and his angels, the final abode of the lost. Which of those definitely described countries do you choose? God invites you to be among the saved. "Look unto me, and be saved, all ye ends of the earth." Is. 45:22. Jesus says, "Come unto me and I will give you rest." "Him that cometh unto me I will in no wise cast out." "The Spirit and the bride say, Come." "And let him that heareth say, Come." Shall all these invitations be slighted and in vain? Excuses only add folly. "How shall we escape if we neglect so great salvation.

The call, come to judgment, will cause many hearts to cry for rocks and mountains to hide them from the presence of God. Too late! Rocks and mountains cannot save you. The Savior will say, "Come ye blessed of my father, inherit the kingdom." Will this invitation be to you? If you have done well and been a good and faithful servant of Christ, it will, with the cordial welcome, "Enter into the joys of thy Lord."

Is it a burden to hear and do the will of God? Does the good son dispise the counsel and wishes of his father? Is not the wisdom and goodness of God sufficient to instruct and lead us in our best interest? In his dealings with Israel did he ever counsel falsely, warn for naught, or forsake them in trouble? When obedient they journeyed in safety, were fed by his bounty and established in their country. When disobedient they were defeated, captured and slain.

Satan seeks to destroy your faith in Christ, that you may be lost. Is it unbelief that hinders your obedience? If so, will you carefully examine the nature and sources of the testimony? God, by prophets, types and figures foretold the nature, character, mission and person of Jesus. When he came, John said, "Behold the lamb of God which taketh away the sin of the world."

Angels testify, saying, "Thou shalt call his name Jesus, for he shall save his people from their sins." "Unto you is born this day, in the city of David a Savior, which is Christ the Lord."

Men most intimate with him, said "Thou art the Christ, the son of the living God." In this faith they devoted their lives, endured persecution and suffered death.

Even demons, when before him, confess the truth: "What have we to do with thee, Jesus, thou Son of God." "And devils came out of many, saying, Thou art the Christ, the Son of God."

Nature testifies of its author. The blind, the deaf, the dumb, the lame, are whole by a touch. The fevered, the palsied and leprous are well, at his word. The fig tree dies at his rebuke. The The waves and storms do his bidding. Well did men cry out, as he suffered on the cross," Truly this was the Son of God."

Jehovah, himself, says, "This is my beloved Son, in whom I am well pleased, hear ye him."

"Shall we suppose the Evangelist's History a mere fiction?" says the infidel, Rousseau "Indeed it bears not the marks of fiction; on the contrary the history of Socrates, which nobody doubts is not so well attested as that of Jesus Christ." Heaven, earth and hell; nature, grace and providence, testify that he is the Christ!

can you ask more? "If thy faith be weak, why choose the harder side?" You are in sin. He offers to be your Savior. Will you accept him?

Does Satan whisper, "You are not good enough?" Christ came to save sinners. Are you worse than Paul, the chief of sinners? If you are lost it is because you will not come to Christ that you might have life. John 5:40. If this objection fails to hold you, Satan will reverse it, saying, "You are too good. Bad people in the church." Tares among the wheat, as Jesus said. Angels will gather them out to burn them. If you stumble over their sins here, you will stumble into their fire hereafter. Humble yourself before God. Your soul is not saved by finding the faults of others, but by following Christ. When will you begin his service? "Convenient season." With you as the one of old, the "convenient season" will never come. Must you in response to God's love and care and invitations, and the soul's interest, wait for convenient times? God says, "Now is the accepted time." Soon the harvest will be past, the summer ended, and the soul not saved.

Your delays defer your own joys. it is evident that a life of faith, purity and devotion yields greater happiness than worldliness and sin. Religion brightens every righteous prospect of this life and the next. Every sin leaves its mark. Drunkenness upon reformation may be forgiven, but its effects remain. Repetition of sin strengthens habits, and renders obedience to God more doubtful. Thus instead of laying up treasures in heaven, you busy yourself preparing materials for your own wretchedness.

Delays may allow errors to deceive you, worldly habits to fix themselves upon you, sin to set its roots deeper into your soul and death to find you unprepared. Will you reject God's offer of mercy until abandoned from him forever? God sent Jesus to save you, but you would not come to him that you might have life. Why choose death? Jesus prepared the way to heaven, will you walk in it? He promises you a right to the tree of life and entrance through the gates into the city if you will keep his commandments. Will you keep them? The wages of sin is death, but the gift of God is eternal life. He sets life and death before you. In the light of truth, time and eternity, which will you choose? God loves you and warns you and invites you. Resist no more his precious invitation and riches of his grace. Now is the accepted time. Choose ye this day whom ye will serve. Turn ye, for why will ye die?—*The Christian.*

STYLE is the gossamer on which the seeds of truth float through the world.—*Bancroft.*

For the Herald of Truth.

"BE YE ANGRY, AND SIN NOT."

EPH. 4:26.

A very good article appeared in the HERALD of Aug. 15th, under the above heading, in which the writer says, "If there is any allowance made here for anger, it is only in case of an unexpected assault," etc. I agree with him, that if there is any allowance made, it is in this case, but let us search and see if there is or not.

We find in Jas. 1:20, "For the wrath of man worketh not the righteousness of God." By this we can see that it is sin to be angry. Is not the meaning of this scripture that we should not sin by being angry? "Let not the sun go down upon your wrath." If it were intended as permission to be angry it might read, "Be ye angry, but sin not," or "If ye be angry, sin not." We find that we should not permit ourselves to be off our guard, for Christ says, "Watch and pray that ye enter not into temptation." The spirit indeed is willing, but the flesh is weak. Mat. 26:41. Again we find that we are not to get angry, and take revenge. Paul says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. Further on he says, "Be not overcome of evil, but overcome evil with good." But how often do Christians get angry, and return evil for evil? If we only knew with what ease and peace of mind, an enemy may be conquered. by returning good for evil; if all Christians would keep this noble precept, how clearly their lights might shine?

Is there any need of getting angry? Can any one tell where he has gained anything by it? If a person comes to us, and is angry, what should we do? "A soft answer turneth away wath, but grievous words stir up anger. Prov. 15:1. If a neighbor tells a falsehood and circulates it against us, and shall say all manner of evil against us, should we get angry, and take revenge? No, for blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Mat. 5:11. What is the use of getting angry about anything that we cannot help, or anything that we can help? As it never results in good, let us try to abandon this evil. We can do so by perseverance and prayer. G. H.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it a savor of omnipotence.

To select well among old things is almost equal to inventing new ones.—*Trublet.*

THE POWER OF THE SPIRIT.

It may be truly affirmed that no one is really a Christian unless the Holy Spirit is present with him. A so-called church may be a social club, a place for a dress-parade every fine Sabbath day—or a stagnant pool, breeding malaria and producing death—but it never can, in any proper sense, be called a Christian church. And so a person may have the name of a Christian, may go through the form of worship—subscribe to the creed, and have the semblance of a Christian, but he is only the skeleton without life: he has "a name to live," but he is dead. Christianity is either a divine, spiritual system, or it is nothing at all. The moment it sinks to the level of any of the conditions referred to, it is shorn of all its moral power, and it becomes weak and powerless to elevate and save men.

Never has there been a period when the church needed to understand and feel this more than the present. We have been trusting too much to material and visible agencies. Fine churches, splendid rituals, operatic music—social entertainments, worldly plans and schemes, have entered largely into all our ideas of church growth and prosperity. And a church has been taught to be prosperous which has all these outward signs, and could boast, in addition, a popular minister and a crowded house.

But in the midst of all these things, vital godliness has declined—coldness, deadness, indifference to divine things, corruptions, peculation, fraud and other fearful developments of depravity, have been manifesting themselves; and, in multitudes of instances, instead of the church conquering the world, the world has conquered the church. At first, it came in very meekly and with hat in hand—asking permission only to stand in the vestibule; but soon marched up the middle aisle, demanding recognition; and, finally, it has come up to the altar and the pulpit, and laid one hand upon the sanctity of the altar, and the other upon the very mouth of those who have professed to be God's ministers. And in too many a church, mammon, and fashion, and covetousness, and false ambition, and pride, and sensuality, sit enthroned, and Christ is banished from its courts. We are often found boasting of members, of wealth, of educational enterprises, while there is paralysis at the heart, and death is brooding over the form.

It is more than useless for us to attempt to conceal from ourselves the actual condition of many churches among us—of every creed and every name. What, then, shall we do? We cannot remain stationary. We must either awake and arise, or this downward, deathward tendency will alarmingly increase. If, then, there is to be improvement, we must

come back to the first principles. We must recognize the fact that the spiritual element in the church is the only source of its power and success. This will apply to the ministry, the membership, and the services of the church. It may be well to ask right here, for what purpose does the church exist in this world? What does its great Head propose by its organization? What are its true character and work? Now there can be only one general answer to these inquiries—viz: The Church exists only as a soul-saving institution. This is what Christ designed it should be—and this is the purpose of all its agencies and instrumentalities. If it ceases to be this, it is a failure. It has been well said by a powerful writer, "When the power of reclaiming the lost dies out of the church, it ceases to be the church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. While this power remains there, whatever is wanting, it may still be said, that 'the tabernacle of God is with man.'"

In order to save souls, there must be spiritual power. And there is no spiritual power in mere material, or physical, agencies, nor in anything that is merely human. Spiritual power is supernatural, superhuman, superangelical—it is divine in its origin and manifestations. It may be directly employed upon the soul by the Holy Spirit, or he may act, as he often does, through human agencies, and give wondrous efficiency to feeble instrumentalities. The ministry of the church must be a spiritual ministry—learned, talented, eloquent it may be, and perhaps more or less, should be, but spiritual it must be. It has no other work, or function, but soul-saving, and the duties and responsibilities connected therewith.

A living church will produce hosts of laborers, who, in the family, in the shop, on the farm, in the place of business—on the highway, in the lanes and alleys, in the slums and saloons—in a word, everywhere, will tell the "old, old story of Jesus and his love." And thus our communities and our nation may be saved, elevated, purified, ennobled, and exalted. Not only so, the whole world will feel the power of such a church, through its missionaries, evangelists, and Christian workers—male and female.—*L. R. Dunn, in Guide to Holiness.*

"THE longer I live in the world, the more certain I am that the great difference between men—the great and the insignificant is *energy*—invincible determination; an honest purpose once fixed, and then *victory!* This quality can do everything that can be done in this world; and no talents, no circumstances, no opportunity will make a man without it."—*Goethe.*

RAIN FROM HEAVEN.

The following story is told by an old minister who has, during his life, traveled over half the world. He had lived in England, Ireland, Scotland, Germany and Spain, had been a missionary in India, and was the founder of a home for poor children in the Western States of America.

It was during the early years of the institution, when he was traveling with the view of making collections for this object, that he found himself in Yorkshire, addressing a congregation on the outskirts of a large town. The people who listened to him were mostly poor workmen and work-women, but his account of the orphan asylum of its little inmates touched their hearts. There was a considerable collection made. Even the smallest child seemed to have had a halfpenny given it for the poor box which was passed around, and only one gave nothing, and that was a pretty girl of twelve, who had shed tears at the tale of poverty, and seemed particularly touched to hear of a little lame child who had evinced a disposition to do good to others despite her infirmity.

This girl's face had been so bright and earnest that the old minister had noticed it particularly, and now, as he watched her, he saw tears stealing through her fingers. Soon she rose and softly stole out of the house—for all this happened after service was over and the blessing uttered—and the minister scarcely expected to see the little round, sunburnt face again.

However, that very afternoon, when he had had his tea and was walking slowly along a little green lane near the home of the friends to whom he was paying a visit, he saw a small, compact figure in pink calico, crowned with a round straw hat exactly like a boy's, ducking short courtesies to him from a little distance, and he recognized the girl whom he noticed at the chapel, and he nodded reassuringly to her. On this she advanced and stood close beside him.

"If yo' please, sir, yo' be t' gentleman as spoke t' us to-day, yander," she said softly, blushing and casting down her eyes. "And if yo' please, I'm faint t' speak to yo'. I put naught in t' poor-box to-day, sir. It might be yo' noticed it, sir, and thought I did not care for t' poor children, but I did, sir."

"You are only a clild yourself, dear," said the gentleman; "children are not expected to have money to give. You have the heart to give it, and this is a great thing; and when you are older you will be able to do more as you please."

"Yes, sir," replied the child, "and it's not as father would grudge me the money for the plate, but he's been mortal bad lately with a fever, and has just got about.

BIBLE DOCTRINES.

1. CONVICTION, is a deep consciousness of guilt—condemnation.

2. Repentance, is a change of mind occasioned by Godly sorrow for sin.

3. Conversion, is a change of actions. Theologically it is the turning from a bad life to a good one. "Cease to do evil and learn to do well."

4. Adoption, changes our relation to God; we were aliens but now are children.

5. Justification, changes our relation to the law. We were criminals and held as convicts by the law, but now reconciliation has been affected, the demands of the law have been made by Jesus Christ, and by faith in Him we have secured pardon and freedom in its condemnatory power.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

6. Regeneration, is the quickening of the soul into newness of life by the Holy Ghost reproducing the image of God upon it; renewing the heart and changes of the affections.

7. Sanctification, is the act of making holy or pure; the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God.

—*Selected by J. J. H.*

For the Herald of Truth.

GOD IS OUR STRENGTH.

"Let us hold fast the profession of our faith; for he is faithful that promised." Heb. 10:23.

Dear readers of the HERALD, let us take a lesson from the above words, and pray for help that we may gain strength to be faithful as the inspired apostle who wrote the above admonition. He became strengthened, and remained faithful by prayer and the help of God. If we pray with an unwavering faith God will surely help us, because he promised his help to them that ask. He may not answer immediately, perhaps not for a long time, but when he thinks it proper he will grant his aid and assistance.

There are many young soldiers who have just started out in their new life, and have, no doubt, at times had heavy burdens to bear, even as I myself, on account of the evil tempter which comes to every soul, and tries to lead them off that beautiful road which leads to the heavenly mansions, where the great King sitteth upon his throne.

Dear reader, let us all be ready to give thanks for the strength God has given us. I am too apt to forget to be thankful for his kindness: but my prayer is, that he will guide me that I may prove faithful to the end. ROSANNA GARBER.

For the Herald of Truth.

BEING FILLED.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Mat. 5: 6

Dear readers of the HERALD, do we hunger and thirst after righteousness and to hear the Word of God, or do we go to church merely to fill our places or because we think it is our duty to go? Every one knows when there has been a good sermon preached, but the word preached does not profit us if it is not mixed with faith. Paul said, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."

Is it a power of God to us, and does it take an effect on our hearts and souls, or do we go home with an empty soul straightway forgetting what we heard? If we are not hungry for spiritual food, we are not so hard to be satisfied, we take it to heart when hearing a sermon and see where we have failed in many things.

O how hungry souls are refreshed when they hear the word of God in spirit and in truth. Paul says, 2 Tim. 4:3,4. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." That in the last days perilous times shall come, for men shall be lovers of themselves, having a form of Godliness but denying the power thereof.

Out of the seven churches of Asia, there were only two that were faithful; to one was said, "I know thy works, and tribulation and poverty, but thou art rich," and to the other, "I know thy works, behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name;" also "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon all the earth." Could it be said of us, "Thou art rich," "Thou hast a little strength," and "I also will keep thee from the hour of temptation"? we surely would like to live in divine favor with God. A. M. C.

CHILDREN IN THE HOUSE.

The tidiest and most particular child that ever lived will sometimes upset things about the house to the annoyance to the fussy housekeeper; and all ordinary children are the bane of her life. Their toys, their games, their shreds their books, are scattered indiscriminately around. As soon as a child is old enough to play about, in most cases a sort of quiet warfare between the housekeeper and that child commences. The greatest love may prompt the mother, yet all but unconsciously, as it were, an attitude of antagonism is assumed by her as regards the child's upsetting things. When there is a nursery, and plenty of assistants, of course the little folks are more at liberty in their own domain. But in the average home, where the children are part and parcel of the family, as regards the use of the common living rooms, their want of order will cause more or less disturbance. Happy the mother who has the wisdom and good sense not to be disturbed by their littering, who with equanimity can see the dining-room chairs converted into railroad trains, and composedly survey the marks of little fingers on the furniture. Unbridled license will ruin the temper and disposition of any child; but sympathy for and patience with their desires to find themselves amusement, will lead any housekeeper to put up with a good deal of annoyance from them.

THE MENNONITES.

A Brief History of their Origin—Their Church in the United States and Canada.

BY A LAY MEMBER.

During the first two centuries A. C. we do not find more than one church of Christ. But in the third century the followers of Christ differed in several particulars and a division followed. Tertullian a man with great talents and meekness, preached the true gospel of Christ and tried with all his power to keep them in the ordinance of Paul, I Cor. 1: 10, "That ye all speak the same thing, and that there be no divisions among you, etc."

The principles and doctrines of Tertullian were non-resistant; he did not sanction war, the swearing of oaths, as we are taught in the fifth chapter of Matthew, nor infant baptism. The grudge of his adversaries increased from time to time, and at the Council of Rome in the year 470 it was decreed that all those who did not unite with the Roman Consultation should be persecuted to death. That was a hard decree for a conscientious, defenseless people. But they did not fear those who had only power to punish the mortal body; they feared One who has power to cast the soul into everlasting punishment. A great number were severely persecuted and brought as defenseless sheep to a cruel death. This persecution continued for years and from one century to another. But in the year 1160 there were a large number of those firm, righteous Christians. Among them was Peter Waldo, of Lyons, France, who was a faithful minister of the church of God. In the latter half of the 12th century, he was converted in a most wonderful manner. He then became a very zealous laborer for Christ making a translation of the Bible and devoting all his time and means to the teaching and aiding of the poor, oppressed classes of his day. It is said that the name Waldenses, by which the church afterwards was known was derived from him. His principles and doctrines did not agree with the Roman monasteries because he did not believe in war, swearing of oaths, nor infant baptism. He preached without fear of persecution or death (See Martyr's Mirror page 217) and after his death his principles were kept up as strictly from generation to generation and from one century to another, amidst persecutions and calamities of various kinds; his followers in the meantime being driven from one country to another on account of their faith and precepts till the fifteenth century. Since that time they have been called "Mennonites," and it is freely acknowledged that they derive their name from Menno Simon, a native of Witmarsum. He was born in Friesland, A. D. 1495. He, as well as all his contemporaries, were educated Catholics. In his twenty-fourth year he undertook the duties of a priest in his father's village, called Pinningum, in Friesland, although in darkness of mind and worldliness of spirit, yet not without some tenderness of conscience and apparent piety. In 1530 he was induced to examine the New Testament for himself. "I had not," says he, "proceeded far therein before I discovered that I was deceived." His mind was completely changed; he renounced his former views and embraced the doctrines of the New Testament, which he zealously advocated. He now commenced to travel with a view of consulting some of his contemporaries, such as Luther, Bucer, Bullinger and others. Having done so he strenuously opposed the Munsterites. Menno Simon plainly foresaw to what horrid extremities the pernicious doctrines of the Munsterites were calculated to lead the inconsiderate and unwary. Nevertheless, as there were many pious souls, who had been misled by this pernicious sect, but who had renounced all connections and intercourses with them, and as there were also other descendants of the ancient Waldenses, all of whom were as dispersed sheep of the house of Israel, Menno, at their earnest solicitation assumed among them the rank and function of a public teacher.

That he was calculated to discharge the duties of his office is evident from his success." "He had," says Mosheim, "the inestimable advantage of a natural and persuasive eloquence and his learning was sufficient to make him pass for

an oracle in the eyes of the multitude." He appears, moreover, to have been a man of probity, of a meek, tractable spirit, gentle in his intercourse with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he commanded by his example as well as by his precepts. A man of such talents and disposition could not fail to attract the attention of the people and to gain a good number of adherents wherever he exercised his ministry.

In 1537, Menno Simon, in the capacity of a public teacher, commenced traveling from one country to another amidst pressures and calamities of various kinds, and was constantly exposed to the imminent danger of falling a victim to the severity of the law. He first visited East and West Friesland, and the provinces of Groningam; thence he directed his course to Holland, Gualderland, Brabant, Westphalia and continued through the German provinces that lie on the coast of the Baltic sea.

In all these places his ministerial labors were attended with remarkable success and added a prodigious number of followers. He labored assiduously till the close of his life. He died at Fresenburg, near Oldeslohe, January 31st, 1561, aged about 66 years. His object was reformation and the spiritual edification of his fellowmen, which he accomplished to an unparalleled extent. He purified the doctrines of the Anabaptists. Some of them he reclaimed, others, who were tainted with monastical heresy, he excluded. He found many communities in various parts of Europe. From the year 1537 toward the close of the seventeenth century, many of the Mennonites were sorely persecuted in Europe. They were compelled to flee from one country to another, and consequently have been widely scattered. Some went to Russia, Prussia, Poland, Holland, Denmark, and many on the invitation of the liberal-minded Penn transported themselves and families into the province of Pennsylvania as early as A. D. 1683.

Those who came in that year and in 1698 settled in and about Germantown where they erected a school and meeting house in 1708. In 1709 other families from the descendants of the distressed and persecuted Swiss, emigrated to America and settled in Pequea Valley, then Chester, now Lancaster county. Among those were the Herr's, Meylin's, Kindig's, Miller's and others. They settled in the midst of the Mingo or Conestoga, Pequea and Shawnee Indians where, under unpropitious circumstances, they improved the land.

The first who settled here were joined by others who came to America in 1711, 1717 and 1727. Among these were the Hesses', Bomberger's, Brubaker's, Huber's and others. About the year 1835 there were probably five hundred families settled in Lancaster county. For some time they held their religious meetings and their schools in the same rude buildings. As a body they have spent little money in erecting stately buildings as churches or for schools.

Their views were, at an early date and since, misrepresented and no small degree of prejudice was excited against them. To allay such prejudices, they had "The Christian's Confession of Faith, etc.," containing the chief doctrines held by them translated into English and published at Philadelphia in 1727. In the preface to that publication they say, "The confession of faith of the Mennonites is as yet little known, etc., therefore it has been thought fit and needful, at the desire of some, to translate "Our Confession of Faith" into English. For many years it has been printed in the Dutch, German and French languages and has been approved of, both in the low countries and in France, by several eminent persons of the Reformed religion, and therefore it has been thought worth the while to turn it into English also, so that those of that nation may be better acquainted with it, and might have a better opinion thereof and of its professions, and also that every well-meaning soul might inquire and weigh all things and keep that which is best."

(to be continued)

A DIAMOND among the coal was found recently by a farmer in New York state. *The Fulton Times* of September 29th says: "A few days ago a well known farmer living in the south part of the town of Volney, N. Y., purchased his winter supply of coal in this village drew it home. A few days after, having occasion to go into his cellar, a bright glittering object caught his eye among the coal. It flashed and sparkled so brilliantly that he went to it and picked it out and carried it into the sunlight. Satisfied that it was a gem of value he preserved it, and it proved to be *a valuable diamond.*" How the diamond came to be in so strange a place is not explained and will never be known. It is a fact, however, for which we have Divine assurance that in the day when God makes up His jewels many of the brightest gems will be those found in the dark places of the earth and amid sombre surroundings (Mal. 3: 17).

How abundant are the men and women who crave martyrdom in leadership; how few are willing to honor themselves in the loyalty of service.

CHARACTER is higher intellect. A great soul will be strong to live as well as strong to think.—*Emerson.*

TRACTS.

Some persons have a poor opinion of tracts. They appear to think all of them are made to order. Nevertheless that is all a mistake. They are the pure fruit of the age. Those particularly which have been made instrumental in bringing souls to Christ, and their names have become familiar, have seemed to be the offspring almost of inspiration. It requires a gift to do this work well. A very talented man once made the confession that he had twice tried to produce a tract and it had been rejected by the committee. When we examine these little sheets, they have more piety than many volumes that lie sleeping in libraries. Richard Baxter's father gave to his son a tract, purchasing it from a pedlar. It converted him and made him pastor of Kidderminster. The father's prayer and zeal went into that tract and filled it with life. Then Baxter wrote a tract that converted Doddridge. In his turn Doddridge wrote "Rise and Progress." Wilberforce, a very aristocratic man read that book and became a Christian. Then he wrote his "Practical View," and Leigh Richmond came into possession of it, and made him a changed and regenerated man, bringing him to the feet of Jesus.

Some of you may wonder who Leigh Richmond is. He is the author of the "Annals of the poor," a very interesting book. He became a minister of a church in a village in England, and in that church he laid the foundation of all the fame he produced. He labored among these village people for many years and was instrumental in bringing many souls to the church. He was not even a converted man when he began preaching. His new life came to him through a series of providence, and the most remarkable is, that all these were in a line of tract making. Immediately his career underwent an alteration. His sermons, his duty, all showed that a revolution had taken place in his character. Henceforth he became a changed man. It is not to be wondered that the use of his pen came in under that instrumentality, and so it flowed out into some channel of tract-making. These tracts gathered into themselves during their making and their use, the religious faith and favor of those who use them. We are often made to believe that many souls could be converted to Christ through the instrumentality of tracts. And if any one of us can write a tract that will be the means of bringing souls to Christ, let us be engaged in the work, but if we become so good and think that our brethren and sisters are all badness, and we write tracts and publish their faults before the world, I think it advisable to lay aside our pens and not write tracts to injure our brethren.—*Brethren at Work.*

CONFESSING CHRIST.

In Iowa a half dozen transient guests at a quiet country hotel returned to the hotel from attendance at a place of worship, and gathered about the stove in the office, fell to discussing the sermon in particular, and presently, to debating theology and religion in general.

"As for me," said one loud talker, "this whole matter of religion is a humbug; I don't believe any of those things!" and the room full—say thirty persons—received the scoffer's dicta with open assent, or prudently, and perhaps cowardly, concealed dissent. One of these who had just returned from the meeting bestowed more than usual time in folding away his overcoat, and a close observer might have noticed that some of his movements were emphasized by the pressure of strong feeling. As the assailant of religion was about to conclude that his expressions were perhaps the verdict of all, the nervous hearer aforesaid turned quickly around, saying:

"See here, my friend, *I know* you are mistaken! As a talker you can outdo me, but my experience shows me you haven't reached the bottom of this question. There's my father, eighty years old, blind, and without a dollar in the world that he can call his own, and recently stricken by the loss of a favorite daughter; yet he sits in his chair communing with Christ, singing all day long, repeating over passages of Scripture, and happier than a prince. My mother, too, an invalid almost all her life, told me lately that in the night, when she couldn't sleep because of her pain, she became full of joy by thinking of the coming glory. Father knows and mother knows, and, thank God, *I know*, you are mistaken—for God has power to forgive sins, and every one of you," turning to the intent hearers, "every one of you may know as an unanswerable fact, that God can send his Spirit to testify that you are his children, pardoned, justified, gladdened and satisfied that religion is as real as that you can sit in those chairs."

The little company, impressed, silenced, and some in tears, dispersed, each admitting, to himself, at least, that the truth has power when spoken out of a full heart.—*Church Union.*

HOME SINS.

Of all the spots on the Christian character, the most obvious is temper. Each individual Christian is, we trust, endeavoring to perform carefully and faithfully his or her work in the world around, for the Lord; each and all we hope, desire to be like Moses, faithful stewards of the home charge, but they fail sooner in the latter than in the former; there are more difficulties in shining for Jesus at home than in the world outside our home.

One great hindrance to a home shining is a home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never even guessed at, outside our own circle. And again, I repeat, the most terrible of all home sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing (as Rowland Hill puts it) to be engrafted upon crab trees in their own houses.

The most visible aspects of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonoring to the Lord Jesus, which are often permitted, and yet constantly sully the fair pages of Christian testimony. The want of gentleness in tone and look, the implied sneer, the discourteous retort, the undue regard to his own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful illusion or ill-timed jest, are all fruits of the crab tree.—*Selected.*

READING THE SCRIPTURES.

1. God speaks in various ways to us, without respect of persons.
2. Men pass away; but "The truth of the Lord endureth forever."
3. Truth must be sought in the holy Scriptures and not eloquence.
4. You should not inquire who wrote it, but consider attentively what is written.
5. We should seek our profit when we read the Scriptures, rather than subtle disputations.
6. The Bible ought always to be read with the assistance of the same Spirit by whose agency it was written.
7. If you wish to deserve profit, read with lowliness, simplicity and faith; and never covet a reputation for learning.
8. Our curiosity often hinders us in reading the Scriptures, when we desire to look into and discuss those passages where we should simply pass on.
9. We ought to be as ready to read a devotional book which is quite simple, as we are to read those which enter deeply and learnedly into their subjects.
10. Let not the authority of the writer, whether he be of high or low literary repute, influence you, but let the love of pure truth draw you to read.
11. Be not reluctant to ask questions, and listen in silence to the words of holy persons; and do not dislike the parables of the ancients, for they are not quoted without cause. S. P. Crouse.

THANKSGIVING.

O, men! grown sick with toil and care,
Leave for a while the crowded mart:
O, women! sinking with despair,
Weary of limb and faint of heart,
Forget your cares to-day, and come
As children back to childhood's home!

Follow again the winding rills;
Go to the places where you went,
When, climbing up the summer hills,
In their green lap you sat, content;
And softly leaned your head to rest
On nature's calm and gentle breast.

Walk through the sere and fading wood,
So lightly trodden by your feet,
When all you know of life was good,
And all you dreamed of life was sweet:
And let fond memory lead you back,
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mossy well once more;
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go sit beside the earth again,
Whose circle once was glad and gay:
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And if in the accustomed place,
You see the father's reverend head,
Or mother's patient loving face:
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been, you stand
To-day in alien holiness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear departed day;
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love.

A RECEIPT IN FULL.

Do you remember the story of Martin Luther, when Satan came to him, as he thought, with a long, black roll of his sins, which truly might make a swaddling-band for the round world? To the arch-enemy Luther said, "Yes, I must own to them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said, "Yes, yes, I must own them all. Have you any more?" The accuser of the brethren, being expert at the business, soon supplied him with a further length of the charges, till there seemed to be no end to it.

Martin waited till no more were forthcoming, and then he cried, "Have you any more?"

"Were not these enough?"

"Aye, that they were. But," said Martin Luther, "Write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth us from all sin.'"

Brethren, this was a receipt in full, stamped in such a manner that even Satan could not question the correctness of it. However many, or however few, all our sins are gone when the atoning blood comes in. I have an ugly thing in my study; it is a piece of iron, with a sharp point at the top, and the bottom is formed of a round piece of wood. It is not an ornamental object, especially as it holds impaled upon it a fine selection of bills, which are inclined to grow yellow and dusty.

Bills are horrible things, but though I have a file of them, they never horrify me in the least; for, though they are very many, and some of them are for large amounts, yet there is not one of them but what has her majesty's head in the corner, with the name of the creditor to whom I have paid it. I have no fear of these records, either day or night; in fact, it is a comfort to keep them, now that they are discharged. When I look at the old file I think of my old sins, pierced through by my Lord, and kept in my penitent memory as a witness to the value of His blood, which has set me free from sin's tremendous debt. Here is the receipt for them all all: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Some reader, I dare, say, can look at many a file of his transgressions. Are the bills all receipted? Are your sins all blotted out? Then you can bless the name of the Lord that the plague of your heart is gone. You are not afraid to live or afraid to die; for perfect pardon, irreversible pardon, pardon which makes a sweep of all transgression and sinks it as in a bottomless sea, from which it can never be washed up forever—pardon, perfect pardon, is yours in Jesus Christ. How sweetly this now rings out! Is there any music of silver bell that can equal it? Pardon! Pardon!—*Spurgeon.*

A Worm Eaten Church is said to be standing at Andover, Mass. A local journal says: "Within the last four years boring insects have attacked the timber of which the church is built. Their work was first noticed by reason of the little piles of dust they left upon the carpet near the wall. It has gone on until much of the woodwork of walls and pews is riddled with holes. In some places the shell which the borers have left is hardly thicker than paper. The church people are afraid that what is left of their church will some day tumble on them. It is believed that in this country no other instance is known of such a devouring of church property." It must not however be supposed that no instance exists of an evil of which this may serve as a type. There are churches in this and other

countries the life and spirituality of which have been undermined by the worms of pride, worldliness, avarice and false doctrine, until all strength and vitality have perished (Rev. 3:16-18).

THE BABYLONIAN EMPIRE.

Nineveh, that exceeding great city, that bloody city, full of lies and robbery, had in process of time been overthrown with the ancient Assyrian empire. The Lord had stretched out his hand against the north and destroyed Assyria, and made Nineveh a desolation and dry like a wilderness. Even at this early period this rejoicing city had become, as she still is, "a desolation, a place for beasts to lie down in." Babylon had arisen in the greatness of her power to fulfill her unconscious mission in completing the captivity of the Lord's rebellious people.

In the reign of Jehoiakim, king of Judah, Jerusalem was taken by Nebuchadnezzar, king of Babylon, who removed a part of the golden vessels of the sanctuary to Babylon, carrying with him a part of the inhabitants. Daniel and his three friends were included among these captives. From this date, 606 B. C., begins the Babylonish captivity.

A few years later the revolt of Jehoiachin recalled the Chaldeans to the siege of Jerusalem again, B. C. 595, when many more were led into captivity, among whom was the prophet Ezekiel.

Eighteen years from the commencement of the captivity, B. C. 588, the Chaldeans once more returned to chastise the more determined revolt of Zedekiah, who sustained a close siege of a year and a half against the army of Nebuchadnezzar, when a distressing famine compelled the city to surrender. The Babylonians now broke down the walls and burned with fire the city itself, with the palace of the kings, and the temple, that holy and beautiful house of the Jews, and laid waste all their pleasant things. This catastrophe occurred almost 400 years from the revolt, and 133 years after the overthrow of the king of Israel. A fourth transportation, four years later, completed the destruction of Jerusalem and the desolation of Judah: 2 Kings 24:25.

Riblah, where the eyes of Zedekiah were put out, after his children had been slain in his sight, 2 Kings 25:7, and where two years before Jehoahaz had been dethroned and put in bonds by the king of Egypt, is still known by the same name, on the Orontes, near Hamath, between Lebanon and Anti-Lebanon, at the distance of thirty miles above Balbec. Near this is a remarkable monument, of which Mr Thompson, our missionary, has given a description, as follows:—

"It is built of large hewn stones, is twenty-five feet square at the base, rises seventy or eighty feet, and is terminated by a pyramid. The four sides are covered with figures of various animals, intermingled with bows, arrows, spears, and other implements of the chase, in *alto relievo*, beautifully executed, and as large as life.

"This monument is in full view of Riblah, which lies on the river below. Can it have been the work of Nebuchadnezzar, when he was encamped here, and designed to commemorate his conquests? Or is it a great hunting trophy, erected by some one of the chase-loving Seleucidæ? I can meet with no description of this wonderful monument in any book of travels. The style of architecture will not contradict the first supposition."

Babylon, the seat of the Chaldean empire, and the instrument under Providence of completing the captivity of Judah and Israel because of their sins, renowned in sacred and profane history, and a perpetual memorial of heaven's displeasure, and of the sure word of prophecy, requires again in this place a distinct notice. It is situated on the Euphrates, 200 miles above the junction of the Tigris, and 300 above the Persian Gulf, and the same distance south by west from Nineveh. It stood on a perfect plain, and was an exact square, of not less than fifteen miles on each side, and sixty in circumference. The Euphrates ran through the midst of it. The walls were more than eighty-seven feet thick, and three hundred high; they were surrounded by a deep ditch, and pierced by a hundred gates, all of solid brass. These streets, intersecting at right angles, divided the city into six hundred and seventy-six equal squares. The parts of the city were united by a bridge over the Euphrates.

The most wondrous structures were the temple of Belus and the palace of Nebuchadnezzar. The outer walls of the latter embraced six miles. The ruins of Babylon are very extensive—grand, gloomy, and desolate beyond description. Like Nineveh, it sunk gradually into decay and utter desolation, and for two thousand years has remained an appalling memorial of divine vengeance and the truth of those prophecies which foretold its fall.

Who at the time, when Jeremiah and other prophets wrote, would have predicted the fall of Babylon the great, the glory of kingdoms, the beauty of the Chaldees' excellency, the queen of nations? But its destruction is complete and entire. It has become "heaps, a dwelling-place for dragons, an astonishment and a hissing." It has been "swept away with the besom of destruction." It was captured by Cyrus, 539 B. C., in the forty-ninth year after the destruction of Jerusalem, and the sixty-ninth of the captivity.—*Coleman's Bib. Geog.*

HERALD OF TRUTH.

November 1, 1882.

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THE ENGLISH MARTYRS' MIRROR.—We have again received a few more names for the Martyrs' Mirror, and would say for the encouragement of our friends, that the work is still going on as fast as can reasonably be expected; but it is a large work, and will require considerable time to complete it. We will continue to inform our readers from time to time of the progress of the work.

DEATH OF MINISTERS.—A few weeks ago we noticed the death of Bishop Samuel Winey, of Juniata Co., Pa. Since then two others who have long stood as faithful watchmen on the walls of Zion have been called to their reward, viz., Bro. David Sherk and Bro. George R. Schmidt, of Waterloo Co., Canada. Both are well

known throughout the brotherhood and also to our readers, especially the former, whose writings have often graced our columns. See Obituary Notice in another column.

OMITTED.—By an oversight several items of church news were left over in our last number. They appear now, and we trust our correspondents will be diligent from this time forward in sending in all items of church news that may come under their observation. In this way all will be led to take a deeper interest in our paper.

BIBLE LANDS.—A SPECIAL OFFER.—Recent travels and explorations in Bible Lands, consisting of sketches written from personal observations, giving results of researches in the East, and the recovery of many places in sacred history long considered lost, illustrated with new maps and many original illustrations, by Frank S. DeHass, late Consul at Jerusalem. The foregoing work is an excellent one; it contains 460 pages and is nicely bound. The price is $2.50. We propose to offer this book as a special premium for the HERALD. Any person sending us twelve subscribers with $12, will receive a copy of this work sent by mail postage paid.

MEETINGS AFTER CONFERENCE.—A number of meetings were held during the conference week, at different places, where the visiting ministers spoke words of comfort and encouragement to those present. On Saturday forenoon services were held at Holdeman's church and also at Shaum's. At the latter place three persons were baptized. On Sunday communion services were held at both the above mentioned places, both meetings being largely attended. On Tuesday following a meeting was held at Yellow Creek and on Thursday at Holdeman's. On Sunday Oct. 22nd Communion services were held at the Yellow Creek church, where Bro. Samuel Coffman led the service and a very large audience was present. The services wese interesting and many participated. On Sunday evening we had an encouraging meeting in the city of Elkhart. Other meetings were also held later. The Lord bless all our work to his glory. Amen.

THE MUTUAL AID ASSOCIATION for the purpose of assisting members who sustain loss by fire. In another column it will be seen that our late conference gave permission to the brotherhood to enter into a plan to assist each other in case of loss by fire. A brief sketch of the plan is there also submitted. We believe this plan eminently adapted to help us carry out the apostolic injunction for every one to give as the Lord has prospered him; because by this means he learns how the Lord has prospered him, and is then able to give accordingly. We believe the plan is in perfect accordance with the Gospel and well designed to meet the much desired need. We recommend it to the consideration of the churches who feel an interest in this matter, and those who desire to adopt it, may choose in their meeting district a valuator and report to this office. When a sufficient number of churches have signified their willingness to adopt the plan, a meeting will be called and the details of the plan arranged and written out, and a central man appointed, and the plan will be in working order.

VISIT TO CANADA.—The brethren Jacob Mensch and Christian Allebach and their wives, with two other brethren named Gotwals and Kulp, and three sisters named Tice, Stauffer and Buchhammer, all from Montgomery Co., Pa., visited in Canada during the time of the Semi-annual Conference Sept. 15th. Meetings which they attended had been appointed at Weber's Meeting-house, at C. Eby's near Berlin, at Latshaw's, at Blenheim, at Geiger's, at Shantz's, at Martin's, at North Woolwich, at Conestoga, at West Woolwich, at Snider's at Cressman's, and at Wanner's.

From there they went to Markham, where they also had several meetings. On their way home they stopped at the Twenty and attended one meeting. Bro. Mensch is an earnest speaker, and we are glad to see him so active in his efforts to bear the glad tidings of the Gospel also to other places. May the Lord bless his efforts, and may he be an instrument for good wherever the Master may be pleased to use him. We should be glad to see him extend one of his trips to Indiana and labor awhile for the upbuilding of the kingdom among us. The harvest truly is great while the laborers are few, therefore we should not be weary in well doing.

CHURCH NEWS.

PROSPERING.—On the second of October, eleven persons were baptized and received into the church, in the Weaverland congregation, in Lancaster Co., Pa. The services were conducted by Bishop Jonas Martin. This is the second time baptism has been administered in this church, during the present fall. The first time twenty-four were baptized. This is indeed a large accession, and we trust the Lord may give them strength and grace to be faithful and hold out to the end.

FROM LOGAN AND CHAMPAIGN COUNTIES, OHIO.—The Amish brethren in Logan and Champaign Counties, Ohio, held their communion as follows: On Sunday the first of October, at the Walnut Grove Church; on Tuesday Oct. 3rd, at Flat Branch, and on Saturday Oct. 7th, at the Union Church. These meetings were all well attended, especially the latter one, where there were more people present, I think, than I ever saw together at one place, on such an occasion.

On Sunday Oct. 8th, we met with the brethren in Champaign Co., where a great many were again assembled to commemorate the communion of the Lord's Supper. We feel very thankful to our kind heavenly Father, for the privilege of attending all these meetings, and for the many kind admonitions the ministering brethren gave us. I hope these meetings may be long remembered, especially the one in Champaign Co., which was one of great rejoicing to the writer of these lines.

* * *

FROM MONTGOMERY CO., PA.—On the 17th of Sept., ten persons were baptized in the Franconia church. Two of them were baptized in the water. May the Lord bless them and make them shining lights in his church.

Pre. Isaac Rickert of Doylestown preached in the Franconia church on the 3rd of September. His discourse was edifying and interesting. May the Lord bless the truth to many hearts.

Pre. Chr. Bomberger with a Bro. minister from Lancaster Co., visited in Bucks and Montgomery counties, and attended meetings at Doylestown, Sept. 9th, Line Lexington, Sept. 10th in the forenoon, and in the afternoon at Souderton.

Pre. Isaac Moyer of Deep Run, preached at the Franconia church on Sunday, Oct. 15th. His sermon was worthy of attention and acceptance by all. In the afternoon he spoke in Souderton. On Tuesday the 17th Bro. Isaac Peters, of Southern Nebraska, preached in the Franconia church, and on Monday at the Plain church in the forenoon, and at Line Lexington in the afternoon. On Sunday the 15th he spoke at Skippack in the forenoon, and at Salford in the afternoon. He is a pleasing speaker and his discourses are practical and edifying, and will prove a blessing to all who accept them and live

in accordance with his teachings which are from the word of God.

Bro. Josiah Clemmer has been suffering from a severe attack of cholera morbus, from which, however, he is convalescing.

THE OLD AMISH MENNONITE CHURCH, in Lagrange County, Ind.—This church is divided into four districts or congregations, but are all of one mind and walk according to the same rule, and by the blessing of God, they have every year increased in numbers since the time in which the great schism took place some 25 years ago. This church was organized 41 years ago.

On the 17th of September ten young persons were baptized and received into the church by Bishop David S. Kauffman. The services were held in Herman Stutzman's barn.

On the same day at Valentine T. Yoder's, six young persons were baptized by Bishop John L. Miller.

We also observed the communion of the Lord's Supper in remembrance of the dying love of Jesus, namely, on the 12th; on the 15th; and on the 19th of October. Bishop David Hochstettler of Newton County, Ind., attended two of these meetings. There are 14 ministers in these four churches.

It is indeed a matter of encouragement to hear that all the branches of the great *Vine* are growing and bearing fruit. Though we bear different names as Mennonite or Old Mennonite, Amish or Old Amish, &c., and are to some extent separated by outward rules and ordinances, yet holding to the same Confession of Faith, and being built on the same foundation, the Rock Jesus Christ, who, though the stone which the builders rejected has become the head of the corner, it is a great encouragement when we can hear that not only in our own branch the work is going on, and souls are gathered into the fold, but that also among others labor is being performed which is not in vain in the Lord. So brethren, let us not "fall out by the way," but work for the Lord, and gather the peaceable fruits of righteousness, that in the end we may all rejoice together when we come again with everlasting joy on our heads, bearing our sheaves with us.

CONFERENCE IN INDIANA.

The Conference met at Holdeman's Meeting-house, on Friday Oct. 13th. The meeting was opened by singing. Opening remarks were made by Bishop George Brenneman, and a silent prayer was offered, after which the discourse was preached by Bishop Samuel Coffman of Virginia, who presented the foundation of our faith and pointed out the duties and the responsibilities of bishops, ministers, deacons and lay-members, in a very pointed and distinct manner, referring also to the teachings of God's word as relating to non-conformity to the world, non-resistance, the evidences of a Christian life, and many other points of deepest interest to all present.

Further remarks were made by the bishops Henry Nice, G. Brenneman, J. A. Beutler and J. M. Christophel, after which the conference adjourned till 1 o'clock P. M.

The afternoon session was again opened by singing and prayer, after which each minister and deacon gave expression to their views of the instruction that had been presented to the conference by the bishops. A feeling of universal satisfaction and rejoicing seemed to pervade the entire assembly, and all signified their willingness to labor with zeal in the good cause, and abide faithful in the doctrines presented.

Several important questions were presented and acted upon, as follows:

The subject of aiding each other in case of loss by fire among the brotherhood was presented and discussed. The plan of collecting by general contributions seems of late years not to accomplish the desired results, and a necessity exists for a more systematic plan, by which, according to the admonition of the apostle, each brother may give according as the Lord has prospered him. An arrangement of this kind will also obviate the necessity of brethren identifying themselves with the general Insurance companies to which many of the brethren are opposed.

It was suggested, in order to give this question a definite form, that an arrangement or system of collection similar to that which has now been maintained already some twenty years by the brotherhood in Canada, be entered into.

This plan has worked well and given very good satisfaction and has now been accepted by all the churches. The plan is briefly as follows: Each church or meeting district appoints a valuator (or a committee as may be determined on) whose duty it is to get the valuation of the property of every brother or sister who may desire to enter into this plan, and make a record of the same in a book provided for the purpose. A copy of this valuation list shall be furnished by each district valuator or committee to a central man, or general secretary, who shall be chosen by the district valuators. In case of fire, the district valuator shall ascertain the amount of loss and report the same to the central man, who levies the proportionate assessment, and each church being notified of the amount to be raised, makes the collections and sends them to the central man, who pays it over to the party sustaining the loss, and takes a receipt for it.

The above is simply a brief sketch of the plan. In its practical workings some changes and modifications may be needful, as the committees or valuators appointed may deem most practical. But the above will give an idea of it so that every one may judge of its feasibility.

The conference accepted the plan and gave permission to the brotherhood to enter into such an arrangement. Bro. Henry Nice of Illinois, however, reserved the privilege of first consulting with his church and presenting it before his conference.

Another very important suggestion was presented and unanimously accepted by the conference. This was to bring about a union with the so-called Wisler party, who for a number of years have been separated from the church.

The plan proposed was as follows: That first a conference of the ministers of both churches in Elkhart county be called, who are to meet and arrange and agree upon the terms upon which a reunion, satisfactory to both parties, can be formed, a record to be kept of all the decisions which are agreed upon; and the same laid before each church by her respective ministers. The church shall consider them and give her decision in a general counsel held for the purpose. If the churches on both sides accept the terms, then the consent of the bishops still living who made the decision of Oct. 17th, 1871, shall be obtained, after which the matter shall be presented before the conferences of Lancaster Co., Pa, the conferences of Ohio, and of Illinois, all of whom had confirmed the decision of Oct. 17th, 1871, and shall receive their approbation and acceptance, which will no doubt make general satisfaction, and cause great joy through the entire brotherhood. The Lord grant it. Amen. Bro. Coffman presented some excellent thoughts in favor of a general conference.

After some further questions and remarks the conference adjourned to meet again on the second Friday in October 1883, in the Yellow Creek church, and continue till Saturday noon.

There were five bishops, twenty-two ministers and eight deacons present. Among those from a distance were Bishops Samuel Coffman, from Virginia, Henry Nice of Whiteside Co., Illinois, George Brenneman of Allen Co., Ohio, Pre's. Tobias Bowman and Noah Stauffer, of Waterloo Co., Canada, and others. The conference was harmonious throughout and the best of feeling prevailed, and all were encouraged and edified in their faith and work, and we trust that all may indeed redound to the glory of God.

FEEBLENESS of means is, in fact, the feebleness of him that employs them.—*John Foster.*

HUMANITY is, of all graces, the chiefest when it doesn't know itself to be a grace at all.

For the Herald of Truth.

THE LONG WINTER EVENINGS.

Again the long winter evenings have made their appearance, and the question presents itself to us; how shall we spend these precious hours that we may obtain the most benefit from them? It is a custom with many Christian professors to waste this time in an idle and unprofitable, if not sinful way. It seems they are not aware of the purpose God had in view of placing us here upon earth, nor do they recollect that we are held accountable for the way we spend the time allotted to us for our personal improvement, and for the assistance we might give to those around us.

God has placed us here for a noble purpose, namely; to prepare ourselves for a future and better life. There seems to be no other time so appropriate in which to do this as in these long winter evenings, when we are around the fire-side, with our dear ones, away from the world and its tumult. As a rule, during the summer evenings, we have very little time, for our personal improvement, after the day's work is performed. But now when these long evenings arrive we have from two to three hours in which many have no physical labor to do, and to waste this precious time is not at all in accordance with the Christian duty.

We indeed find it just as necessary to learn how to walk in "wisdom's way" as we once have had to learn to perform our worldly affairs. I am sure after having once formed the habit of devoting two or three or even one hour every evening to the edification of ourselves, pertaining to the future life, we will be astonished at the progress we have made, the good we have done to others, and the edifying of ourselves; besides, we will at the same time, feel the better for it. J. J. HOSTETLER.

For the Herald of Truth.

A LETTER.

Dear brethren and sisters in Christ, and readers of the HERALD OF TRUTH, my heart is often made to rejoice, when I read the many articles from brethren and sisters who, I believe, have the love of Christ shed abroad in their hearts; who seem willing to make use of their talents and work in the vineyard of the Lord. We are separated from each other, and if it were not for the good Spirit and the HERALD OF TRUTH, we would know but little of each other; thanks be to God for their work. It is the work of the Almighty, that his word and truth are carried out into all the world.

Dear brethren and sisters in Christ, let us all help in the good work, and labor for our Master. Let us be like-minded and hold fast that which is good. Let us be more separated from the world, having our hearts filled with the love of Christ. Then our love will flow for poor sinners, and we can tell them how to come to the living fountain and partake of the bread and water of life freely. If we are filled with the Holy Spirit and keep close to the fountain we have all God's promises on our side. Jesus says, "I will be with you unto the end of the world." What more could we ask of our heavenly Father? Yet there are thousands living without a hope and without the saving faith. Let us all be in full earnest, and do what the Lord tells us to do; we may yet win souls, and lead them into the fold of Christ. One soul is worth more than the whole world.

I once read that it is estimated that every sixty dollars paid into the missionary fund brings one heathen to God. Oh, let us all ask ourselves whether we have done enough to lead one heathen into the fold of Christ.

Brethren and sisters, if God has blessed us with means, he will also claim them for his use. Those also who are blessed with talents should use them to win others. Could not more be done in many ways? Thousands of young people are without Sabbath-school, and run at large where Sabbath-schools could be organized and the young instructed in the word of God.

Let us pray for each other; my heart's desire is to meet you all in the heavenly mansions. I wish to remain faithful unto my end. ISAAC H. MOYER.

A TRUE INCIDENT.

Some time ago a poor man died in a neighboring village, leaving a widow without any means of support. A subscription paper was gotten up for her benefit, and presented among others to the village saloon keeper for a contribution to the fund. He put his hand into his pocket, withdrawing it with some money, but before giving he paused and asked, did her husband favor my business while he was alive?

Would it have made her less destitute if her husband had favored his business? The spirit manifested by the question was bad, and unmanly. When persons are needy, it must be no question with us, what the conduct of the suffering themselves or their friends may have been. It is our duty to help the afflicted and the needy without asking any questions such as the one above referred to.

HE CARETH.

Something round which it may twine
God gives every little vine.
Some little nook or sunny bower
God gives every little flower.
Night and day, at home, abroad,
Little ones are safe with God.

A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of holy life. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of self and of the flesh, the avoidance of such things as these goes far to make up, at least, the negative beauty of holy life.—*Advocate of Bible Holiness.*

RICHMOND'S COUNSEL.

My son," said Leigh Richmond, "remember you must die, and you may die soon, very soon. If you are to die a boy, you must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Savior, a boy's salvation; or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction. Remember all this, and beware of sin; dread the sinfulness of an unchanged heart; pray for a new one; pray for grace and pardon, and a soul conformed to the image of Christ."

THE CREDIT OF GOOD NATURE.

It is no test of amiability to be good-natured in the few and rare moments of serenity when all human troubles seem to have subsided. It is the man who, when troubled himself, can preserve a calm and cheerful exterior to cheer those around him; who, when oppressed by cares, has yet an encouraging word for his brother; when disappointed himself, has yet the disposition to point out to others the star of hope in their horizon, who may be most confidently described as a most amiable man.

"LIFE and death are in the power of the tongue." A word may heal a broken heart, or stir up envy, hatred, malice, and uncharitableness. All that literature has accomplished, both in ancient and modern times, has resulted from the germinating quality of words; so that Carlisle was not at random when he said, 'Cast thy word into the ever living ever working universe; it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas! as a hemlock forest, after a thousand years.

THE DEBTORS AND THE GRACIOUS CREDITOR.

"Never man spake like this man," was the testimony of the enemies of the Blessed Lord. Although disappointed, and their dark designs frustrated, they were forced to confess that God had poured grace into His lips, that there was a mighty power in his words, combined with wisdom, which they could not resist. And this being the case, who would not be a learner at the feet of this heavenly man—Jesus, Wisdom personified, from whose lips flowed one unbroken stream of wisdom that mortals never heard before! Wisdom, which proved that he was God as well as man, upon whom the inhabitants of heaven gazed with wonder and amazement. Yea, the mightiest archangel, as he would fly from the throne of Jehovah to perform His will, would stay in his course to gaze. At whom? Jesus the Nazarene! God manifest in the flesh! Let us, like Mary of old, sit at His feet a little while, and be learners there; truth and wisdom we shall get in abundance, which will gladden the heart and cheer the soul. What is he saying? Oh listen, how sweet the strain! Power, wisdom, and love find an expression in His words,—"There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both" Luke 7 : 41. Cannot we say now, like and with those of old, "Never man spake like this man"? The words which fall from His stainless lips lodge in our souls, and become life and food to the same.

Ah, but methinks I hear my reader say, "But what does He mean? I need an interpreter." Listen awhile then, and I will tell you. Jesus ever sought in His wisdom and love, when down here, to illustrate for our blessing the way of the sinner's salvation. He would often draw a beautiful picture, in order to make the gospel clear and simple to His hearers, to the end that they might embrace it. He did so in Luke 10 by the sweet story of the good Samaritan.

So also here in Luke 7 and by the words He utters we may say He illustrates four facts, first, the creditor, and who he is; secondly, the debtors, and who they are; thirdly, the inability of the debtors to pay their debts; fourthly, the goodness of the creditor in frankly forgiving the debtors. Since Christ was illustrating the way of salvation, it is not very difficult to decide who the creditor is. God undoubtedly is the creditor, that infinitely holy Being whose very nature is light and love; "God is light, and God is love." He cannot fail in His accounts, He is the God of everlasting truth!

And it is just as easy to determine who the debtors are. Guilty man unquestionably is meant here by our Blessed Lord, when speaking of the debtors. There is on high, in the account books there, a tremendous score against him. Is he a Jew? He is a debtor! Is he a Gentile? He is a debtor! Is he moral or immoral, rich or poor, high or low, noble or ignoble, learned or unlearned, black or white, refined or unrefined? He stands before God an absolute debtor, charged with sin and guilt, ungodly, a perfect spiritual bankrupt.

But, moreover, Christ said that "they had nothing to pay." This is humbling in the extreme. Human nature cannot for a moment bear this, if not subdued by the grace of God. What, says the good, moral, conscientious church-goer, do you mean to say that I cannot do anything to settle the account between me and God? Have not I been moral and religious all the days of my life; and do I not try to keep the commandments of God? I pay my way, and am a good citizen; I also do as I would be done by; I keep family worship; I support the gospel, and pay my minister; and then, again, I am a great advocate for temperance. In fact I visit the poor, sometimes lead a prayer meeting, sometimes preach, and I always make it a practice to give away tracts whenever I can. Do you not think that this will lessen the score, and give me acceptance with God?

Oh, listen to me, dear deceived friend, your eyes are verily blinded by Satan, lest the light of the glorious gospel of Christ should shine into your poor deluded soul. Are not the words of Christ positive and conclusive, "there is none good but God;" "they had nothing to pay"? Wilt thou bow to this, O man? All your boasted goodness and doings, are but the expression of your pride, and rejection of the truth of God which informs you that you are absolutely a bankrupt sinner. Will you condescend to own that Christ has shown more wisdom than you, poor self-righteous sinner? He there illustrates in this verse that you are exactly before the God of truth; moreover, He states that you have not a single fraction to pay off the mighty score; or in other words, that your sins and guilt rise up like a mighty mountain between you and God, and that all your goodness cannot remove one particle of it.

Are you persistently saying still, in that heart of yours, that you are able to pay the debt? Then you are verily disputing with the Son of God! He says you are a bankrupt sinner, with nothing to meet the claims of your creditor—God, and you say that you have. Miserable mistake! consummate folly! blinding obstinacy! on the part of any poor sinner thus to act!

But what does the creditor do? Let us read, "And when they had nothing to pay, he frankly forgave them both." Here we see God acting in the sovereignty of His own grace and love,—frankly and eternally forgiving. The poor debtors are the subjects of His own abundant mercy, and the recipients of His goodness. The extremity and absolute ruin of a man as a sinner, is the grand opportunity for God to display what is in His heart,—viz., to save sinners.

Ah, but stay, is not God righteous and just in His ways? How then can He so freely pardon, and at the same time maintain that righteousness? Let us gaze at the Cross of Calvary, and we shall get a divine answer, and the difficulty be solved. God's priceless and spotless Lamb was slain there as the sinner's substitute; God's righteous judgment against sin was poured out upon Him. Forsaken of God, and brought down to the dust of death, the death of the Cross, Jesus laid the imperishable ground of the sinner's pardon and salvation. God has raised Him up, and set Him in brightest majesty at his own right hand; now declaring His righteousness, in freely, fully, and eternally pardoning and justifying those who put their trust in His Son.

Dear reader, are you trusting in the Son of God? If not, the facts of eternity, of having to meet God, urge you to put your trust in Him without delay. Delay may launch your priceless soul into the flames of an ever-burning and yet unconsuming hell. Remember God frankly, fully and eternally pardons those who simply trust in His Son, the Lord Jesus Christ. "To him give all the prophets witness, that, though his name, whosoever believeth in him SHALL receive remission of sins." Acts 10 43.—*Messenger of Peace.*

A WONDERFUL DELIVERANCE.

Among the foot-hills at the base of Pike's Peak is an immense deposit of gypsum. It is quarried and taken to a mill near by where it is ground into plaster of paris. The vein dips at a slight angle into the hill, and after it had been worked for several months there was left an immense mass of overhanging rock which was thought to be perfectly secure. On one day last fall several men were working under that long ledge of sloping rock. One of them was a praying man and an outspoken Christian. Something went wrong with his work. A profane man told him to swear at it if he wanted it to go right. Looking up he calmly replied, "No; praying is better than swearing. If I get into trouble and ask my heavenly Father to help me he will hear my prayer."

A few hours later those two men were at work under the ledge of rock, when some one shouted from above that the whole mass was giving away. The profane man jumped outward while the other jumped in toward the wall, when the great mass of rock fell with an awful crash. The one who jumped outward was caught by a rock falling on his leg. His companions failed to extricate him and they started for town to summon help, supposing, of course, that the other man was crushed to death.

After they were gone the profane man lay there alone, when suddenly he heard the voice of prayer issuing from the rocks. Said he afterward, "I never heard such a prayer in all my life." It was the prayer of a man, who, rescued from one terrible death, looked another calmly in the face. The great rock had broken in two just over his head, and in falling had left a cavity where he was kept as in "the secret place of the Most High." At first he was stunned by the falling stones and clouds of dust, but recovering consciousness he found that the stones around him were loose and that he was in a dark place where he could move about. Supposing that it would take days for his companions to remove the great rocks, and that he must die there, he resigned himself to his fate, and concluded to spend his time in prayer. In the dense darkness he poured out his soul to God. After praying for a while he began to look around to see if there was any chance of escape. He saw a little ray of light, and removing a few loose stones he discovered a passage way near the rock just large enough for his body. Crawling painfully along for some rods he soon appeared to his astonished companion, whom he succeeded in rescuing from the rock. By this time a crowd of men appeared on the spot, but there was no need of their services. The praying man again prayed. He knelt on the ground before those rough men and poured out his thanks to God for the wonderful deliverance.

Said one of them afterward, "I am ashamed of myself that I did not go and kneel by his side."

This true incident has more than one moral, but our readers may draw them for themselves.—*Good Words.*

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OBITUARY.

Died, on the 19th of September, near Preston, in Waterloo Co., Ontario, of the infirmities of old age, Pre. David Sherk, aged 82 years and 11 days. He was in the ministry nearly 44 years, and had served as deacon several years previously. He is said to have been the first white child born in Waterloo county. He leaves a widow and two sons and three daughters to mourn his departure. Services were held by A. Hunsperger, Elias Weber and Jacob Mensch, the latter from Pennsylvania. Text, Rev. 5: 5,10 and 1 Tim. 1:15.

He was a faithful laborer in the cause of Christ, using every means at his command to spread the gospel and lead sinners to God. He visited, and preached, and wrote as long as his physical powers permitted him to do so. He was active also in circulating papers, having books and pamphlets printed and circulated which might have a tendency to enlighten the people, encourage the Christian, and awaken in God's people a more earnest Christian life. His last work in this direction was the compiling and arranging for the publication of the little work recently issued in the German language, "Non-Conformity to the World." The English is now in press and will be out in a couple of weeks. Writing to the Editor he said, he thought this would probably be his last work in this direction, and so it proved as the Lord called him away before the English edition was published. He was a warm friend of our church paper, the HERALD of TRUTH from its first appearance and labored zealously for its success. Many will long remember the earnest labors of our departed brother, and thank the Lord for his kind admonition and words of cheer on the pilgrimage of life. Peace to his ashes.

OBITUARY.

Died, on the 14th of September, near Baden, waterloo Co., Ont., Pre. George R. Schmit, in the 73rd year of his age. He had been to the Post office to get his paper, and as he was ready to return, his horse became frightened by a passing train of cars, threw him out of the buggy against a fence, with such force that three of his ribs were broken, from the effect of which he died in about three hours. He was buried on the 17th, followed to his last resting place by a large concourse of friends and relatives. Services were held by M. Bowman at the house, and by J. Woolner, and Jacob Mensch (the latter from Montgomery Co., Pa.,) at the meeting house, from the text Heb. 13 : 17. He leaves a sorrowing widow, four sons and five daughters to mourn his sudden departure.

Bro. Smith was a zealous Christian, and an active laborer in the vineyard of the Lord. He was a man of forethought and decision of mind. When he preached, the gospel gave no uncertain sound. He was a bold, fearless speaker and one who carried his audience with him, while at the same time his heart was filled with love toward all. He was one of these men who could not be driven about by every wind of doctrine, but amid all the overturnings and religious convulsions which characterized his day. Bro. Smith remained steadfast and faithful in his calling, and immoveable in his faith. In the death of Bro. Smith and Bro. Sherk, the church in Canada has lost two veterans in the cause of Christ, two pillars in the church, whose active and devoted labors will be long remembered. May their successors in their respective places, labor for the cause with the same devotion, the same zeal, and the church continue to prosper and be blessed.

Died.

FUNK.—On the 23rd of October, in Elkhart Co., Ind., after an illness of about two weeks, Catharine Myers Funk, wife of William Funk, aged 51 years, 5 months and 19 days. She was buried on the 27th at Shaum's church, followed to her last resting place by a very large concourse of friends and relatives, who came to pay the last tribute of love to the memory of the departed. Funeral services by Rev.— Jackson and J. F. Funk from Job 19 : 26. She had a very wide circle of acquaintances and was beloved and respected by all who knew her. She possessed a cheerful and benevolent spirit; she always had a word of encouragement or comfort for those who needed it and was always ready to administer to the wants of the sick and suffering. Many will miss her, and many will long remember the words of cheer, and works of love she rendered them, but none will miss her more than the dear ones of her own household, the deeply bereaved husband, and the sorrowing children, yet they need not sorrow as those who have no hope. Her desire was while yet in health that she might not be called away suddenly or unexpectedly. She no doubt felt like David of old, that it was good to suffer affliction. During her sickness she took heed of the words of the apostle to examine herself in regard to her faith and hope in Christ, and after having looked the matter all over she was able to say, that she had no fear of death--she was prepared to die.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 't is God who has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed."

HUNSBURGER.—On the 23rd of September, in Waterloo County, Ontario, John, son of Abraham and Elizabeth Hunsburger aged 13 years, 4 months and 8 days. He was helping to load saw-logs, when a log caught his leg crushing it. This caused spasms and ended his life in about eight hours after the accident. Funeral services by Tobias Bowman and Noah Stauffer from Eccl. 12 : 1, and Ps. 103: 15, 16.

KINDY.— October 1st, in Plymouth Co., Iowa, Jonas son of Bro. Jacob Kindy, aged 19 years, 10 months and 2 days. Jonas had left Mancelona, Mich, awhile before to visit his sister in Iowa, stopping in Kalamazoo county, Mich., where he had his former home. As his mother has been dead ten years and his father has given up housekeeping he staid there but a short time and went to Iowa. He was with his sister only a short time till he took sick and died. His sickness lasted only six days, and for four days, he was unconscious. He was a kind-hearted young man. This is a loud call to the young, to prepare for death. He leaves many sympathizing friends to mourn his early departure.

BERKEY,—October 9th in St Joseph Co , Ind. of bilious fever and kidney dieease, Jacob Berkey, in the 56th year of his age. He was a member of the Brethren Church. Funeral the 11th. He leaves a wife and seven children to mourn the loss of a husband and father.

TYLER.—On the 2nd of October in Spring-Garden, York Co., Pa., Alpheus, son of Daniel Tyler, aged 2 months and 26 days. Services by David Witmer from Matthew 24: 42. "Watch therefore : for ye know not what hour your Lord doth come."

BLOSSER.—On the 9th of October in Mahoning Co., Ohio, of disease of the heart and stomach, Catharine Blosser aged 58 years, 8 months and 21 days. She endured her sufferings with patience. She was buried on the 11th, at Oberholser's Meeting-house. Funeral services conducted by J. Burkholder and Joseph Bixler from Hebrews 9 ; 27.

GARBER.—On the 28th of September, in Johnson Co., Mo., of inflammation of the bowels, Abraham, son of Joseph and Sarah Garber, aged 35 years 4 months and 21 days. Services by Jacob Gnagy and——Witmer.

YODER—On the 8th of October, in Locke Twp., Elkhart Co., Ind., William Henry, Son of Peter and Mary Yoder, aged 11 days.

Letters Received.

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P— Philip H Parret, Mrs. J H Patton, D Peters.

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No. 2, Ind. & St. Louis Express	4 39	P. M.
No. 6, Mixed, leaves Elkhart	6 30	"
No. 8, Mixed, leaves Elkhart	6 15	A. M.

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express	11 23	A. M.
No. 3, Elkhart Express	6 30	P. M.
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GOING WEST.

No. 3, Night Express	2.05	A. M.
No. 5, Pacific Express	4.40	"
No. 71, Way Freight,	6.00	"
No. 9, Accommodation	7.30	"
No. 73	4.45	"
No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05	A. M.
Grand Rapids Express	5.00	"
No. 78 Way Freight	2.00	"
No. 76 " "	6.30	"
No. 2, Mail	12.15	P. M.
Grand Rapids Express	2.35	"
No. 50, Way Freight	7.45	"

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express	9.55	"
No. 20, Limited Express,	7.05	"
No. 72 Way Freight	8.00	A. M.
Train G leaves	7.20	A. M.
" E "	4.05	P M.
" 58 to Kendalville leaves	6.30	"

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express	1.10	P. M.
" " "	9.40	"
No. 13, Michigan Accommodation,	3.55	"

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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 22. ELKHART, IND., NOVEMBER 15, 1882. Whole No. 238.

THE CLEANSING WORD.

Did not the leper come to Thee,
With pitiable mien,
Acknowledging, on bended knee,
"Lord, thou canst make me clean"?

And didst thou make him wait awhile?
Or, didst thou sternly say,
"Approach me not; thou art too vile;"—
And coldly turn away?

No, No! thou didst attend his cry,
And instant succor yield:
"I will; be clean," thou didst reply,
And he at once was healed.

Then, O my Lord, shall I implore
And urge my suit in vain?
Shall I, so helpless, sin-sick, sore,
In such a plight remain?

No, No! thou art as gracious now,
As instant with thy aid,
As when upon the leper's brow
Thy healing touch was laid.

And so my cry shall still be heard.
Until I feel within
The quickening power of thy sweet word
To cleanse my soul from sin.

—*Caroline May.*

For the Herald of Truth.

THE SIN AGAINST THE HOLY GHOST.

The Spirit of God operates upon the hearte of all men. "No man can come to me except the Father, which hath sent me, draw him," Jn. 6 : 44; and the Lord is not willing that any should perish, but that all should come to repentance and live. 1 Pet. 3 : 9. God is long-suffering and merciful, and has no pleasure in the death of the wicked; therefore he proclaims free salvation unto all men. "Look unto me, and be ye saved, all ye ends of the earth; for I am God and there is none else." He "now commandeth all men everywhere to repent." "Whosoever will, let him come and take the water of life freely." Hence, if no one can come to the Savior except the Father draw him, and the Father is not willing that any should perish, but that all should come to repentance and live, and he is a Father of infinite goodness and kindness and long-suffering and mercy and truth, then we must, as a natural consequence, conclude that he also operates with his Spirit upon the hearts of men, that if it be possible, they shall be drawn to him and live. To suppose that God desires the salvation of all men and does not give unto all men the means of grace would be an unjust conclusion. Christ died for all, for the whole world, and whosoever believeth in him shall not perish, but have everlasting life.

God gives his Holy Spirit to convince the world of sin, Jn. 16 : 8. By the world we understand the people in the world who fear not God, as distinguished from those who fear God, and are the true disciples of our Lord Jesus Christ. Jesus said unto the Jews, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." Jn. 8 : 23. To his disciples he said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The apostle writes to the Ephesians, "You hath he quickened, who were dead in trespasses and sins, wherein, in time past ye walked according to the course of *this world*, according to the prince of the power of the air, the spirit that now worketh *in the children of disobedience.*"

Now Christ says, "And when he (the Comforter) is come he will reprove the *world* of sin, of righteousness and of judgment." Who has not felt in his own heart the reproving voice of the Spirit of God, telling him when he had done that which is wrong that he had sinned? I do not believe that there is one who can say, "I never felt God's Spirit reproving me for sins that I committed." Even those who have advanced far in the way of sin and unrighteousness, set at nought the commandments of God, and wandered far away into the paths of vice and crime, and have fallen deep into the miry places of sinful indulgences, have moments of solemn reflection. Ever and anon come thoughts of the past, the example of the righteous, the words of the faithful. Ever and anon the Spirit stands before them, gently reminding them of broken laws and unheeded warnings softly pleading with them for the precious never-dying soul, earnestly striving to win them back to the Father's house; but they will not. They delight to feed upon the husks on which the swine feed. They love their rags and the filth of sin better than the white robe of righteousness and the purity of the saints washed in the blood of the Lamb. They will rather drink the bitter wine of tribulation than the crystal waters of the river of life; and the Spirit passes by to return perhaps never again.

Before the Lord brought the flood upon the earth, he said, "My Spirit shall not always strive with man, for that he also is flesh." Of this time we read that God saw the wickedness of man that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, so that it repented the Lord that he had made man on the earth, and grieved him at the heart. So prevalent indeed was the wickedness of man, that eight righteous persons only were found, among all that vast multitude of the people who then inhabited the earth.

The Jews generally, and especially the Scribes and Pharisees, were sinful men, distinguished for their corruptions, their sinful indulgences, their unrighteousness. Christ speaks of them as "hypocrites," as an "evil and adulterous generation," as a "generation of vipers," "devourers of widows' houses;" saying finally, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, for the truth was not in him." Jn. 8 : 44. Stephen speaks to these same people, saying, "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost, even as your fathers did, so do ye." Hence we conclude that the Spirit strives with all men. In other words that the Spirit of God operates upon the hearts of men, and has done so in all ages of the world.

Now if we give heed to the strivings, the reproofs and the convictions of the Spirit, and follow his teachings, God will receive us, forgive our sins, and we shall be his children, and the Comforter (the Holy Ghost) shall dwell with us in a special manner, bring all things to our remembrance and guide us into all truth.

But on the other hand, if we disregard the reproofs and convictions of the Spirit, remain unyielding, impenitent, stubborn, and persist in grieving, quenching and resisting the Spirit of God in our hearts,

we are preparing the way towards that condition in which our hearts will become so hardened that the ability to repent will be destroyed. The hardness of our hearts will close the door of the way of life forever. The light that was within us will go out in darkness, because we have resisted the Spirit and quenched all his power within us. There will be a "time in the history of each soul," says a certain writer, "when its summons to prayer and penitence is decisive." "My Spirit shall not always strive with man." "Ephraim is joined to his idols; let him alone." This is the language of Scripture, and must have its meaning. The Psalmist says, "My people would not hearken unto my voice; and Israel would none of me. So I gave them up unto their own lusts: and they walked in their own counsels." The apostle says, speaking of those who knew the will of God, and gave no heed to it, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. For this cause God gave them up unto vile affections, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."

Of the consequences of God's Spirit withdrawing from man, the prophet Hosea also speaks in these words, saying, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from me." Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them." Solomon says, "Turn ye at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand and no man regarded, but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh." "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For they hated knowledge, and did not choose the fear of the Lord, they would none of my counsel, they despised my reproof. Therefore they shall eat of the fruit of their own way, and be filled with their own devices."

Those who continue to despise the wooings of the Spirit, and disregard his reproofs, are drawing upon themselves a terrible calamity. Step by step they are withdrawing from the power of the Spirit and at each step in the downward road their hearts become weaker towards the good, and more powerful in that which is evil. At each step they cause the Spirit to relax his hold upon them and Satan binds his fetters with a more terrible grasp. Perhaps the blessed Spirit comes again and bids the erring soul once more to the King's feast; pleads once more for the wayward one, if perchance he may yet be recalled, yet won from the service of the evil one and brought back to God. But again the heart is hardened; again, as many times before, the Spirit is grieved with the sad words, "Go thy way for this time, when I have a more convenient season, I will call for thee.' Poor, erring soul! Again the face is turned earthward, the footsteps toward destruction. One step lower! It is the last round on the fatal ladder that leads down to the plain, the borders of which are nigh to the river of death and destruction. The blessed Spirit of God never descends to reprove, convince and plead with those who wander there, for they are they who have, by their waywardness, their own lust and their evil desires, refused to give ear to the voice of the Spirit, and have so hardened their hearts that they have placed themselves in that condition where the Spirit ceases to strive with them any longer; and as he takes his heavenward flight he sorrowfully pronounces the words, "Ephraim is joined to his idols, let him alone." Terrible thought! Sad reflection! The door of mercy is closed, because ye would not give heed to my reproof. The heavens are barred to you because ye would not repent; neither, because of the hardness of your hearts, will ye now repent. Hence there is no forgiveness, for forgiveness can only be granted upon the condition of repentance.

Is this sin against the Holy Ghost? I believe according to the sacred word of God that this is one form of sin against the Holy Ghost. Not that there is no forgiveness for sinners of this class, but because they will not repent, and, as said before, *without repentance there is no forgiveness of sins.* They have grieved away the Spirit. They have quenched his strivings with them and resisted his pleadings like Pharaoh, until they have led themselves into their own destruction. They have hardened their hearts until they have become immovable, and their ears are deaf to the calls of mercy. They are now left to follow the promptings of their own evil natures. Their end is destruction, not because they were excluded from the means of grace, but because they chose to exclude themselves. Not because God did not reveal to them the light of salvation, but because they, sensible of their duty, and conscious of the rewards of obedience or disobedience, they chose to love darkness and death rather than light and life. Now if they have so far withdrawn themselves from God, and grieved the Spirit from them so that they are left to their own perverse way, and will not come to repentance, it is evident that they cannot obtain forgiveness, and if they obtain not forgiveness, then the consequences of their course of action is the same as that of those who have committed that fatal and unpardonable sin (blasphemy) against the Holy Ghost. Both classes have, by their perverseness, brought destruction upon themselves, and if we assume that like causes produce like results, then we must conclude that both have brought upon themselves the same terrible calamity they must have both committed the same sin. If we grieve the Spirit, is it not doing wrong? If we quench the Spirit, is it not doing wrong? We are admonished particularly against all these things, and hence we know that they are wrong. "All unrighteousness is sin, and if sin, it is sin against the Spirit. Take heed, therefore, that ye "quench not the Spirit."

But let us, in the second place, consider the particular sin against the Holy Ghost, spoken of by the Savior, Matt. 12 : 31, 32. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."

Here we are taught that there is one particular sin which shall never be forgiven. It is speaking and blaspheming against the Holy Ghost. Let us examine what this sin really was, the circumstances under which it was spoken, and what prompted it.

One was brought to Jesus who was possessed of a devil. He was blind and dumb. Christ healed him, so that he both spake and saw. When the Scribes and Pharisees heard it (it seems they did not see him perform this particular miracle), they immediately gave way to their prejudices and said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Now because the Scribes and Pharisees had thus spoken of him, and accused him of having a devil, thus attributing the miracle which he had performed through the Spirit and power of God, to Beelzebub the prince of the devils, Christ spake to them these words, saying, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."

The Scribes were persons skilled in the Jewish law. They copied, taught and explained the Scriptures, and above all others should have been well versed in all things pertaining to the sacred record and the prophecies. The Pharisees likewise were a sect remarkable for their rigid way of living. They studied the law and were very strict in the outward observance of it; made great pretensions to sanctity and were regarded as persons of great learning. Here were two classes of persons which above all others should have known that Christ was not a mere pretender, not a false prophet as they accused him of being, but the very Christ. From their learning, their knowledge of the Scriptures, and their pretended piety, they, above all others, should have first of all acknowledged him as the Christ. They were the ones from whom least of all we should hear such blasphemous accusations as those which they made.

The Scribes and Pharisees were of the chosen seed of Abraham. Through their fathers the promise of the Savior was given, and the prophecies concerning the Messiah were revealed to their nation, and they were the expounders of the law and those same prophecies. They were the ones who above all others should have known the time of the fulfillment of these prophecies. They above all others should have been acquainted with the manner of his coming. They knew how he had come, they knew how the wise men from the east had come seeking the new born king of the Jews, and that they had been directed thither by a peculiar star. They had no doubt heard how the angels had appeared on the plains of Bethlehem, announcing his birth, and how the child, when but twelve years old, had appeared among the doctors and lawyers, both hearing and asking questions, so that they were all astonished at his understanding. They had heard (some of them may have been present with him, Matt. 3 : 7), how John the Baptist had heralded his coming, proclaiming him as the long-looked for, promised Messiah, and how he had pointed him out, saying, "Behold the Lamb of God, which taketh away the sin of the world!" They had no doubt heard how Christ was baptized by John in Jordan, and, as he came up out of the water, how the Spirit of God descended upon him like a dove and the voice from heaven proclaimed, "This is my beloved Son in whom I am well pleased." They heard him teach as one having authority, and speaking as man never spake; they saw and heard how he had performed miracles, caused the blind to see, the lame to walk, the deaf to hear and the dumb to speak. They knew that he healed the sick, cast out devils, and fed the multitudes with a few loaves and fishes, and how his fame went abroad all over the land. And was this not sufficient to convince the most skeptical minds that he was at least some great prophet, come from God? even as Nicodemus also acknowledged him, for "no man can do these miracles that thou doest, except God be with him."

Jesus was good, meek, gentle, kind; never injured any one, never wronged any one; but did good to all. He displayed in his whole life all the characteristics of a holy man. He was a living exemplification of his own blessed words, "Do unto others as ye would that they should do unto you." He was the one of whom, least of all, any person could have the heart or the disposition to say aught against, or of whom to speak evil. But in the face of all these testimonies, the hard-hearted, evil-minded scribes and Pharisees declared, with all that malignity of heart and evil design that he had a devil, and cast out devils through Beelzebub the prince of the devils. Thus they despised and maligned that meek, and lowly, unassuming and loving Jesus and did despite to the Spirit of God. Was not this an open, conscious, persistent and malicious sin and blasphemy against the Holy Ghost, when willfully and wantonly we close our hearts and harden our understanding against the knowledge of the truth and the convictions of the Spirit? Thus we see in the conduct of these scribes and Pharisees a long continued course of sin. Persistently rejecting the influence of the Spirit of God, they would hear nothing of this Jesus. They despised him from the beginning, hated him, sought every way and means to persecute, injure, and even to destroy him. Their prejudices overruled their understanding. They would not sit down and reason over the matter, and see if peradventure they themselves might be in the wrong. Their pride, self-righteousness, and vanity could not stoop to look up to the meek and lowly Jesus. Thus through their own self-will and hardness of heart they excluded the power of reason, resisted the voice of God, and were given up to "do those things which are not convenient."

J. F. Funk.

(To be continued.)

For the Herald of Truth.

WHY ARE WE IDLE?

Should we not make use of our talents, whether we have received many or few, and practice daily the work of the Lord? The editor of the HERALD has frequently requested the brethren and sisters to help furnish matter for the paper by writing articles and church news, yet we seem to lack courage and make excuses because we have not so much talent as others. We can not be faithful unless we do exercise in one way or another the talent we have. The Lord requires only faithfulness. We have the same promise of God's assistance that the patriarchs and prophets of old had.

Let us remember how much they were persecuted, how they suffered even unto death, all for the cause of Christ. Why was Daniel cast into the lion's den but for his faithfulness to God? Why was Peter cast into prison but for his devotion to the cause of Christ? These experiences of the faithful should kindle in us a fire of love in God, and inspire us to work for Jesus now—while it is called to-day for the night cometh when no man can work.

The secret of success in our Christian labors is that in everything we do or undertake, we do it in the name of Jesus. I fear we sometimes forget the words of our Savior when he said "without me ye can do nothing." Let us do all that we do to his honor alone and not to be esteemed of men. Let us think that we can never do too much in the name of Jesus that he may be pleased to give us eternal life.

How meek and lowly was the life of Him who was born and lived in the likeness of sinful flesh but yet without sin. Naturally He did not enjoy the privileges we enjoy. He traveled from place to place with his disciples, and when asked where he dwelt, he said "The Son of man hath not where to lay his head." His mission was to go about doing good. Let us follow the example of our Master Jesus, showing the erring ones the way, warning the sinner of his danger, and pointing the willing to their duty. Our duty is required of us here and if we do it not we must give an account for our neglect at the day of judgment.

There are some people who do not comprehend the teachings of the Bible, they have no diligence in searching the Scriptures, and are not aware of the precious promise of the holy word, nor the rest that remaineth to the people of God.

All the faithful are God's children, and they can prove themselves by the Word which teaches that by obeying his commandments and believing in him we come to him and he accepts us as his sons and daughters. If we have now become his children we are required to watch and pray that we enter not into temptation. The Savior himself said, the Spirit is willing but the flesh is weak. Much that is not as it should be in this life might be avoided if we were always on our guard. We too frequently, like Pharaoh's cupbearer, forget when all goes well with us. In our forgetful moments the enemy tries to get us entangled in his traps, which he is ever setting for us. Let us fight valiantly the fight of faith and endure to the end that we may be saved. The crown is for them that endure to the end. Our Leader has admonished us not to be discouraged when trials come, promising to lend us a helping hand; he has chosen us, not we him, let us then love him because he first loved us.

Dear reader, let us press on in the good work, and not stand idle all the day. Let us journey hand in hand Zionward, sharing one another's joys and sorrows. Let us not do as has been done sometimes when a member has made a mistake, when those who should have been friends in need would stand aside unwillingly to speak a

word of comfort. Is that charity? Let us be faithful to our calling, that when this tabernacle shall be dissolved we may enter into our building of God eternal in the heavens.

We have followed loved ones to the grave, and have that confidence that they have gone to the place where John in vision saw the faithful—before the throne of God serving him day and night in his holy temple. O what a longing we have, to see them again where there will be no parting! May God give us grace that we may all meet in heaven.

FANNIE K. LANDIS.

THE PEACEMAKERS.

Our divine Savior says in his sermon on the mount, "Blessed are the peacemakers; for they shall be called the children of God." My dear readers, did you ever consider attentively these words of Christ, "Blessed are the peacemakers; for they shall be called the children of God"? There is a peculiarly beautiful and precious truth in them.

Christ says, "Blessed are the poor in spirit; for their's is the kingdom of heaven." "Blessed are the meek; for they shall inherit the earth." "Blessed are the merciful; for they shall obtain mercy." "Blessed are the pure in heart; for they shall see God." But he does not say that the "poor in spirit," or "the meek," or "the merciful" or "the pure in heart" shall be called "the children of God." But do you ask if those people who are, from true love to Christ, poor in spirit, and meek, and merciful and pure in heart, are not really "the children of God," as well as "the peacemakers?" I answer yes; they certainly are, and are very dear to him who died to redeem them from a state of sin, and fit them by his grace for his companions in his everlasting kingdom of glory above.

But, what I wish to call your attention to is this fact, that Jesus, himself, being the "Prince of Peace," therefore he greatly delights in peace. He came into our very wicked world to make peace between God and man, and to promote peace among his people and all mankind in their intercourse as individuals, as families, as communities, and as nations; and as nothing is or can be more contrary to his nature, will and gospel than war, therefore he looks with peculiar approval and delight upon those of his followers who are especially "peacemakers," as being, before any other class of his people, worthy to be called the "children of God."

It is a great thing to be truly a peacemaker at all times in all places, without exception. A Christian peacemaker may be by nature of a tender, mild, gentle, affectionate and peaceable temper, or he may not be so; he is a peacemaker from Christian principle. It is very sad to see, as we do in war times, many who are lovely in their natural dispositions, owing to false principles of patriotism, honestly embraced without due consideration, or to erroneous views of the gospel of Christ. It is sad to see such persons full of the malevolent spirit of war (for war is always malevolent) and deluding themselves with the anti Christian idea that by approving and engaging in war, if the cause is good, they can do God and man great glory and good.

Glorify God and do good to man, by the slaughter of those beings which Jesus Christ, the Prince of Peace, suffered and died on the cross to save from everlasting death and all the spirit of war! Oh this is the most stupendous delusion that ever entered the human mind. How long shall the people of that church who call themselves the church of the only living and true God, and his divine Son, the Prince of Peace, whose nature is love, slumber over this mighty question? Yes, worse far worse than slumber over it. Often apologize, and approve and glory in war, and yet claiming to be lovers of peace and even peacemakers.

Christian peacemakers should always try to be consistent in their conduct in all things. They should not only pray that peace may prevail everywhere, but they should cheerfully give their money in the advancement of peace. They should take and read peace papers. If they are fathers or mothers, they should speak often in their families in favor of peace. They should not hang up on the walls of their houses pictures of battles and military men. Such pictures have a tendency to cultivate a war spirit and a love of military glory. The true, humble follower of Christ surely will not be pleased with any picture in his house that he would not delight to take the remembrance of with him to heaven. Christians, do you wish to see in heaven, near your holy and glorious Savior, pictures of men with epaulettes on their shoulders, and swords girded to their waists? Do you wish to see in the heavenly world engravings and paintings of men with cannon, and men in the act of human slaughter? If you do not, then how can you place them in the best rooms of your dwellings and look on them with your children with great satisfaction. Beware how you love anything on earth that will afford you no pleasure to see or reflect upon from heaven.

Again, Christians who are peacemakers, as all Christians should be, ought never to march in a military procession, or to be spectators at the military muster. What would be thought of a man's consistency of conduct who professed to be a great friend of the good cause of temperance, and yet should from choice spend night after night in the drinking saloon for the pleasure of seeing men deal out and drink whiskey? It is just as reasonable for Christians to take pleasure in seeing men learning drunkenness by drinking whiskey as to find it in seeing men learn the soldier's art, or playing war by "sham fighting."

When Christians become peacemakers, in the full gospel sense, they lose all their pride in military titles, and have no love of war and its vain pomp and glory. Many years ago a man in Massachusetts, who was a colonel, became a convert to peace principles. One day a friend met him and in all sincere respect, as usual, greeted him with, "How do you do, Colonel?" It grieved and mortified him, and he replied, meekly, "Don't call me colonel."

There lived, a number of years ago, in Maine, in a town adjoining the one where I lived, a man in the prime of life, of much eminence and influence in society. He was a military man. It was said that he was "intoxicated with military honors." He became a Christian and greatly desired to honor his Savior, and do good to his fellow beings. He became "a burning and a shining light," where he lived. He at once resigned his military office, established family worship, and bought Scott's family Bible to read, and became and lived no longer a man of war, but a man of peace, and was beautifully a doer of good. The love of Jesus, the Prince of Peace, took at once and forever out of him all the war spirit and military love of display.

I wish to give one instance more that now comes to my memory, the case of Gen. Samuel Fessenden, of Portland, Maine, who was the father of the late distinguished and gifted William Pitt Fessenden, for many years a United States Senator, as is well known. Gen. Fessenden was one of the ablest lawyers in the state, and long a prominent and useful member in one of the Congregational Churches in Portland. In his military career he had risen from a captain to a major general. One muster day he, in the morning, proudly put on his gaudy military dress and mounted his horse and started for the parade to show himself, and be "the observed of all observers," and to review his troops. On his way to the field he came near a Quaker by the name of Muzzy, whom he well knew and loved and esteemed. Friend Muzzy did not appear to take any notice of his friend Fessenden by looking at him, but asked this question, "Friend Fessenden, hast thou got thy Christian armor on?"

The searching question caused no offense, but it touched the proud general in a very tender place. He rode on to the musterfield, but as he looked on flaunting banners, gorgeous uniforms, gleaming swords, and bristling bayonets, and heard the beat of drums and blast of bugles, this question thrilled continually through and through his mind all the

live long day, "Friend Fessenden, hast thou got thy Christian armor on?" He looked in vain on himself and his fellow-soldiers for any evidence of the "Christian armor." It was to him a wearisome service. His pride in military display, and in himself as the greatest man of the day, had all vanished in the piercing remembrance of the good Quaker's morning salutation, "Friend Fessenden, hast thou got thy Christian armor on?" He returned to his home loathing his military office, and took off his military attire and never put it on again, and soon became interested in the blessed cause of Peace, and used to preside over peace meetings.

My dear Christian friend, let us endeavor, by the grace of God, our Savior, to be peacemakers indeed, in all things, in all places, and forever. Let us, to the best of our opportunities and abilities, do all we can to make peace and prevent war; and let us not forget that if we do not do this, nor really desire to do it, we have no good claim to be considered the children of God. O, there is no more strange and melancholy sight on earth, in contrasted things, than to see persons who do not profess to be Christians, or are even infidels, who, from natural feelings of philanthropy, are opposed to war, and engaged in promoting peace among mankind as individuals and as nations, while others, who call themselves Christians, are full of the war spirit and working in favor of the iniquity of war—the iniquity of all iniquities. Let such beware of such a course of life, lest in the last great day, when all human souls shall give an account of their deeds here on earth, the "Judge of all the earth," shall say to them, "I never knew you; depart from me ye that work iniquity." O, let us be sure that in that day no blood, shed in war, shall be found in the skirts of our garments. JOHN HEMMENWAY.

Minneapolis, Minn., September, 20, 1882.
—*Messenger of Peace.*

THE MENNONITES.

A Brief History of their Origin—Their Church in the United States and Canada.

The Mennonite church has spread widely and has members in nearly every county in the state of Pennsylvania. There are also settlements in the states of New York, Maryland, Virginia, Ohio, Indiana, Illinois, Kansas, Nebraska, Dakota, Colorada, Missouri, Iowa, Michigan, Tennessee and other states in America, extending as far as California and beyond the boundary to Canada. But the exact number of ministers, members, congregations and houses of public worship can not be given, as no record is kept for that purpose. In this they hold the same views as they do in giving alms. Our Savior says, in Matthew 6th chapter, "Take heed that ye do not your alms before men to be seen of them," etc.

The old Mennonite church in Pennsylvania is composed of four conference Districts which hold their meetings semi-annually; one in Lancaster county near the city of Lancaster; one in Franconia township, Montgomery county, west of Souderton station; the third in Franklin county near Chambersburg, and the fourth is held in Fayette, Somerset or in one of the adjoining counties. An annual conference is also held in Ohio, one in Indiana, one in Illinois, one in Missouri and one in Kansas and Nebraska. The church in Virginia has her conference semi-annually. New York state has her semi-annual conference alternately with the church in Lincoln county, Ontario, and both these churches are connected with the annual conference of Ontario. The conferences are composed of bishops, ministers and deacons. They are held for the purpose of consulting each other and to devise means to advance the spiritual prosperity of the members.

In Lancaster county, Pa., there are forty-one churches and about thirty-five hundred members. Of these there are forty-seven ministers, of whom eight are bishops, whose duties, besides preaching the gospel, is to baptize, to serve at the communion of the Lord's Supper, &c.

NUMBERS IN OTHER COUNTIES.

There are eight churches, or public places of worship in Montgomery county, Pa., and about eleven hundred members, including thirteen ministers, of whom two are bishops. In Bucks county there are nine churches and nearly twelve hundred members. Among these are fifteen ministers, two of whom are bishops. There are only two churches and one hundred and twenty-five members in Chester county, Pa., and among these are three ministers. In Berks county there are four ministers and four churches, two of them having two ministers (one a bishop). These are in the lower part of the county, in the vicinity of Boyerstown. The other two churches with two ministers are located south-east of the city of Reading. The number of members I do not know.

Lebanon county contains four churches and four ministers, one of these being a bishop. One church and one minister are in the vicinity of Shaefferstown, the others are west of the city of Lebanon with a small number of members.

Dauphin county has four churches or public places of worship, and three ministers.

Perry county has only two churches with one minister.

Snyder county has three churches and four ministers, one of whom is bishop.

Juniata county has four churches and four ministers, one, a bishop.

Cumberland county contains seven churches or public places of worship and six ministers.

York county contains eleven churches and ten ministers, one, a bishop.

Adams county has two churches and two ministers including a bishop.

Franklin county contains five churches and five ministers with one bishop.

Somerset county contains four churches and seven ministers, two being bishops. Two churches and five ministers, including one of the bishops, are in the north-western part; two churches and the other two ministers are in the southern part of the county.

Cambria county has but one church with a small number of members, but no minister; the appointments are filled by ministers from adjoining counties.

Blair county has two ministers, one, a bishop, and only one church.

Fayette county has one church and three ministers, one being a bishop.

Westmoreland county has one church, but no minister; ministers from adjoining counties are appointed to officiate.

Bedford county has several members but no church. They have their meetings in school-houses, and their appointments are filled by ministers from other counties.

There are also small flocks of members with several ministers and churches in Pennsylvania in the counties west of Pittsburg, near the Ohio line.

There are one hundred and thirteen churches or public places of worship erected by this so-called Mennonite society in the first nineteen mentioned counties of the state. And besides this there are several regular appointments of meetings in school-houses.

There are one hundred and forty-one ministers in these counties, twenty-three of whom are bishops. The number of members I cannot give.

There is also a large number of Mennonites in the Dominion of Canada.

The first of these came from Bucks county, Pa., in 1800, and settled in the vicinity of Lake Ontario, in the Niagara district. From 1801 to 1810 other colonies from Pennsylvania followed them. They settled from fifteen to thirty miles north-west from Toronto. There are now a large number of members and churches. In 1806 another colony came from Pennsylvania and settled in Woolwich and Waterloo townships. About the same time several colonies came from Switzerland, France and Prussia, and settled in the same province. This society is now spread out into thirteen counties.

There are now forty-six churches or public places of worship in Canada. The number of ministers is thirty-five, of whom five are bishops.

The largest number of churches, members and ministers, is in Waterloo county. The number of members cannot be given.

For the Herald of Truth.

A QUESTION ANSWERED.

Our sister, H. H., asked the question: Why did Joseph shave when he was called to interpret Pharaoh's dream? We may well imagine how Joseph appeared, after being in prison for two years. But whether Joseph did actually shave his beard, is a question; as shaven or shorn are one and the same thing. In the German we read: And he suffered himself to be shorn, and put on other clothing, and the apostle Paul saith, But if it be a shame for a woman to be shorn or shaven, let her be covered. We know that a woman hath no beard to shave off, so it is plain that Paul had reference to shearing or cutting off her long hair; thus it may be that Joseph had the hair on his head and beard trimmed before he came to the King, just as we do, when our hair has been long neglected, have it cut shorter. If Joseph actually shaved off his beard, it, in part accounts for it that he was subject to and under the laws of the Egyptians. And a man had to be very particular how he appeared before the King; and it appears that the Egyptians were a race of people that shaved off their beards, and were not looked upon, or acknowledged, as God's people, they were gentiles, and worshiped idols, they knew not God, as Pharaoh acknowledged to Moses and Aaron.

We further learn from a writer that the Hebrews or Jews wore their beards long like other oriental nations, except the Egyptians who kept their beards shaved, as we learn from Herodotus, and from antique Monuments.

G. Brenneman.

For the Herald of Truth.

THE ELEVENTH HOUR.

And about the eleventh hour he went out and found others idle and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right shall ye receive. Matt. 20:6,7.

Our Lord, in this parable, from the first to the sixteenth verses, has compared the kingdom of heaven to a householder who hired laborers into his vineyard. He went out at different hours of the day from the early morning till about the eleventh hour which may indicate the calls to the children of men, in the different ages of the world from the time that he called to Adam saying, "Adam, where art thou?" until the going out about the eleventh hour referred to in this parable. Some also confine the calls previous to the last one, to the house of Israel only.

Concerning the hiring of the laborers into the vineyard about the eleventh hour I wish to make a few remarks. First, I desire to ask, Who were those that were hired about the eleventh hour? Is not this passage of Scripture often misapplied?

It is encouraging, where persons who have stood aloof from the church until the sands of life have almost run out, and by the long suffering of God and his many means of grace, they are yet awakened to repentance, see their lost condition, turn and take their stand on the Lord's side, by taking upon themselves his commandments and entering into his vineyard; and we hope that all who are yet standing idle may hasten to do so, but it is a dangerous misapplication and a perversion of the Scriptures, to say as we often hear it said and sometimes even by ministers, that such persons *came at the eleventh hour*, as though the eleventh hour in the passage mentioned had reference to the last period of life, to old age, or the end of our earthly existence and thus they encourage such persons who are prone to defer this important work to a more convenient season, in the belief that if they only enter the vineyard of the Lord before the sands of life have run out then all will be well.

But, alas, how many pass away in the bloom of life to reap what they have sown! Many without a moment's warning, and not one that has come to a mature age in our gospel land can make the excuse that those in the parable who entered the vineyard about the eleventh hour could. We stand in a different relation to our Lord. They could justly excuse themselves; we cannot.

The going out about the eleventh hour indicates or represents the last charge given our by Savior to his disciples after his resurrection (Matt. 28:19,20; Mark 16:15,16; Luke 24:46,47), calling the whole gentile world to be co-laborers with him in his vineyard.

The prophet Isaiah (often called the Gospel prophet) says (Isa. 5:7), "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." In the 49th chapter, in speaking of the mission of the Messiah to the Jews, and not being favorably received by them, he says, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved in Israel. I will also give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth."

Other passages might be cited. Paul in his epistle to the Hebrews, says, "God, who at sundry times and in divers manners in the past spake unto the fathers by the prophets, hath in these last days (John says, "the last time" 1 John 2:18), spoken unto us by his son, whom he hath appointed heir of all things," (Heb. 1:1, 2), that is, not of the Jews only, but also of the Gentiles. It was only after the crucifixion and resurrection of Christ, that the apostles were sent to the gentiles, to bring them unto the vineyard or church of Christ.

Under these circumstances they could justly say, "No man hath hired us." Paul in his epistle to the Ephesians (Eph. 2:12,13), says, speaking of the gentiles, "Ye were without Christ, being alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world; but now, in Christ Jesus, ye who sometime were far off were made nigh by the blood of Christ." Those that entered the vineyard were "fellow citizens with the saints and of the household of God, * * * built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone." Eph. 2:19,20. These were the other sheep the Savior speaks of (John 10:16) that would hear his voice and be brought into his fold.

The laborers, from the last to the first received each a penny. The first supposed that they should receive more, and murmured that the last should be made equal with them.

The Jews expected to be preferred in the Messiah kingdom and murmured and were filled with envy, because the gentiles should be made co-heirs and equal with them, who had borne the burden and heat of the day, that is, the law and its many requirements.

As an evidence of their murmurings and envyings, see Acts 11:22; 13:44,47; 15:1,11; 22:21,22; 1 Thess. 2:16.

Yet neither their fathers nor they kept the law, but Jesus the Messiah came, kept and fulfilled the law (the ministration of death), gave his life a ransom for many, and shed his precious blood to make an atonement for sin, and bring us from under the penalty of the law into the free grace of the Gospel in Christ Jesus, unto which both Jews and Gentiles are called for "the wages of sin is death" and all have sinned, "but the gift of God is eternal life, through Jesus Christ our Lord;" "not of works lest any man should boast," "for by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." By a living faith in Christ Jesus we are created unto good works, which God has before ordained that we should walk in them."

Jesus Christ is "the author of eternal salvation to all them that obey him." There is no promise to those that know his will and do it not. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47.

Now who that has come to mature age, can say, The grace of God which bringeth salvation has never visited me; his spirit never reproved me; the Good Shepherd never called me; he never knocked at the door of my heart; his ministering servants never invited me to become a laborer in the vineyard of the Lord?

We are without excuse; we cannot say as those in the parable said, and "how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Dear reader if you are still standing idle, or out of the vineyard, stand idle no longer; take your stand on the Lord's side. He that keeps the law or commandments contends against the wicked; he that keeps them not praises the wicked. Enter the vineyard; give your heart and influence to the Savior, and not to the world. You are called; obey the call, and become one of his chosen. Do as those last ones mentioned in the parable, did—they did not parley about the wages. Trust the good man of the house; his yoke is easy, his burden is light and his commandments are not grievous. Be a faithful servant until evening, and a rich reward will await you. The stewart may call at any time; we know neither the day nor the hour; but if we are Christ's and he is ours, all is well. If God be for us who may be against us? He who loved us and gave his dear Son on our behalf, even while we were yet sinners, how much more will he love us, if we are his faithful servants, and with Christ give us all things. Godliness has the promise of the life that now is and that which is to come. He will guide and direct us, and when he is done with us on earth he will take us home to glory. He says, "Where I am there will my servant be also." O may the good Lord grant and perfect this great salvation unto every one who reads these lines, is the earnest prayer of my heart.

Note—The last shall be first, and the first last. The first call was to the Jews, and they rejected it. The last call was to the gentiles and they accepted it. So the last became the first. See Acts 13:46; 28:28.

Amos Herr

WE ARE ALL BRETHREN.

Among all other evils encountered by the Disciples in their efforts to restore and advance primitive Christianity, may be ranked the error conferring honorable and distinguishing titles on certain servants of God, such as Reverend, Right Reverend, Doctor of Divinity, etc. There has grown up between the preachers of the gospel the great body of believers a partition wall which has repeatedly shown itself to be hostile to, and destructive of, that inanimate sympathy which Christ intended to exist between all the members of His Body. How often do the teachings of Christ and the apostles remind us that "we are all brethren;" that *one* is our master, even Christ, and that we are all *one* in Christ. The Savior commanded His disciples. as a general principle, to call no man master; and again, not to be called *rabbi*.

Let us briefly consider the origin, the design and the effect of such a practice. The origin is not found in the New Testament but ecclesiasticism of a degenerate age; when men had forgotten the principle, "he that would be greatest let him be least, and he that would be the chief let him be the servant of all:" when the church had lost the spirit of Him who said, "I came not to be ministered unto but to minister." "I am among you as one that serves."

It has been often said that the term Reverend is not found in the New, and only once in the Old Testament; and is then applied by the Psalmist to God,—"Holy and Reverend is His name." It cannot therefore be scripturally conferred on any human being.

Doctor of Divinity is a title conferred, by the seminary, on one who has acquired proficiency or completed a course of study in theology prescribed by man and made up of the more or less fallacious deductions of human reason, in the effort to formulate into a convenient system, the teachings of the Bible. Certainly Paul was worthy of sub a title as any modern disciple. God in His grace would not have withheld any necessary distinction from one so loyal, zealous, and bold to preach the cross and to suffer the truth: neither would He have withheld if it had been needed to distinguish the most competent teachers and preachers from the common disciples, "the clergy" from the "laity" or the 'ablest preachers' from the "ordinary preachers." The Apostles were not called Paul, D. D., and Peter D. D., or the Rev. Dr. John, and Rev. Timothy.

We have nothing to say against the use of such honorable titles as A. M. or M. D. or Hon. &c. When they are legimate badges of the men who wear them; but against those appellations which men have conferred in the name of Christianity, which are carnal, and which tend to make a difference between the children of God, uncompromising war and plead for a return to pure speech, when speaking of things divine.

What is the design of such a practice? Plainly it is not in harmony with the saying of Christ, who, when told that his mother and brethren stood without and called for him, asked "who is my mother and who are my brethren?" and then answering His own question, declared "he that doeth the will of my Father, the same is my brother, my sister, and my mother." The design is plainly to distinguish the more honorable and competent from the mass of believers. This is the manner of the world. The custom originated with the unholy Romish Church, is prelatical, hierarchical, and mothers a whole brood of such titles as priestly fathers, archbishops, cardinals, popes, &c. The glare of this great error has been clouded by Protestant denominations but not extinguished. The design was not of God and not in harmony with the simplicity of the gospel.

The fruits of this practice have been of the same nature as the tree, and the seed. The effect is evil, not only on the part of those who are exalted by such honors, but also on the part of their humble brethren who are trained to look upon them as their masters and superiors, hindering the fraternal sympathy which ought always to exist between the ministry and the whole brotherhood. As *Ministers*—note the word—we are servants not masters. "We preach not ourselves but Jesus Christ, and ourselves your servants for Jesus' sake." "Abram said unto Lot, let there be no strife, I pray thee between me and thee, and between my herdmen and thy herdmen; for we be brethren." The term Saint Paul or Saint Peter is not more appropriate than Saint Smith or St. Jones, provided Bro. Smith or Bro. Jones be true, though very humble servants of God. The name Saint for instance was not prefixed to the name of Matthew by divine authority, but only to the translators of the New Testament. We do not like the name "bishop" applied to brethren in jest as we sometimes hear it, for Christ is our bishop and has made the name sacred. We dislike exceedingly to hear any scripture phrase or sentence used to provoke mirth, for every one is sacred. All the servants of God, elders, deacons, evangelists, Paul, Peter, Timothy, preachers, Christian hearers, all the renowned and obscure, male and female, bond and free, living and dead, even though they be very imperfect servants, are all brethren, "Both he that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren."—*Atlantic Missionary.*

The Lord calls for workers in his vineyard. We should fear to rob God of the time he claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours which God has given us to become conversant with our Bibles, to devote to prayer, to labor for the good of our fellow beings, and to fit ourselves and them for the great events of the future.

The name of Christ is an ointment poured forth, and his grace, manifest in a redeemed soul cannot be hid. And when he makes a man a living epistle, and sends him up and down this world, scattering the incense of praise and blessing on every hand, the life of such a man will be a means of grace to all who come beneath its influence. What we are is sometimes more important than what we say or do.

HERALD OF TRUTH.

November 1, 1882.

TO OUR SUBSCRIBERS. — If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

THE WORDS OF CHEER.—In collecting subscribers for the HERALD we would ask our friends not to forget the WORDS OF CHEER, the children's paper. Words of Cheer and Herald, when taken together by the same person cost $1.15.

OUR SUBSCRIPTION BLANK AND PREMIUM LIST.—With this number we send our subscription Blank and Premium List. We trust all who receive it will make an effort to gain at least one or two new subscribers, and send them as early as practicable. We offer some excellent books as premiums and hope many will avail themselves of this opportunity to obtain them. We want to increase our list largely with the beginning of the coming year, and a semi-monthly paper as large as ours is certainly cheap at $1.00 a year. Do not be backward in asking your neighbors to subscribe.

BRO. J. S. COFFMAN of this office is at present visiting the churches in Canada. Any person having business to be attended to at this office may have it done through him. He will take orders for books and also subscriptions for the HERALD and other papers published at this office. Those in arrears have also through him a good opportunity to pay up.

WHERE OUR ALMANACS MAY BE HAD.—In order to facilitate shipping and save high freight and express charges, we have made arrangements that our Almanacs may be had at the following places:

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They may also be ordered from the Western News Co., Chicago, Ill., T. J. Brown, Eager & Co., Toledo, Ohio.

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OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

SABBATH SCHOOLS through the country are probably again mostly closed for the winter. We hope the lessons that have been given, may all have made a deep impression on the minds of the young people. But do not depend on the instructions of the summer Sunday-school alone, for religious instruction and reformation. Read your Bibles, and study your question books as you have time and opportunity, and get all the information from the Bible and the Gospel that you can, during the winter season, and when the spring opens and you can attend Sunday-school again, you may have made considerable progress in Biblical knowledge, and you will find it to be a great blessing.

PRESIDENT ARTHUR has appointed Thursday, November 30th as a day of general thanksgiving and prayer, and recommends that the people cease from their accustomed labors, and meet in their respective churches, and give thanks to God for his mercy and the many blessings which we all have been permitted to enjoy during the past year.

SEARCH THE SCRIPTURES.—How much time is often wasted in unprofitable conversation that might be very usefully employed in studying the Scriptures. We are commanded by Christ himself to search the Scriptures, because in them we have the words of life. Paul wrote to Timothy that from a child he had known the holy Scriptures which were able to make him wise unto salvation. How much better would it be if on Sunday afternoon, when there are no services, and we have no Sunday-school to go to, if we would take our Bibles, and study God's word. How much encouragement would it give us to read a portion of Scripture, and when alone to meditate over it, and endeavor to edify and be edified. Or how very pleasantly and profitably could some of these long winter evenings be spent in a similar manner. Let us make the best use of our time, and seek to gather treasures in heaven where moth and rust doth not corrupt, and where thieves do not break through and steal.

THE FALLING LEAVES.—A very mild fall, has left the appearance of summer to linger long on the threshold of winter. Vegetation preserved its freshness; flowers were still bright and beautiful, the autumn hues tinged the foliage of the trees but lightly for awhile, till heavier frosts left their impress around us, and the flowers drooped, and the leaves began to fall, and now the trees, standing almost bare before us, remind us of the winter of death that will soon come over us all, and like the falling leaves of autumn, bear us down to our graves. But as a beautiful spring awaits decayed nature to restore her lost beauty, so we live in the hope of a glorious resurrection and a beautiful spring-time of immortal glory.

Mrs. Hemans refers beautifully to this subject in her poem, "The hour of Death," when she says:

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all
Thou hast all seasons for thine own, O death!"

GOING TO CHURCH.—Let no trivial cause detain you from attending the regular church services. We have by far too many "fair weather Christians." They attend church only when the sun shines; a little storm, cold or rain will keep them away. The slightest indisposition or inconvenience of any kind is sufficient cause to keep many who profess a strong zeal for God away from public worship. Many who during the week can endure all kinds of hardships, and show strength of body equal to the most vigorous, on Sunday are so feeble that they can hardly endure anything. These things ought not so to be. We should not bring to God the lame or the blemished offering. We should not use up our strength to such an extent during the six days that God has given us to do all our work, that we have nothing left to serve God with on the seventh. One who does this is certainly robbing God of his just due, and abusing his privileges. Let us render unto God the things that are God's, and to Cæsar the things that are Cæsar's.

TAKE THE NAME OF JESUS WITH YOU.—We often hear of persons desiring a traveling companion when they go on a journey, or even when they go to visit a neighbor or a friend, and they ask this one and that one to go with them. The companionship of friends is pleasant and it is generally proper and right that we should take friends and associates with us to places that we desire to visit, but there is one Friend whom we should always take with us; his name is Jesus. He should always be our traveling companion, and we should never be found at any place where he is not. If we wish to go to any place whither he cannot accompany us, we must not go. If we should find ourselves in any place where he cannot be found, we must come away without delay. If he is really our Friend he will be with us in our homes; he will go with us on the way; he will go with us to the church, to the bedside of the sick and dying; to the home of the poor, the suffering, to the prison, and wherever suffering humanity needs the comfort and consolation of religion and the prayers of his people. He will accompany us to our places of business, to the workshop, to our daily toil, whether in the mine, or in the field, on the railroad car, or on the steamboat; on sea and on land, wherever his faithful followers go, he will go with them. He never brings any excuse, and never refuses to go with us to any place, as long as we keep in the right way; and as long as he goes with us and we are obedient, we need fear no evil, and no misfortune will befall us unless it be for our good, and as long as we are governed by his law, we will not do anything that is wrong. Let us then take the name of Jesus with us wherever we go and in whatsoever we do, for his name is a strong tower, the righteous fleeth into it and is safe.

"Take the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it then, where'er you go."

CHURCH NEWS.

BAPTISM.—On the 14th of October, two persons were baptized at the Bank Church, Rockingham county, Va.

BRO. SAMUEL COFFMAN who has been sojourning, for a time, in this vicinity, left for Branch Co. Mich., on the 4th of November. From there he goes to Allen County, O., on his way home.

BRO. J. S. COFFMAN accompanied his father to Branch Co., Mich., on the 4th, and goes from there to Canada.

BRO. JACOB N. BRUBAKER, of Mount Joy, Lancaster Co., Pa., spent Sunday Nov. 5th with the brethren in Cumberland Co., Pa., where the communion of the Lord's Supper was observed, and on Saturday the 5th, two persons were baptized and received into the church. How cheering when we see the young come out and make a profession of religion. May God awaken yet many thousands, to a lively sense of this solemn duty to God.

COMMUNION AND BAPTISM in the La Grange and Clinton Churches, Indiana.—On Monday, the 23rd of October, the Brethren Samuel Coffman of Va. and John S. Coffman of Elkhart, Ind., visited the church at Shore, LaGrange Co., Ind. There was meeting the evening, and the next day the communion was held. Both meetings were well attended. There was meeting at Forest Grove on Tuesday evening, and on Wednesday there was meeting at Clinton, where nine persons were baptized and three others received from another congregation. On Thursday the communion was held and quite a number of members and others were present. The church at these places appears to be prosperous at present, quite a number of members have been added to their congregation within the last eight months.

VISIT TO LIVINGSTON CO., ILL.—The Brethren, Bishop Samuel Coffman of Va., and Noah Metzler of Elkhart Co., Ind., visited the church at Cullom, Ill., on Friday the 27th of October, and remained among the brotherhood there till Wednesday, the 2nd of November, holding services a number of times. Seven young persons were baptized on Saturday, and on Sunday the communion was held. On Monday a minister was ordained to assist Bro. Hamilton in his care of the church at Cullom. Out of four brethren that were nominated our young brother Peter Unzicker was chosen by lot. We hope and pray through the grace of God, by full submission to the Spirit, diligent application to the Word, and faithful effort he may become a powerful instrument for good. May he make full proof of his ministry, warning the sinner and encouraging the saint and educating the people wherever he may labor to look intelligently and reasonably into the doctrines of the Scriptures where they teach the narrow way in humility. The brethren report that the meetings were well attended, that the brethren and sisters seem deeply interested in a true spiritual life, and manifest much interest and zeal in building up the holy cause, and that the church appears to be enjoying a season of prosperity.

For the Herald of Truth.

WHAT THINK YE OF CHRIST?

During the last days of our Savior upon earth, while he was teaching in the temple; probably it was the last day of his public ministry, when the lawyer stood up, and in order to tempt him, asked him which was the greatest of the commandments. Jesus related the parable of the man who went down from Jerusalem to Jericho and fell among thieves. During the conversation the Pharisees had collected together, and while they were there with him, he improved the opportunity to ask them an important question: "What think ye of Christ?"

This question was not only of importance to them: it is of equal importance to us. Many do not think of Christ what they ought to think of him. Many have false impressions regarding him—many think him a mere man—many pretend to believe him to be an impostor—many, a teacher of good morals, and other like views, but the Scriptures show us that he is to the fallen race of Adam "all in all;" that his name is one above every name, and that he is made unto us "wisdom, righteousness, sanctification and redemption." He is the door to the sheep; he is the way, the life and the truth; he is the light of the world, the bread of life; the smitten rock, the Savior and Redeemer of man, and there is none other name given whereby we can be saved but the name of Jesus.

Without him we can do nothing that is

acceptable to God; at his name every knee shall bow and every tongue confess that he is the Lord. Of him we are to ask for wisdom when we lack; through his merits we are justified of sin; by his grace and mercy we are enabled to grow continually and be more conformed to him in our lives, walk and conversation; he has bought us with a price, not with perishable silver and gold, but with the precious blood of Jesus. If we enter by the Door, that is by Jesus, we shall be saved and go in and out and find pasture; if we walk in him we shall receive the reward of the righteous; if we believe in him we shall have everlasting life. His word will be a lamp to our feet, and a light to our path; our souls will partake of the living bread, and drink of the living waters, and we shall have a rest with his own people. Oh, let us think of Christ as the King of kings, and Lord of lords, who so loved us that he gave his life for our sins.

Let us think of him as the one altogether lovely, and worthy of our highest esteem and warmest devotion, and who is the only Savior that is able to save to the uttermost all that call upon his name.

J. F. F.

For the Herald of Truth.

THE SPIRIT OF GOD.

God is a spirit: and they that worship him, must worship him in spirit and in truth. John 4:42.

To worship God in any other form, than that given in the above text, will not be acceptable unto him; hence, we find it our duty to seek him aright, for the night cometh when no man can work. Should that night come, and we not have the spirit of God ruling in our hearts, what will our doom be? This we know, that if we have not the Spirit of God we are none of his.

Whoever wishes to be an heir of God must first become his child, and how can we expect to become heir to him if we do not obey him. We all know that, in our earthly affairs, if a father promises a gift to his son, to be obedient he must obey his father's command or he will not receive the gift. So we see that in order to be an heir with Jesus Christ we must do the will of God. There we will be Christ's sisters and brothers.

Let us come nearer to God. We are either one of his children or one of his enemies; and who would be an enemy to Him who died for our sins? Greater love hath no man than he who died for his friends, and Christ said, Ye are my friends if ye do whatsoever I command you.

Christ said, "Ye must be born again," and "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now if we have been born again—regenerated and born of water and of the Spirit we will worship him in spirit and in truth as our text states, because then we have become willing through the sanctification of the Spirit. Let us all, then, stand firm in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage, but know the truth and it shall make us free and we become the servants of righteousness.

Let us all be more earnest in serving our Lord and Master, for our time will soon come when we will reap our reward if we faint not. What a glorious promise this is to those who are faithful to the end, and then to be changed from the vile body unto one, fashioned like the glorious body of Christ, and when he shall appear then shall we also appear with him in glory! "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But God hath revealed them to us by his Spirit, for the spirit searcheth all things, yea the deep things of God, for we have received not the spirit of the world but the spirit which is of God.

Then let us so labor that the true spirit may abide with us always, that we may say with the prophet Isaiah, "Lo, this is our God; we have waited for him, and he will save us: This is the Lord; and we have waited for him, we will be glad and rejoice in his salvation." Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, but the righteous shall shine forth as the sun in the kingdom of their Father. In order that we may have the privilege to enter there with those who have washed their robes and made them white in the blood of the Lamb, we must come to God pure and undefiled.

Let us examine ourselves and see whether Christ can accept of us. He says, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Now if we live after the flesh we shall die, but if we through the spirit do mortify the deeds of the body we shall live, for I am pursuaded that that there is nothing that will keep us from the love of God, if we will obey him and keep his commandments. As he also says, For as many as are led by the spirit of God, are his, and if God is for us who can be against us.

How glad we shall be when our toils and labor here on earth shall cease, no sighing, trouble or sorrow but all will be joy, peace and happiness. May the blessing of God the Father rest upon us always.

SUSANNA CULP.

ARE YOU IN THE FAMILY OF GOD?

Ye are of your father, the devil, and the lusts of your father ye will do. John 8:44.

Here we have the words of our Savior as spoken to the unbelieving Jews; they are well worthy of our sincere consideration. My mind is deeply interested concerning the souls of our young people and those older ones who are going to and fro in this world, heaping sin upon sin and wrath upon wrath against the day of judgment. Remember, we must give an account of our doings in this life.

Dear reader, if you are one of those who are yet in sin and have not yet repented of your iniquities, nor received the grace of God, I would entreat you to stop and think before you go any farther. Are you not doing the same as those Jews did, when the Savior said, "The lusts of your father ye will do"? You may think you are not as bad or wicked as they were, and also have a Father in heaven, which is God, as also the Jews claimed, saying, "We be not born of fornication; we have one Father, even God." But "Jesus said unto them, If God were your Father, ye would love me." Now, it is evident that the sinner who is yet living in the world and its vanities, and loves to indulge in the pleasures of this world, is not loving God, neither is God his Father, therefore he is not a child of God. Sinner, where are you, where do you belong, if you do not belong to the family of God or the number of the heavenly host, whom God, the Father, claims as his children? O horrible thought, to be denied the heritage of heaven!

I pray that you will allow me to quote what Christ spoke to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do..... and shall die in your sins: whither I go, ye can not come."

Do you not oftentimes pain the hearts of your parents in disobeying them, when they tell you to abstain from such worldly amusements where Satan is the leader? Is it not you who cause sorrow to the hearts of your parents by going to saloons, parties, dances &c, where Satan is ever on your right urging you on in evil, while your parents are at home praying and shedding tears for you?

You may think that you are moral and lead an honest and respectful life in this world, but you have not that love to God in your heart and thereby violate the commands of Jesus—you have not that love which prompts you to obey him.

By this we know that we love the children of God, when we love God, and keep his commandments. If we depend on our own conscience and morality we sin, for, "To him that knoweth to do good and doeth it not, to him it is sin." "He that committeth sin is of the devil, for the devil sinneth from the beginning." So we see that all the thinking, talking and professing and all the morality that a person can boast of, will profit him nothing; it is all vanity and vexation of spirit. It is evidence that he yet belongs to the household of the wicked one, to the children of Satan. This wicked association will drag him down to the gates of hell, there to share the everlasting punishment which awaits them. O! sinners, awake and repent!

"Lord open sinners eyes
Their awful state to see,
And make them, ere the storm arise,
To thee for safety flee,"

JACOB LONG.

For the Herald of Truth.

ARE WE GATHERING OR SCATTERING.

He that is not with me is against me; and he that gathereth not with me scattereth. Luke 11:23.

These words of our Savior have been greatly impressed upon my mind for some time. We who are professors of religion ought to examine ourselves and see that by our daily actions we are not scattering, for one or the other we are constantly doing, either gathering or scattering.

Are we not in great danger of scattering when we are having envy and strife among us? and do we not find a great deal of t among the Christian professors of today? In the third chapter of James we read, "For where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Oh, that we were all filled with wisdom from above then all this strife and confusion in the churches would cease.

Is it not also very wrong for the Christian to be fretting and complaining about their earthly possessions? We should remember that our heavenly Father knows all our needs, and he has commanded us to "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." If we do as we are here commanded we can be cheerful and happy, although we may often be called to pass through severe trials and endure great suffering; but we have such a blessed refuge to flee to in time of trouble and our heavenly Father is ever willing and able to help all his children who come to him and fully trust him. Although we may not get relief or comfort in the way or at the time we would have chosen, but the choice is in better hands, he knows what the design of our suffering is, and if we trust and love him as we ought we can still be happy.

Oh, could the unconverted see how much more true happiness they would have in serving the Lord they would no longer wait outside the fold of Jesus. Hark, the Savior is calling you now! do not keep him waiting and calling in vain, do not put him off from day to day; some even think they will wait until next summer. Dear friends, do not wait any longer, do you not almost daily see or hear of our neighbors and friends being called away by death? We know not but our turn may come next, we are not secure a minute; and to think how dreadful it would be if we were not prepared, then we could never be with the blessed Savior who has done so much to save us. On the other hand what a joy it must be to those who are ready for the call when they will be released from this prison of clay to be forever with the Lord, where there will be no more suffering. May we all meet in that heavenly home is the prayer of your sister in Christ.

ANNA J. YODER.

For the Herald of Truth

AUTUMN THOUGHTS.

Autumn is again here, and soon the beauty of summer will be gone. As we see the trees, which so short a time ago were so beautiful and green, silently dropping their leaves, one by one, how clearly do they teach us, as they silently fall, that we, too, must droop and die—Before another springtime many of us, no doubt, will have bid farewell to friends and earth. When death, the messenger, calls us, we must respond, whether prepared or not. All the ties of father, mother, sister, brother, may be broken in a single hour. How uncertain is life!

When we are called away from earth, how little this industrious world will miss us. Only a few hearts, for some kind deed we have done, will remember our acts.

Life is short—improve each hour, and may it be said of you;

"Ended now is the earthly strife,
And the brow is wreathed with a crown of life."

L. RUPP.

For the Herald of Truth.

WE ARE NOT OUR OWN.

We were not redeemed with corruptible things as silver and gold nor by your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, who, as a lamb without spot or blemish, offered himself for us.

We are bought with a price, and are not our own. When we have anything in our possession, we have the control and power over it, and do according to our own will and pleasure. So when we have been redeemed with the blood of Christ, we are no more our own, for the Great Shepherd, the Bishop of our souls, has taken possession of us, and we are in his charge. He promised us everlasting life, provided, we have come unto him according to the plan of salvation, by a thorough, heartfelt repentance toward God, a living faith in the Lord Jesus Christ, and an entire compliance with the gospel. This I hope and trust has been reduced to practice in a measure by you and me.

But we must abide in Christ. Our Savior says, "Abide in me, and I you as the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

There must be a union with Christ continually. Let us not be content with the latter and lack the spirit, for the letter killeth, but the Spirit maketh alive. All those that are led by the Spirit of God are the children of God, for this Spirit beareth witness with our spirit, and we then become heirs of Christ and joint heirs with Christ, if so be that we suffer.

Here, upon the cross, Christ, through his suffering, took our sins, our guilt, and our shame upon himself, yet every follower of Christ has a cross to bear. Christ says, "And whosoever doth not bear his cross, and come after me, can not be my disciple." Since we are prone to do evil—inclined to follow carnality, we must constantly strive against every assault of Satan lest we enter into temptation.

Let this be our consolation: our cares and suffering may only make heaven the sweeter, and where there is a cross to bear, there will be a crown to wear. No doubt there will be dark hours to pass through yet, but let us endure unto the end, for in heaven there is no night, neither shall we thirst, for the Lamb of God shall lead us to living fountains of water.

J. D. HERSHEY.

For the Herald of Truth.

WOMAN'S WORK FOR JESUS.

Help those women which labored with me in the gospel. Phil. 4:3.

It is plainly to be seen, by the Scriptures, that there is a work in the church for the sisters as well as the brethren.

If it was necessary for the women to labor in the gospel in the time of the apostles, is it not necessary at the present day—now? As the invitation has been sent out, "Come and help us," I have thought it time to awake out of sleep and inactivity and try, by the help of God, to do something to help along in the good work; but the next thought that came asked me, What can you do, but I was not discouraged, and feel to throw in my mite.

If my little effort could only be esteem-

ed as much as a drop of rain, and could do no more it may be something to cheer my dear aged mother who is lonely and many a time wondering about her dear children who are separated from her. How often she may wonder whether they are walking in the light or in darkness.

Dear mother, I feel encouraged this morning to press on. I am not discouraged by the troubles of the way. I know that Jesus is ever willing to help me through every trial that may come.

Dear Sisters, let us all be more faithful and try to do more for the cause of Jesus. If we cannot write interesting articles for the paper, we may by diligence cultivate our minds to form useful habits. O, I see there is a great work at home, look where we may, there is plenty to do.

MARY NULL.

For the Herald of Truth.

REAPING LIFE EVERLASTING.

We learn from the word of God that many are called to labor in the Lord's vineyard, All are invited, but many fail, because they do not take hold with a determined will.

We must prepare our hearts to receive the good seed, so that when sown it may fall deep into our hearts and bring forth fruit unto life everlasting. This is sowing to the spirit, "for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

We must have the Spirit within us that we may love our neighbors as ourselves, and do good to all men, epecially unto them that are of the household of faith.

Many of us are so weak in our efforts that we are obliged to strive hard against sin and unrighteousness, but let us pray the Lord to give us more strength, for Jesus said, "Without me ye can do nothing." It is our duty to improve our talents.

The whole human family was under the shadow of death but God sent his only Son in the likeness of sinful flesh to condemn sin in the flesh, and thereby opened the way to Heaven that all may have free access to the tree of life. But we must strive lawfully and continually or we can not be crowned heirs of eternal life, as the crown is not to be had in the beginning, nor in the middle, but at the end of the race.

B. LEGRON.

NOT the professions but the practices of men are the index of their true character.

THAT man may breathe, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
But he that marks, from day to day,
In generous acts, his radiant way,
Treads the same path the Savior trod,
The path to glory and to God.

For the Herald of Truth.

LINES

Affectionately inscribed to the family of Catharine Martin.

By Mrs. A. E. Bly.

"To night we are thinking, dear mother,
Of grief that has come to our home;
How you left us in silence one morning—
You left us in sorrow and gloom.

Around your sick-bed, dear mother,
We watched with the tenderest care,
Through the weary months that you suffered,
While our hearts were uplifted in prayer."

That God would prepare us, dear mother,
For the angel of death that would come,
To bear you away to that mansion,
In yon bright celestial home.

Your life work is ended, dear mother,
And you're "safe on the evergreen shore;"
Where the grief you so often have suffered,
Will never be felt any more.

We feel you are freed from all sorrow,
And dwell with the pure and the blest,
In that peace that knoweth no ending,
"And the weary are ever at rest."

We will bow in submission, dear mother,
And say, Let God's will be done,
And meet you in that bright morning,
When our race on earth is run.

We will wander to your grave, dear mother,
And plant some sweet flowers there,
And try to be ready to meet you,
In the land that's bright and fair.

For the Herald of Truth.

THANKSGIVING DAY.

According to the President's proclamation the 30th day of November will be remembered as a day of prayer and thanksgiving. It is pleasing to know that those who stand high in authority in the world do not forget the Author of all that is good, and recommend prayer and praise to God. Infidels boast that nearly all the higher classes of people and those in authority are infidels. If that is true, those in authority are worse than avowed infidels. Would it not be the meanest of hypocrisy to proclaim a day of prayer and thanksgiving to God and not believe in prayer, or that God ever answers prayer, as infidels affirm? A hypocritical proposition is surely worse than open infidelity, but we do not believe that our presidents have all been guilty of such base dissimulation.

Now is it not our duty to be subject to those in authority when their demands are so reasonable as this? I think we should heartily comply and feel thankful to God that he puts it into the hearts of the people to remember, and cause others to remember God, and pay their devotions to him.

If any one should feel to dispute the reasonableness of observing sacredly the day appointed, since as a nation we have suffered bereavement and calamities, I would say, Prosperity is not always best for individuals as nations. Indeed, the history of the past bears the sad testimony to the contrary. If God chasteneth a son, will he not, a nation? Paul says, "We glory also in tribulation." That brings experience, and by its proper exercise, it brings hope. We can see this clearly only when the love of God is shed abroad in the heart by the Holy Ghost, Rom. 5 : 3—5. By the same Spirit we also know that "all things work together for good to them that love God." Having this confidence, we can truly praise God with a full heart.

J. O. SMITH.

IF we attend well to our own affairs, we shall not have time to superintend our neighbor's.

ALWAYS act as if you believed God was present, and that you must give an account to him.

THE gospel of Jesus Christ is the true antidote both to presumption and despair.

LIFE is the seed-time for eternity, and the fruit of what each one here sows he will there forever reap.

BEAUTY, bounty, and blessedness, all meet in perfection in the Lord Jesus Christ: "He is altogether lovely."

How quickly we take offense where our hearts are wrong; but let them be right and we can bear great provocations.

WE are all like mirrors which God contemplates himself. How can you expect that God should recognize his likeness in an impure soul.

THE reason why we find so many dark places in the Bible, is for the most part, because there are so many dark places in our hearts.

"THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed light and gladness."

LET your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

THE gift of the Magi to the infant Christ were emblematical; the gold of his royalty, the frankincense of his origin, and the myrrh of his suffering and death. —*Delitzsch.*

LIFE is made up, not of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.

LOVING God and good men unites the soul to him in a most intimate, endearing, elevated, ennobling, and blissful union; the joy of which, even in its foretaste, is often unspeakable and full of glory.

THOSE persons who practice devotion, who often go to communion, and who fail to do works of faith and charity, are like trees in blossom. You think there will be as much fruit as flowers, but there is a great mistake.

THE first snow of the season, in this part of the country, fell on the 13th of November. On Saturday preceding, the thermometer stood at 70° Fah., during the night the weather changed and steadily grew colder till on Monday morning the thermometer stood at freezing and the gentle snow-flakes descending.

A DAUGHTER LOST for twenty years is reported to have been found in Ohio two weeks ago. The Cleveland *Leader* states that a gentleman from New York has visited Akron, O., and has there satisfied himself that a lady living in that city is his own daughter, whom he lost in 1862. He joined the army when the war broke out, and during his absence with his regiment, his little girl, then about six years of age, strayed away and was lost. On his return from the war he commenced a search for her but without result until he obtained the clue that led him to Akron. Partly from herself and partly from her friends who had charge of her until her marriage, her father learned her history. She was on her way to school on the morning she was lost, and seeing a regiment of soldiers marching down Broadway she followed them a short distance, and when she attempted to retrace her steps she was unable to do so. She was found crying in the streets by a kind man who took care of her and tried to find her friends. Failing in the effort, he sent her to the Children's Home, whence she was sent to a gentleman at Medina, O., who adopted her. The meeting between father and daughter was a very touching one, for the father had searched every one of the principal cities for her and had spent a large sum of money and much of his time for twenty years in the search. The daughter, too, was glad to meet her father, though she had made no attempt to find him during all those long years he had been searching for her. So it is with the sinner; if the Good Shepherd did not seek his lost sheep they would never come to him of their own accord. Matt. 18 : 12—14.

MOTHERS spend unnecessary labor upon garments with which to adorn themselves and their children. It is our duty to clothe ourselves and our children neatly, without useless ornament, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin, but seeking rather to cultivate the Christian graces. We can none of us be excused from our responsibilities, and in no case can we stand clear before the throne of God unless we do the work that the Master has left for us to do.

RUSSIAN MULBERRY.

This valuable and ornamental tree was first brought to this country by the Russian Mennonites, and trees, the seed of which was planted five years ago, are twenty feet in height and six inches in diameter, and have borne crops of fruit since they were two years old. Color of fruit, red and black. Flavor, sub-acid. In Russia they are used as we use raspberries or blackberries, and are also manufactured into wine. Large quantities of this fruit are sold annually in the markets of Russia. The tree is, as near as I can learn a cross between the *Morus nigra*, or black mulberry, and the native Russian variety. The trees grow very large, frequently reaching the height of fifty feet. The timber is hard and durable, and fenceposts made from it have the lasting qualities of catalpa or red cedar. A part of these trees have beautiful cut leaves, some of them having as many as twelve lobes. Some of these trees, three or four feet in height, were shipped to James Vick, Rochester, New York, last summer, who speaks of the beauty of the leaves in his *Floral Guide* for 1881. The Russians also use it as a hedge plant, and it stands shearing as well as any tree on the list. It grows as readily from cuttings as cottonwood or willow. The tree is perfectly hardy. Mercury thirty degrees below zero and not even the twigs injured.—*G. J. Carpenter in the Western Farmer's Stock Journal.*

OBITUARY.

Died on the 6th of November at her father's residence, near Wakarusa Ind., Henrietta Longenecker aged 27 years, 4 months and 20 days.

Etta lived with her parents until 15 years old, when in 1870 she went to Ohio and lived with her grand-mother Longenecker, until last April, when she returned to her parents' home, afflicted with that fatal disease consumption. She suffered nearly three years, clinging to life most tenaciously, resorting to remedies with no avail; during this trying ordeal she felt that she needed the Great Physician; resorting to him she found peace, which was accompanied with the brightest of evidence. She passed away rejoicing, bidding her friends farewell and urging them to meet her in the new Jerusalem.

While going she could well say:

The world recedes—it disappears;
Heaven opens in my eyes, my ears
With sounds seraphic ring!
Lend, lend your wings, I mount; I fly!
"O grave, where is thy victory?
O death, where is thy sting?"

The funeral services were conducted by preachers Fowler and Seaman, and were attended by a large concourse of sympathizing friends.

And as we completed the last sad rites we were impressed with the force of the text. "Write, Blessed are the dead which die in the Lord."

OBITUARY.

Died at the residence of her granddaughter, Veronica Horst, in Bridgeport, Ont., Sister Catharine Scherk, wife of the late Deacon John Brubacher, who died October 10th, 1875.

Sister Brubacher was born in Lancaster Co., Pa., on the 11th, of February 1798. In 1799 her parents, in company with the Betzner family, moved to Welland county, Ont., and in the spring of 1800, when the deceased was two years old, they moved to the farm known as the "Scherck Farm" in Waterloo Co., where our sister was brought up.

On the 6th, of May 1817, she married brother John Brubacher, who had emigrated from Warwick township, Lancaster Co., Pa., in 1816. They moved on the farm, now owned and occupied by their son Henry, at the east end of the town of Berlin. They had a family of 15 children, 8 of whom (3 sons and 5 daughters) are still living in this county. At the time of the deceased sister's death her descendants numbered 156 souls; of which number 8 children, 67 grand-children, and 84 great-grand-children are still living.

She was buried October 11th, at the Mennonite burying ground in Berlin, where a large number of relations and friends assembled at the old Christian Eby church to show their last respects to the deceased. She was an active member of the old Mennonite church since her sixteenth year and was always looked up to as a pattern of all that was good, and has tendered in her time many a good advice to her sisters in the Lord. Advice which I am convinced, they as well as I, shall never forget.

Her funeral services were conducted by Elias Weber, from Rev. 22 : 12, and by Moses Bowman, from Rev. 14 : 13.—A. E. Y.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

LEHMAN.—On the 13th of Septmber near Manheim, Lancaster Co., Pa., of palsy, Bro. Joseph Lehman aged 57 years, 4 months and 10 days. Buried on the 16th, at Hernly's Meeting-house: Text, Phil. 1:21.

HERSHEY —On the 4th of October near Manheim, Lancaster Co., Pa., Bro. Benjamin Hershey, aged 77 years, 11 months and 8 days. He was buried on the 7th, in the family grave-yard. The deceased was a consistent member of t e Mennonite church. Text, Rev. 14:12, 13.

WITMER.—On the 15th of October, in Manor Twp., Lancaster Co., Pa., of Bright's disease, Pre. Abraham R. Witmer, aged 70 years, 8 months and 13 days. Buried on the 18th, at Bachman's Meeting-house. Text., Luke 2:29—32. A large concourse of friends and relatives assembled to manifest their deep respect for the beloved brother. The deceased served faithfully in the ministry 33 years. Long will be remembered the faithful witness as it is in Jesus Christ.

LANE.—On the 24th of October, near Silver Springs, Lancaster Co., Pa., Sister Sarah Lane, wife of Bro. Ch. Lane, aged 69 years, 5 months and 8 days. Funeral on the 28th. Text, 2 Tim. 4:7, 8. Buried at Landisville Meeting-house. The deceased was truly a light of the world, a faithful follower of the meek and lowly Jesus.

MCGIRL.—On the 4th of November, in Rapho Twp., Lancaster Co., Pa., of typhoid malaria, Martha, wife of Jacob McGirl, aged 28 years, 3 months and 3 days. Buried on the 6th, at Landisville Meeting-house. Text, Isaiah, 40:6—8. Many friends and relatives assembled to sympathize with the bereft husband. A solemn call, O, may many heed it!

CHRISTOPHEL.—On the 15th of October in Elkhart Co., Ind., of Brain fever, Phebe, daughter of Isaac and Elizabeth Christophel, aged about 8 months. Buried on the 16th at Shaum's Meeting-house. Funeral services by Samuel Coffman, of Virginia.

SCHROCK.—On the 22nd of October in Howard Co., Ind., Mary, wife of Noah Shrock, aged 29 years, 4 months and 2 days. She was buried on the 23rd followed to her grave by a large concourse of friends and relatives. Funeral services by D. C. Miller and Nobertius Spreal.

COLE.—On the 1st of November, in Columbiana Co., Ohio, Elizabeth Cole, daughter of Joseph and Mary Culp, aged 30 years, 8 months and 9 days.

BRENNEMAN.—On the 24th of October near Green Mount, Rockingham Co., Va., of typhoid fever, Sister Mary Brenneman, aged 69 years, 4 months and 14 days. Sister Brenneman appeared convalescent and expected soon to be well again but suddenly became worse and soon died. Funeral services by Daniel Heatwole.

YODER.—On the 25th of October, John, aged 5 years and 9 months. Buried on the 26th. Funeral services by S. Gindlesperger and Tobias Blough, from Matt. 18:3.

On the 27th of October, Anna, aged 1 year, 7 months and 8 days. Buried on the 28th. Services by S. Gindlesperger and C. C. Beery, from Medina Co., Ohio, from Mark 14:6.

And on the 29th of October, Maggie, aged 10 years, 10 months and 16 days, buried on the 30th. Services by S. Gindlesperger, C. C. Beery and S. Hershberger, from Matt. 19:14. The above were the children of Samuel and Catharine Yoder of Somerset, Co.; Pa., and were buried in the Dunkard graveyard.

SOUDER.—Nov. 4th, in Rose Hill, Johnson Co., Mo., Jephtha Souder; aged 42 years, 8 months and 23 days. Funeral sermon preached in the Evangelical church, in Holden, by Preachers Witmer and Morrell. Text. Gen. 4:7. The remains were buried in the presence of many friends. He suffered a great deal during his sickness of six weeks; but he bore it all with patience and died happy. He leaves a wife, 7 children, and a grandchild to mourn their loss. Two of the children are sick with typhoid fever.

"To night we are thinking, dear father,
Of grief that has come to our home,
How you left us in silence one morning;
You left us in silence and gloom.

Around your sick bed, dear father,
We watched with the tenderest care,
Through the weary weeks that you suffered,
While our hearts were uplifted in prayer."

Letters Received.

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Subscriptions for the Herald of Truth and our other papers will also be received and attended to by him.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after July 2nd, 1882, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.

No. 4, Cincinnati & Indianapolis Ex.	7 30	A. M.
No. 2, Ind. & St. Louis Express	4 39	P. M.
No. 6, Mixed, leaves Elkhart	6 30	"
No. 8, Mixed, leaves Elkhart	6 15	A. M.

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express	11 23	A. M.
No. 3, Elkhart Express	6 30	P. M.
No. 5, Mixed, arrives at Elkhart	6 45	"
No. 7, Way Freight	6 50	"

Nos. 1 and 7 run through to Niles.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at N. Manchester with W. St. L. & P. Detroit Div. R., at Wabash with W. St. L. & P. R. R. at Marion with P. C. & St. L. R. R., at Anderson Junction with C. C. C. & I. R'wy, for all points East and West, with the P. C. & St. L., for all points South.

NORMAN BECKLEY, Gen'l Manager.
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MENNONITE PUBLISHING CO., Publishers,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express	2.05	A. M.
No. 5, Pacific Express	4.40	"
No. 71, Way Freight,	6.00	"
No. 9, Accommodation	7.30	"
No. 73	4.45	"
No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05	A. M.
Grand Rapids Express	5.00	"
No. 78 Way Freight	2.00	"
No. 76 " "	6.30	"
No. 2, Mail	12.15	P. M.
Grand Rapids Express	2.35	"
No. 50, Way Freight	7.45	"

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express	9.55	"
No. 20, Limited Express,	7.05	"
No. 72 Way Freight	8.00	A. M.
Train G leaves	7.20	A. M.
" E "	4.05	P. M.
" 58 to Kendalville leaves	6.30	"

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express	1.10	P. M.
" " "	9.40	"
No. 13, Michigan Accommodation,	3.55	"

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

☞ Tickets can be obtained for all prominent points between Boston and San Francisco.

JAS. E. CURTIS, Supt. Mich. Div.
A. CURTIS, Ticket Agent.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 23. ELKHART, IND., DECEMBER 1, 1882. Whole No. 239.

HOLY SCRIPTURE.

Who has this Book and reads it not,
Doth God himself despise;
Who reads but understandeth not,
His soul in darkness lies.

Who understands, but savors not,
He finds no rest in trouble;
Who savors but obeyeth not,
He hath his judgment double.

Who reads this Book, who understands,
Doth savor and obey,
His soul shall stand at God's right hand,
In the great Judgment Day.

—*Old Hymn. Selected.*

THE WAY TO BE HAPPY.

A hermit there was, who lived in a grot,
And the way to be happy they said he had got.
As I wanted to learn it, I went to his cell;
And this answer he gave, when I asked him to tell:
"'Tis being, and doing, and having, that make
All the pleasures and pains of which mortals partake;—
To *be* what God pleases, to *do* a man's best,
And to *have* a good heart is the way to the blest."

For the Herald of Truth.

THE SIN AGAINST THE HOLY GHOST.

(Continued.)

Thirdly. The apostle John speaks of a sin unto death. 1 Jn. 5 : 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." "*There is a sin unto death:* I do not say that he shall pray for it." Paul likewise says, Heb. 6 : 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and tasted of the good word of God, and the powers of the world to come, if they fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In the 26th verse of the 10th chapter to the Hebrews we have the meaning of these passages more clearly explained, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Paul here refers to the law of Moses, as weread, Num. 15 : 29–31, "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them; but the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he has despised the word of the Lord, and has broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Thus we see how that he who despised the law of Moses "died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Here we see the terrible judgment that must await all those who have thus, as the apostle describes, come to a knowledge of the truth, and then again depart from it, like Demas, who loved this present world, or Balaam, the "son of Besor, who loved the ways of unrighteousness," and forsook the right way and went astray, or like Ananias and Sapphira, who tempted the Holy Ghost and lied unto him. Indeed the apostle Peter declares that it would have "been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

A man may be overtaken of a sin in an unguarded moment, or he may sin ignorantly, but like David and Peter, he immediately repents, humbles himself before God and pleads for pardon. But when a person knowingly, willfully, wantonly and persistently continues in the commission of sin, or plasphemes the Holy Spirit of God, where is the promise of forgiveness? Where the hope of salvation? O man, whosoever thou art, take heed that thou dost not commit sin against the light of the truth, but flee from the wrath to come, and watch and pray that thou enter not into temptation, or fall into the snares of the wicked!

There are those, however, who often make themselves much unnecessary trouble on this point, believing that they have committed this unpardonable sin, and mourn as those having no hope. But, dear reader, in Christ thou shalt find rest for thy burdened soul. "Blessed are they that mourn, for they shall be comforted." "Believe on the Lord Jesus Christ, and thou shalt be saved," and the promises of God are yea, and amen. The very best evidence that you have not sinned against the Holy Ghost is the fact that you fear that you may have done so. Is not this the voice of the Spirit speaking to you now, and warning you against this sin? After one has committed this sin, he will no longer have any such feelings or fears. The Spirit has departed. He will be cold and undisturbed in the feelings of his heart, because the blessed monitor that would lead him to God is no longer present. When such thoughts come upon you, go to the promises of God, draw nigh to the Savior in prayer, and ask for faith that you may believe the promise, and hope for the blessing. Let not despair overtake you, but be encouraged; for these are the very means which God employs to draw your heart from the affections of the world, and lead you into green pastures where he feeds the lambs of the flock.

Let us briefly recapitulate. We have seen,

1. That the Spirit of God operates upon the hearts of all men.

2. If we obey the voice of the Spirit of God as he operates upon our hearts, it will be well with us.

3. If we do violence to the Spirit of God, refuse to listen to his teachings, grieve, quench and resist him, the Spirit will finally leave us to walk after the counsels of our own hearts, after which there is no hope for repentance.

4. There is an unpardonable sin.

5. This sin may be committed in three ways. 1. By a long continued course of resistance against the convictions of the Holy Spirit. 2. By speaking or blaspheming against the Holy Ghost, as the Jews

did in attributing to devils that which manifestly was the work of the Spirit of God. 3. By turning back to a course of sin and ungodliness (like the stony-ground hearers in the parable of the sower), and persistently continuing therein, thus denying the efficacy of the Spirit of God within us, after we have been enlightened, and come to a knowledge of the truth and experienced the goodness and the mercy of God.

Let us now make a few practical applications. First, to those who have often felt the convictions of the Spirit; those who know what their duty is and yet do it not; those who have repeatedly heard the offerings of mercy, the warnings of justice, and listened to the pleadings of God's messengers as they sought to lead them in the way of life, and have given no heed thereto, or persistently refused to be obedient to the will of God, and become his servants. "Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," and let it no longer be said of you as the Lord said of Israel of old, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Why is it, my dear impenitent friend, that you are not a Christian? Why are you not enlisted under the standard of Christ the King of glory? Why are you not a follower of the meek and lowly Jesus? Why do you love darkness rather than light, and sin better than forgiveness? What excuse have you? What reason to justify you in the course you are pursuing? Do you claim that you are not invited to come? that you have no opportunity to come? or that you are ignorant of the things required of you? Nay, my friend, it is not possible that you should dare to presume on an excuse on any of these grounds. Your lines have fallen to you in pleasant places. You have the Bible to read and it contains the whole will of God unto man, and its precepts are so plain that the wayfaring man, though a fool, may not err therein. The land abounds with churches; and the ministers of God, the watchmen on the walls of Zion, call to thee, as it were, morning, noon and night. Sabbath-schools and Bible classes are known all over the land, religious papers, magazines, books and tracts are circulated everywhere. The people are taught line upon line and precept upon precept. You have Moses and the prophets, and Christ and the Gospel, and thousands of living testimonies to the truth in the Christian men and women of the present age. You are invited, warned, entreated, reproved, rebuked, called and earnestly besought, with all long-suffering and doctrine, to make your peace with God. Prayers and supplications are sent to the throne of grace for you. God's Spirit is striving with you, and yet you are not a Christian. You are in rebellion against God, notwithstanding all these privileges and provisions which he has made for your salvation, and you know if you thus remain you must be eternally excluded from his presence. These blessed privileges have all been made for your benefit, for your happiness, but you reject them all. Yet more, God gave his Son to suffer and die for you, and you reject it all. He stands with open arms to welcome you to his embrace. He desires your salvation, and has done all that infinite mercy and goodness could do. Now if you reject it all and choose to serve sin and Satan, and spurn from you the Spirit of God, is it not *just*, infinitely just, that you should receive the reward of the damned? That you should be forever excluded from the presence of that holy Being whom you would not have to reign over you? He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.

Now my impenitent, unwilling friend, how do you propose to escape if you still continue, against the knowledge of the truth, thus to sin against God and his holy law, and grieve, and quench and resist the Holy Ghost? Consider what you are doing. It is against knowledge that you are resisting. You know what is required of you. You know the reward of the righteous and the punishment of the unrighteous. You have felt the Spirit of God striving in your heart, and you knew that it was God's Spirit thus striving with you. You know that if you continue in this course, you are, step by step, leading yourself down to perdition where there is no repentance and no remission for sins. Then be no longer unwilling to serve God. He is no hard task-master. His yoke is easy and his burden is light. Come to Jesus; receive him as your Lord and Master. Try to serve him faithfully, and do not jeopardize your soul by resisting the Holy Spirit until he will depart from you to return no more.

I have a word also for that class of persons who are always watching and scoffing and speaking evil of religion, of God, of Jesus Christ, of those who wish to serve the Lord, and of everything that is holy and good and acceptable in the sight of God and his children.

"The tongue is a little member, and boasteth great things," and with the tongue we commit great sins if we do not bridle it as the apostle directs, Jas. 3, because out of the abundance of the heart the mouth speaketh. How terrible to contemplate the solemn warnings of our Savior! "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." We should be careful in all our words, especially in speaking of things relating to God and his dealings with the children of men. You should not mock at religion. You should not speak evil of the motives of men who are evidently trying to serve God, though they may have been wicked once, they may have repented and been accepted of God. We are sometimes inclined to condemn this or that person for some light and trifling reason, and if we knew the true state of things he might be more holy than we are. We should not dare to speak evil of the ministry and should at all times speak reverently of God, of our Savior, of the Scriptures and never dare to use the Holy names of the Deity profanely, lightly or in mocking; neither should we use the words of the Bible jestingly; all these things and many others of like character, have a tendency to lead us into greater and more terrible sins. In all things we should be moderate in our words; our conversation should be seasoned with godliness. No profane word should ever pass our lips, because, for every idle word that men speak they shall give an account at the bar of God. But what shall I say of such as take the name of God in vain and swear and blaspheme? They stand in a dangerous position! How easily your profane ways might lead you to blaspheme against the Holy Ghost, just as the Jews, who denounced everything that was good. We should always first prove the things that come under our observation and see whether they be of God or of the evil one. We should be slow to speak against anything that we do not fully understand. Those things which are manifestly wrong and have a sinful and an evil tendency we cannot too strongly condemn. But there are persons, and this fault sometimes, yea often, manifests itself in the professed Christian, condemning that which is good without due examination. This is manifestly wrong, and in doing thus we should be careful, lest, like the Jews, we speak a word against the teachings of the Spirit. There is danger in this. Let us give heed thereto. We should always consider whether such things are forbidden, or recommended in the Bible. If they are, the way is plain. If not directly forbidden or commanded in the Bible we should seek to find out whether they are indirectly in any way spoken of. If they are not indirectly spoken of in the Bible, then we must consider whether they are detrimental or beneficial to the church, to society or the world, and act accordingly. The fact that we condemn a thing because we know nothing about it, when we had every means to find out, will not excuse us. "Search the Scriptures, for in them ye think ye have eternal life." A good rule is neither to recommend nor condemn a thing until we know whether it is good or evil, but to use all diligence to learn whether it is good or not. Above all things prayer and watchfulness are the best safeguards in protecting ourselves against grieving, quenching or doing violence in any way to the Spirit of God.

There is another class, however, to whom I would finally address a few words, and that is *the backslider*. How many such are there to-day, who know what they have done, and that if they abide as they are they can have but little hope of a final acceptance with God! And yet, careless and unconcerned, they stand; or perhaps they have already made rapid strides in the downward way. Friend, I call to you as one standing in danger. Your feet have taken hold on slippery rocks, and fiery billows roll below! Make haste and escape for thy life. You have, under the convictions of the Spirit, been brought to a sense of your sins; you have confessed the same and have made a covenant with your God; and before the All-seeing eye of God, and before the church and the world, you have on bended knees entered into solemn covenant and sealed it in baptism. You denied the world, confessed Christ, renounced your sinful ways, and declared yourself on the side of Christ. How have you kept your covenant vows? How have you dealt with your Master, Christ, who has called you to leave the perishable things of earth and partake of a more glorious inheritance? Unfaithful! unfaithful! The covenant forgotten, the Master rejected and despised, the Savior crucified afresh, the Spirit renounced and returned to your old habits, to your sinful ways, so that it has happened to you also according to the true proverb, "The dog is returned to his own vomit, and the sow that was washed to her wallowing in the mire." Have you marked the words of Paul, quoted under the third head of this article, and which you can read Heb. 6: 4—6, also Heb. 10: 26? If you are a backslider, reader, see to it that you make haste to save your soul; if the Spirit calls you still, Oh! give heed, delay not, lest a worse thing come upon thee. If you are not a backslider, watch and pray that you may never be overtaken in this sin; yea, watch and pray that ye enter not into temptation.

In conclusion, Let us all give heed to the voice of the Spirit and not grieve him away; let us be careful in all our words that we may not speak against the Holy Ghost, and let us be up and doing that we do not allow the enemy to catch us in his net and cause us to fall and backslide; let us seek to live near to God to derive strength from him daily, to grow in grace, to become perfect even as our Father in heaven is perfect, lest we come short of that glorious home in heaven which he has prepared for all those that love him.

J. F. Funk.

Faith without works is dead.

For the Herald of Truth.

THE TONGUE.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James, 1: 26. "James a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1: 1-3.

Every one who has been born again, and baptized with the Holy Ghost, and has become a child of God should not only appear to be religious but know that he has a true religion. His acts should show that he is a true child just as James was a true servant of God. Then all men can see and not doubt their genuineness, but there are many people who wish to make it appear that they had religion while their hearts are strangers to it if we may know by the fruits. We should all be certain, then our appearance would be an indication of our true condition. When the heart is full the mouth runneth over telling of Jesus and his love. The tongue need not be bridled in telling of God's goodness. We should always keep the tongue from evil and the lips from speaking guile. No truly religious man will speak iniquity. He would rather speak something of Jesus and his love which he has shown to all men by dying on the cross for our sins that every one who believes on him, and is baptized in his name, shall not perish but have everlasting life—not seem to have it but actually have it and show it by the bridling of his tongue in such a manner that will convince every one he is religious. The tongue of the truly religious will not speak any evil, but all good. It will give utterance to Bible truths instead of vain talk like that in which some men indulge when they come together on the holy Sabbath day and talk about money, cattle, farming, etc., which I cannot call right because the Scriptures do not. We should keep the Sabbath holy; that is God's command, and if we love him and are religious, we keep his commandments. Another way of violating this command by visiting and talking so much that is unprofitable on this day is by neglecting to read God's word. I see so many people sitting in stores and about the corners of the streets some days engaged in useless conversation, saying nothing of Christ but instead letting their tongues lead themselves into evil frequently such conversations turn upon some individual whose reputation is injured, while no one is benefitted, while the results are sometimes enmity between neighbors or possibly lawsuits which are in direct opposition to the teachings of Christ and his apostles.

Let every Christian bridle his tongue and depart from this evil, saying, "By the Grace of God I will." Do good, seek peace, and pursue it. A truly religious man will bridle his tongue from evil speaking.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." If we cry unto the Lord he will help us to bridle our tongues from all speaking that is not of the good Spirit. The face of the Lord is against them that do evil. If they do not bridle their tongues, they have done evil already, and are not righteous. They have not obeyed that command of the Lord, but deceive their own hearts. The words of our mouths show at once whether we are religious or not, or whether our religion is vain or not.

If a person does not bridle his tongue or control his temper he deceives his own poor heart and is no Christian. Such a man's religion is vain. How sad it would be that such who claim to be one of Christ's little ones should be lost and lost forever, all their religion proving vain. Such must be the consequence of not bridling the tongue and proving truly religious to the end. He that endureth to the end shall receive the crown. No matter whether one attempts to make it seem as though he had religion he will yet deceive his own heart if he is not truly so; this man's religion is vain. He condemns himself, and any one who deceives himself will disobey the Lord's commandments.

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred, my heart was hot within me, while I was musing the fire burned: then spake I with my tongue." So we should always keep silence when the heart is hot, or when another one is angry with us. The Lord will make us to know our end of life and the measure of our days, that we may know how frail we are.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." If the heart has been changed the tongue will also be changed. The talk I loved, I now hate; the talk I hated, I now love. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? The wrath of man worketh not the righteousness of God." My prayers are that I may be able to bridle my tongue and love the Lord and praise him cheerfully with my tongue. I pray for all the brethren that we may all meet in heaven.

B. M. Rutt.

JOSEPH PRICE.

A beautiful boy might have been seen playing by the sea-shore near Penryn, watching the gentle waves as they came and went. There was loving music in their murmurs, which seemed to say to the little fellow, "Live in peace" He watched the stately ships on the blue water, with their white sails fully spread, wondering what countries they visited; and that fair-haired boy longed to be a merchant, whose barks might brave the mysteries of the main. And still the playful billows came and went murmuring in his ear the holy refrain, "Live in peace." We have a true incident to relate of such a thoughtful boy, whose name was Joseph Price. He had a gentle mother, who taught him to love his fellow-creatures, the birds and beasts, and every living thing; so that Joseph grew up to be the friend of the friendless, and the advocate of peace.

In a lovely valley amid groves, lawns, plantations, and parks, where the timid fawn gambols at its pleasure, and the honeysuckle sheds its fragrance around, at the head of one of those charming creeks with which the river Fal abounds, stands the Perran Iron Foundry, in the firm of which Joseph Price became a partner.

At the close of the great war that followed the French Revolution, in 1793, when Europe had been ablaze with "military glory" for upwards of twenty years, and privateering was rampant with almost all nations, a schooner belonging to Joseph Price laden with iron was bound for the beautiful port of Falmouth. Now, Joseph would never allow any guns, or other arms of defense, to be on board his ship; though he was sometimes ridiculed for his seemingly strange conduct. He was a consistent member of the Society of Friends, and boldly he had no faith in fighting or in rude equipments for murder. It so happened that Joseph's vessel was taken by a French Privateer; and when the hostile captain found that there were no arms of defense on board, he exclaimed in French to this effect, "Take back your vessel, take back your vessel, and good speed to you. I would not be so mean as to capture an UNPROTECTED SHIP." Bravo, French captain! and bravo, Joseph Price! If the example of this good man were universally practiced, there would soon be a settled and a universal peace, when the great Prince of Peace would see of the travail of his soul and be satisfied. Let men and nations refuse to fight, and the war monster would die of starvation.

This incident in the life of the Quaker Merchant proved to be the foundation of the PEACE SOCIETY. Joseph Price soon met a few friends in London, at the house of that great philanthropist, W. Allen, when they founded the humane and holy institution which is now so widely known and appreciated. The object of this Society is to counteract the spirit, and to abolish the sinful practice of war. To this end it prints and circulates books, pamphlets, tracts, and other publications in various languages, showing that war is inconsistent with the life of Christianity and the true interests of mankind. It holds meetings in this and other countries for the diffusion of these sentiments, and seeks by every legitimate means to encourage the friendly intercourse of peoples, and to provide practicable substitutes for war, viz, arbitration, non-invention, the reduction of armaments, and a congress of nations. From time to time correct statistics are placed before the public in the monthly *Herald of Peace*, and in other printed forms, of the enormous amount of money expended through the fighting system, and the fearful loss of health and life consequent thereon.

During the last twenty years, two millions of men, in the prime of life, have been slaughtered in the wars of civilized nations, being an average of nearly one hundred thousand every year. And this is not all. The nations that have been engaged in war, both victors and vanquished, have made their people victims and sufferers; they are impoverished, demoralized, and humiliated, as a necessary consequence. After the numerous victories of the first Napoleon, the humiliation of France is thus described by De Lamartine.—"When the citizens of Paris saw 250,000 foreign troops march into their capital, when they saw the future destinies of their country decided by the dictation of foreign despots, while the whole country looked on in impotent stupor and amazement, then it was they saw—THE OBVERSE SIDE OF MILITARY GLORY."

It requires the exertions of all true friends of their fellow men and of their country to avert such calamities; and it requires a strong and powerful public opinion to grapple with the enormous interests which the system supports, in order to accomplish the great objects of the Peace Society.

Joseph Price continued to labor for the great cause which he was instrumental in establishing. One of his latest acts was to join a deputation to wait on the Earl of Aberdeen, then Prime Minister, with an appeal against the Crimean War—a war, which those who promoted at the time, afterwards confessed that it was a great national blunder—this was on the 16th of December, 1854, and on the 25th he died at his residence at Glynvellyn Cottage, near Neath, aged 71 years. In recording his death, the *Herald of Peace* says, "We have lost one of the main pillars of our cause."

Since the first establishment of the Peace Society, in 1816 by Joseph Price and others, earnest and good men have not been wanting to advocate its principles and uphold its heavenly doctrines. ELIHU BURRITT has given it the life and vigor of his existence; and his words have traveled like messengers of hope from pole to pole, now stirring the old man in his fireside chair, and now ringing in the soul of the village child where the fresh breeze plays among the ferns. Many a brave boy has wept over the learned American blacksmith's "Olive Leaves," and turned his feet into the way of truth. And PEASE, STURGE, HENRY RICHARD, and others, have started up in the sandals of peace, and sent an echo of good will across the universe, which shall roll on over vine and valley, stayed not by sea or river or the shouts of warlike men, till the swords are all beaten into ploughshares, and the spears into pruning-hooks, and the tall pines of the forest and the cedars of the isles clap their hands, and PEACE in her queenly robe of whiteness sits on the throne of the world.—*British Peace Tract.*

For the Herald of Truth.

CHRIST AND HIS MEMBERS.

I am the vine, ye are the branches. John 15 : 5.

In the parable of the vine, Christ represents himself as the vine, and his followers or the church as the branches. He teaches the mutual relation existing between him and his members and the dependence they must have on him.

We learn by nature that the branches of the vine receive their sustenance from the mother earth through the medium of the vine, just so with the Christian follower; he receives his spiritual nourishment from God through Jesus Christ. He is the true vine wherewith we must be connected in order to receive the food used to supply our spiritual wants. We are aware of the fact that should we sever the branch from the vine, the branch would wither and die as the source of its nourishment would be cut off; even so with the followers of Christ. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned."

But the branch that bears fruit abides in Christ, that is by faith, love and obedience. Christ abides in them through the Holy Spirit, as the source of their spiritual life, light, and strength. "He says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Now, "every branch that beareth fruit he purgeth it, that it may bring forth more fruit," that is by pruning, which here represents all the discipline which subjects his disciples. "As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

Rev. 3 : 19. I wish that we could all comprehend the full import of abiding in Christ and he in us, to be purged, cleansed, delivered from sin and prepared for heaven.

It is necessary for us to know that we abide in Christ and he in us, for it is only then that we can fully appreciate what John writes (1 John 3 : 2, 3), "Beloved, now are we the sons of God; it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purgeth himself, even as he is pure." Mark, he says, "Every man that hath this hope in him," that is, the hope of being like Christ and seeing him as he is, certainly knows that he abides in Christ, and that hope must therefore be necessary, for it purifieth him ever as he is pure, by leading him to strive to be pure as Christ is pure.

A sad mistake is made, either through ignorance or carelessness, by many Christian professors in not living up to the gospel privileges, as taught by our Savior, and not consecrating their all to God. They suffer themselves, to a greater or less degree, to be governed by their self-will; they are inclined to carnality, and live without looking into the perfect law of liberty, which gives true freedom to the soul, and many times, on account of living so foreign to Christ, they are unstable in their ways and actions. They are easily enticed into the ways of the world and its vanities, since they have not that experimental knowledge which is obtained under the teaching of the Holy Ghost, by daily searching the Scriptures, and which prepares them to unite with saints on earth and in heaven. The grand safeguard against the seductions of error, and the most powerful means of increasing in holiness, is increasing in knowledge of Jesus Christ, abiding fully in Christ and receiving spiritual knowledge daily, just as the branch is daily receiving its sustenance from the vine.

We will now notice a few characteristics that are necessary to live a pure and holy life. The first and most important is *prayer and self-examination.* We have many dangers to guard against in the path of human life, such as the lust of the flesh, the lust of the eye, and the pride of life, with their numerous attendants; also false doctrines, the tendency of which is to destroy the happiness of mankind. They are generally covered with a flimsy garb, which deceives superficial observers; moreover man is presumptuous, self-willed and self-confident; he is too much inclined to follow the ways of the world, since he is prone to evil; his self-confidence does not remove the dangers from his path, nor render them harmless. It becomes necessary, then, to seek God's assistance. "If any of you lack wisdom, let him ask of God. . . . . Lean not to thine own understanding . . . . . He that trusts to his own heart is a fool." Here, then, is the conclusion of the whole matter: The greatest of all perils is the danger of a man trusting to his own heart. Lean upon God and all will be well. Though you be weak and ignorant, he is wise and strong and able to guide and preserve all those who trust in him. The mariner who would endeavor to run his ship without a chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, repent heartily of his folly. How much greater is the folly of those who, trusting to self, neglect to use the lamp of God's truth, or to seek the enlightening influence of his Holy Spirit.

Now while we are thus admonished, ever to have our dependence on God, and constantly lifting up our earnest petitions to him in prayer, let us not forget that self-examination is necessary to bring us in a proper state with God, and that our prayers may always be acceptable unto him. James says, "Ye ask and receive not, because ye ask amiss," meaning that we do not ask of God with a right spirit, or for the right end; we ask to gratify ourselves, where we should seek to glorify God and to do good to men. So we find many evils to detract our thoughts and actions from the path of duty, and it becomes us, constantly, to hold a self-examination and cast from us all that which may hinder us from a free and full access to the throne of grace.

For the second characteristic we will notice *conversation.* James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Notice the importance James puts on the proper use of conversation in the above quotation. We see by this that we are commanded to keep our tongues under subjection, that is we must regulate them by the revealed will of God. It is necessary then that we should acquire knowledge and wisdom, discretion and weakness, a good understanding of the Scriptures, and a life conformed to these precepts in order to know what his revealed will is, and how to apply it to our case. At the same time we must guard ourselves against those companions or associates who use trifling and unprofitable conversation, for they have more or less influence in drawing us into their vain and idle talk. It would profit us nothing if we were to try ever so hard to live a pure Christian life if we would neglect to govern our conversation accordingly. Let us associate with those who speak what is seasonable, pertinent, instructive and useful; not insipid and profitless, but like well seasoned, wholesome and promotive of the edification of all who hear, and which will give just views and make right impressions.

For the third characteristic we will notice *non-conformity to the world.* Paul says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." The Christian who is associated with the world partakes of its sinful spirit, maxims, customs, and habits in the same proportion that he is influenced by its power; if much influenced he partakes much of its worldliness—depending entirely on his ability to counteract its influence. And as he is obliged to associate with the world more or less both in his worldly and spiritual affairs, it becomes necessary that he should be transformed—changed, not in outward conduct merely, but in the spirit and temper of his mind. To do this he must consecrate his whole life, soul and body to God's service, and then the influence cast upon him by the world and its vanities, find no room in his heart, for God's spirit now dwells in his heart and all his desires are for heavenly things.

Our fourth characteristic is the *Proper observance of public ordinances.* If these are neglected or improperly observed by a believer it is very often the occasion for continuing in sin, as it does not afford a good opportunity for self-examination. Then to properly observe these ordinances there must be a special fitness on the part of a believer before he should engage in the exercises, or he will expose himself to divine judgments, by observing it unworthily. The apostle Paul, when representing to the believers at Corinth the observance, enjoins, that each one before partaking of them, shall examine his life and conversation, as to how he stands with God and his neighbor in respect of the same. He says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Cor. 11 : 28, 29.

If we seriously take into consideration the command of Christ, when instituting these ordinances, and thereby find ourselves bound to the observance of them, it will incite us the more powerfully to give strict heed to our life and conversation, to avoid sin, and bring our thoughts the more earnestly before the Lord, and to pray for the pardon of our sins; and thus the observance of the ordinances will be serviceable to our comfort and pardon through the merits of Christ.

Our fifth and last, but not least in importance is *love to God and to the brethren.* The love of God includes in itself the love of the brethren. We love God because he first loved us, that is, his love to us opened the way for our love and was the precurring cause of our love to him: his love for us was so great that he sent his Son to open the way, and by our obedience to his commands he accepted

of our love. By loving God and the brethren unites the soul to him in a most intimate, endearing, elevated, ennobling, and blissful union, the joy of which, even in its foretaste on earth, is often unspeakable and full of glory. Now to retain this love we must fully abide in Christ, and obey all the commandments required of us: then the Holy Spirit bears witness with our spirits that we are the children of God, and that as such, we dwell in God and God in us. J. J. H.

THE FRENCH NOBLEMAN.

A few years ago a French nobleman came to this country laboring under an extraordinary depression of spirits which he could not get rid of. He came to consult an eminent physician, who devoted himself especially to the treatment of diseases of the mind.

The count was a man of wealth as well as of rank, surrounded by everything that could make life enjoyable. Beloved in his family and esteemed by his friends, his cup seemed to run over. But was he happy? No; for, strange as it may appear, a deep gloom hung over his spirits, which neither the charms of a happy family circle nor the important duties of public life could dispel.

His friends became much alarmed on his account, and by their advice he consulted various medical men. They recommended him change of air and scene, baths, music, and company. He tried all, but in vain. His melancholy increased rather than diminished, and serious fears were entertained that his reason would give way, and that he would have to exchange his home for a lunatic asylum.

Just at this juncture an intimate friend advised him to go to England and consult the above-mentioned physician. To this he willingly assented, and before many days had passed he was seated with the doctor in his study. Having put the usual questions to him, the doctor, after a most patient and careful examination, said, "There is nothing wrong with you, sir. I can find nothing in the state of your system to account for the melancholy of which you complain."

"That is strange," said the patient. "This depression of spirits endangers my reason. Do, doctor, help me if you can."

"Perhaps an inordinate ambition may have something to do with it."

"No, I have no desire for great things. I am in the position just suited to my tastes and wishes."

"Some family trouble or bereavement?"

"No, doctor; peace and love reign in my family, and my circle is unbroken."

"Have you any enemies?"

"Not that I am aware of."

"What subject most frequently occupies your mind and thoughts?"

"You are approaching a matter which I hardly like to speak of, doctor. I am a skeptic, and the ceremonies of religion are in my view as repugnant to common sense as its mysteries are to reason. I do not believe in revelation, and yet I must confess, one of its dogmas haunts me like a spectre. I try to persuade myself that it is the result of a disordered state of the brain; but yet my mind is continually occupied with it."

"Will you tell me what it is?"

"A vision of the last judgment is constantly present to my mind. The end of all things seems to have come, and the great white throne is set up. There is One seated on the throne whose look of stern justice and majesty terrifies me. I hear him call me in a voice like thunder. I try to escape from his penetrating glance, but heaven and earth have disappeared, and I am left alone. Doctor, can you understand what that means, *alone*—alone in the presence of perfect purity—alone under the scrutinizing eye of One who reads me through and through? Every moment I expect to hear the awful words, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

"What makes you fear such a sentence?"

"Well, in the eyes of men my life is deemed irreproachable, and not without reason. I have less to accuse myself of than most of my acquaintances; but in the presence of such dazzling glory—such spotless purity—my very best actions appear black and hideous. That eye searches out the thoughts and intents of my heart, so that not a single act of my life is pure in His sight. I feel guilty and condemned, and long to find some spot where I can hide from his presence."

"Is that what causes the melancholy of which you complain?"

"I suppose so. This terrible vision is always before me. I cannot get rid of it. Sometimes I think it is only imagination, the effect of a depressed state of the nervous system, and that when I get strong it will pass away. But then again the thought forces itself upon me,—What if after all it should be a Divine truth—a scene in which I must in reality some day appear? My mind gets bewildered with these conflicting thoughts, and I look and long in vain for deliverance. This is a humbling confession for a man of my views, doctor."

"I have by me an old book which contains a remedy for your disease," said the doctor with confidence, as he turned to his bookcase and took down a book, which bore the marks of frequent use. He turned over a few pages, and then handing the book to his patient, he requested him to read aloud the lines to which he pointed.

He read as follows:—"Who hath believed our report? and to whom is the arm of the Lord revealed?"

Doctor.—"The unbelief which the prophet complained of two thousand six hundred years ago exists in our own day. Who among the millions in our so-called Christian countries believe this report?"

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

"Of whom do these verses speak?"

"Of the Lord Jesus Christ, God's only begotten Son, whom he sent into the world that by his propitiatory death he might make atonement for sin."

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

"That is indeed true: we have not esteemed him."

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted."

"Here again the prophecy has been fulfilled."

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"What does that mean, doctor?"

"That the Son of God took the sinner's place and bore the punishment due to the sinner. He became the willing victim, and God laid upon him the iniquity of us all, and with his stripes we are healed."

"What! did the Son of God take my place and die for me?"

"The Lord hath laid on him the iniquity of us all."

"If that be so there is no punishment for me."

"The chastisement of our peace was upon him."

"Is that possible, doctor? What divine beauty and simplicity! The guiltless dies for the guilty!"

"Read on a little further."

"He was oppressed, and he was afflicted, yet he opened not his mouth."

"Because he stood there as the willing substitute."

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

"He gave up his life as a ransom for me."

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

"Praise the Lord! he took the sinner's place."

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief."

"Oh, what great love to sinners!"

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

"There it is again, doctor. I see it as clearly as possible!—justified by the death of another! Oh, why did I never know this before?—'*justified*'—what a word for a guilty sinner!"

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because He hath poured out his soul unto death: and He was numbered with the transgressors: and He bare the sins of many, and made intercession for the transgressors." Isa. 53.

"Doctor, such a salvation could never have originated in the heart of man; none but God could have originated such a salvation—none but God could carry it out. What love in God! What love in His Son! What grandeur! What beauty! Doctor, my load is gone. I no longer fear the judgment. Christ has been judged for me. I believe in him; I trust in the value of His death on the cross."

"If you believe in the Lord Jesus Christ, He Himself tells you you have everlasting life. Read it for yourself."

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

The count received this glorious truth then and there, and left the doctor's study a different man. His dreadful forebodings were gone; the future he no longer feared; but, like the Ethiopian of old (see Acts 8) to whom Philip the evangelist opened out the same scripture, he received Jesus as his Savior, and went on his way rejoicing!" Returning home with a heart filled with gratitude, he desired henceforth to live in the glory of Him who loved and gave Himself for him.

Reader, that which troubled this nobleman was no mere illusion of a fevered brain. No; the judgment of the great white throne is declared in God's Word to be a solemn reality. It lies in the future of every man who does not receive the salvation which is provided for him by the death of Christ upon the cross. Our sins deserved the judgment of God: Christ bore that dreadful judgment for sinners. If we receive Him for our Substitute and Savior the judgment which has fallen upon Him will never be repeated. Oh, what a glorious salvation! and all are welcome to receive it, without money and without price.—*Friendly Visitor.*

For the Herald of Truth.

THE SAVIOR WAITS.

Come, for the Savior waits,
With his own precious blood
To wash your guilt and sins away,
And bring you safe to God.

Come, for the Savior waits,
With pity and with love,
That you your sinful course should change,
And seek a home above.

Come, for the Savior waits,
O do not now delay;
Come, now before it is too late,
Why wait another day?

Come, for the Savior waits,
To lead you safely on
Through life's tempestuous billows here
Until life's work is done.

Come, for the Savior waits
To take you in his arms,
To keep you safe from Satan's snares,
Aloof from all his charms.

Oh, guilty sinners, come!
Obey the friendly call:
He's able, he is willing too,
To save you, one and all.

A. Metzler.

WAR SIN.

The only effectual argument against war is that war is sin. This will lay hold on the conscience; this will justify the Christian in interfering. This subject has not been duly considered by the churches. Let them remember that they are the children of peace; that their religion breathes peace, not only on a nation, but on the world. Let them glorify their religion by banding together as an army of pacificators. Let them raise their voice and make it to be heard above all the clamor of war distinctly, calmly, one. Nothing would be more worthy of them; nothing would so efficiently promote the advancement of religion and virtue; and nothing would so forcibly place the future, which would be the history of beneyolence and peace, in contrast with the past, which is the history of blood-shedding and murder.—*A Reed.*

For the Herald of Truth.

TO THE YOUNG CHRISTIAN.

You who have turned your faces Zionward, to that Eternal City whose builder is God, I would say, may the Lord bless you with his rich mercies and untried grace to be faithful unto the Lord Jesus Christ. For to the faithful he shall say, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

What encouragement it is to the people of God to see the young forsaking sin, stepping out before the world, renouncing its vanities and the prince of darkness, and confessing Christ before men! "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." What a glorious promise to Christ's followers, to those enlisted under the blood-stained banner of the Prince Emmanuel, enrolled with believers to live and die!

The Savior commands, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Were this command still more fully complied with there might be more rejoicing in the families in the church, and by the holy angels. There is more joy over one sinner that repents than over ninety-nine just persons that need no repentance. Young Christian, never become discouraged or disheartened though you have to meet with trials and temptations, though you may at times have to suffer the frownings of the world; bear all with patience, it will only make us more Christ-like if we suffer willingly to be true cross-bearers. Watch ye, stand fast, in the faith, till you like men, be strong in the Lord. "Put on the whole armor of God that ye may be able to withstand the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Let us ever look unto Christ the author and finisher of our faith and learn of him meekness and lowliness of heart—ever letting our light shine before men that they may see our good works and glorify our heavenly Father so that more may be convinced, repent and live to seek eternal peace. J. D. Hershey.

HERALD OF TRUTH.

December 1, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

OUR BOOK CATALOGUE, as it appears in this number has been revised and a number of new books added, while some of the old ones that are out of print have been taken out. Those desiring to purchase, and especially those sending by mail will please take prices and description of books from this last issue.

SUBSCRIPTION BLANKS.—With the last issue we sent out with each paper a subscription blank and premium list. We trust all who have received them will use them to good advantage. Now is the time to make up the new list for 1883. While we thank our friends for their kind assistance in our work so far, and especially for the past year, we hope they will continue their efforts and help to increase our list largely with the New Year.

ONE MORE NUMBER.—One more number of the Herald will conclude the volume for 1882, and with it the term of subscription for many of the papers expires. We hope to see all these renewed so that we may not lose a single subscriber. We hope, too, our friends will send in their subscriptions early so that they may not lose any numbers. Our paper will be continued as a SEMI-MONTHLY, and we hope to make it interesting and profitable to all who read it. Now is the time to work, and with a little earnest effort we feel sure that a large number of new subscribers can be added to our list. The premiums that we offer are worth working for.

WHERE OUR ALMANACS MAY BE HAD.—In order to facilitate shipping and save high freight and express charges, we have made arrangements that our Almanacs may be had at the following places:

Benjamin Frick, Frick's Store, Bucks Co., Pa.
Wm. Allemang, Berlin, Ontario.
R. J. Heatwole, Newton, Kansas.
Stauffer's store, Columbiana, Ohio.
Peter Dueck, Gruenfeld, Manitoba.
Peter Wiens, Reinland, Manitoba.
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They may also be ordered from the Western News Co., Chicago, Ill., T. J. Brown, Eager & Co., Toledo, Ohio.

The prices are as follows.

Single copy postage paid	$ .08
Two copies " "	.15
Four " " "	.25
12 " " "	.60
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Per hundred, $3.75. Per gross, $5.00.

All orders by mail should be accompanied by the cash.

NON-CONFORMITY TO THE WORLD.—A neat little pamphlet 32mo. 72, pages. Containing an article on *Non-Conformity* by R. H. Miller, of the Brethren Church, a letter *on Dress* by the celebrated Dr. Judson of the Baptist Church, and Missionary in India, address to the female members of the Christian Churches throughout the United States of America, *Wesley's Views on War*, an extract from the writings of William Penn on *Luxury*, an extract from an address on the Peace Question, by Alexander Rice, and a Conclusion by Bro. David Sherk, which is probably the last that Bro. Sherk wrote for the press before his death. The Brethren in Canada have now taken 1000 Copies of these books, part in German and part in the English language for distribution among their people. We have spent a good deal of time and labor in bringing it before the public in both languages, and we recommend it as a book that should be read by all who love a modest attire and are opposed to the now prevailing extravagance in living among a large portion of the professed Christians of the Land. Send for them and sell them or get them before the people so that they may read and see the follies of these things. Price per copy, 10 cents. Price per dozen, 90 cents, Send for a copy.

NEW MEETING-HOUSE.—A brother from Adams, Neb., writes, "Our meeting-house is nearly completed, and, if the Lord will, we will hold our first meeting in it on the 10th of December. The size of the building is thirty feet square, arranged to build larger when necessary.

SOMETHING TO THINK OF.—From a correspondent we could almost gather that in a certain neighborhood where brethren live there are those who spend much of their time in saloons. This is certainly a bad commentary on any man's life, and we hope it may not be the case. Any man that professes to be a Christian and frequents saloons, is certainly not avoiding every appearance of evil, and is doing that which may, many times, bring reproach upon the cause of Christ. Brethren, let us all be careful as to the company we keep, the places where we go, and the actions we perform.

THE MUTUAL AID ARRANGEMENT.—In regard to the action of our last conference in Elkhart Co., Indiana, adopting a system for the better aiding of members who have sustained loss by fire, the editor of the *Primitive Christian* makes the following remarks:

"By this arrangement ample protection is afforded against loss sustained by fire, at a mere nominal rate.

A similar plan to this has been tried by our own church in different places and it works very well. As the church is now paying thousands of dollars yearly, to outside Fire Insurance Companies whose only object is speculation, an arrangement of this kind ought to commend itself to us for consideration. We see no reason why each District should not form itself into an association of this kind for its mutual protection. How many churches in the Middle District of Pennsylvania would like to enter an arrangement of this kind? If any feel favorable towards it and will report to us we will help to start it. No church need fear to favor the arrangement, as the entering into it will be a voluntary act on the part of each individual member. If all those who now have their buildings insured, in the Middle District, would enter into an association of this kind, thousands of dollars could be saved. An arrangement of this kind will be in exact harmony with the spirit and letter of the Scriptures, when it is said, 'Bear ye one another's burdens, and so fulfill the law of Christ.'" H. B. B.

READING.—Every person should devote some time to reading; and if he or she can not read much they should read a little, and that little should be the best and most useful that can be obtained, and that is the Scriptures, the Old and the New Testaments. If you can spare only five or ten minutes a day to read, use that time to read in the Bible, to read about God, about salvation, about Jesus and the redemption of your souls. Let that be first, and if you have plenty of time, then you may also read other good books and papers, but give to the Bible that degree of honor, that first place in your heart which its sacred truths and its precious promises and consolations demand.

The Catholic church instructs her people, if they desire to read, to study carefully the book of worship, or the book of prayers. After they know that well and have more time to devote to reading, they may call on the priest and ask him for something to read. If he finds them sufficiently advanced in the collect he prescribes or gives them such a book as he thinks their spiritual wants demand, and after they have read that, he gives them another suitable to their condition, and after they have as good a knowledge of the collect or prayer book and of the doctrines and usages of the church as he thinks they ought to have, then he gives them permission to read the Bible. But the reading of the Bible is the last thing, and unless a man is well grounded in the doctrines of the church, he is practically debarred from reading God's word. There is one nice point about this, and that is, the systematic arrangement of things to get people to understand the faith and doctrines of their own church; in other words to make good Catholics of their members and have them know what they believe, and what is Catholic doctrine and what is not. The child eight years old knows what is Catholic doctrine and what is not; the children from early childhood are carefully instructed in the Catholic faith.

I have often thought what a fine thing it would be and what a mighty influence it would exert in the church, if our Mennonite people would imitate our Catholic friends so far as to understand more thoroughly the principles of Mennonite doctrine, and of the Mennonite faith. If we could only get our Mennonite people to read our Mennonite literature more, and accept, believe and practice it, how brightly might the church shine forth, and be a standing reproof to the vanities, and follies, and sinful customs of the world, in which a large share of the so-called Christian world are entangled.

But the course of the Catholic church in its precluded rules of reading for her people is exactly contrary to what it should be, and contrary to the spirit of the Gospel. "Seek ye first the kingdom of God and his righteousness." To this end *read your Bible first;* it is a plain, simple book; the wayfaring man though a fool, need not err therein. It is a book that will teach you the doctrines of the Christian religion; it will teach you to pray; it will teach you to believe right; it will teach you to live right; it will teach you to deal right; it will, through the influence and directions of the Holy Spirit, lead you into all truth; therefore read the Bible first, and obey its precepts, and you will have a guide that will never fail you, and you will gain a home in heaven where Jesus is, and by and by, when your earthly conflicts are over, you will go to be with him and glorify him forever. Oh, let every one, both old and young, saint and sinner, read the Bible every day, and God bless the truth to every heart.

CHURCH NEWS.

BRO. J. S. COFFMAN spent Sunday Nov. 26th with the brethen in Clarence, Erie Co., New York. May the Lord prosper him in his work and on his journey.

NOAH TROYER, the Sleeping preacher, in Johnson Co., Iowa, still preaches, in the same manner as formerly, as we learn from a correspondent in South-English in that State.

PRE. WILLIAM THIELENHAUS, of Pioneer, Rush County, Kansas, is at present on an extended journey, being already six weeks from home, and does not intend to return before New Years. On Saturday Nov. the 25th he made a brief stop with us at Elkhart and spent Sunday the 25th at Goshen.

FROM INGHAM CO., MICH. The Editor spent several days, including Sunday November 12th, with the Russian brethren in Ingham Co., Mich., about eight miles east of Lansing. During his stay several meetings were held, five young persons were baptized and received into the Church, and the Communion of the Lord's Supper was observed. The Church is in charge of Bro. Cornelius Unruh. May the Lord bless him in his labors.

FROM FRANKLIN CO., PA.—Bro. David H. Martin writes from State Line, stating that on the 22nd of October communion services were held at the Stouffer church. The services were conducted by Bishop Abr. Shank, of Virginia, assisted by the brethren Roth and —— Bear. On the 29th communion services were also held at Clear Spring, where, on Saturday previous, three precious souls were received into the church by baptism. On the 15th of November communion services were held at Miller's church in the same vicinity.

FROM SOMERSET CO., PA.—Pre. S. Gindlesperger writes as follows: "Pre. C. C. Beery, of Medina Co., Ohio, was with us a few days; he came on the 28th of Oct., and in the evening we had services in the Thomas church; on the 29th, in day time and in the evening, at the Blough church; on the 30th, in the evening, in Cambria Co., about ten miles from here; and on the 31st, in the evening, at the Dunkard church in Johnstown. Those meetings were well attended, showing that the people still have a hunger and thirst after God's word. On the 1st of November brother Beery started home; may the Lord bless him and his labor here and be the means of causing more to labor in God's vineyard.

PRE. JOHN GROSS of Deep Run Church, Bucks Co., Pa., has made an extended trip in the West, visiting in Ohio, Michigan and Indiana. He spent a short time in Elkhart Co., visiting chiefly among the Wisler brethren. On Sunday Nov. 19th, he preached in their meeting at Shaum's Church, and on Monday evening left again for the East. We exceedingly regret that the dear old brother did not find time to visit us also. We should have greatly enjoyed a few hour's conversation with him, and should have been glad if he could have filled an appointment and spoken to our people of the riches of His grace who has called us to be heirs of the kingdom of light. May the Lord bless him in his work.

VISIT TO BRANCH CO., MICH.—On Saturday, Nov. 5th the Brethren Bishop Samuel Coffman of Virginia, and John S. Coffman of Elkhart, Ind., went from Elkhart to visit the church in Branch county, Mich. Bro. Joseph Summers of Elkhart, and two young sisters, Sarah Weaver and Hannah Nusbaum, of Elkhart county, accompanied them. They attended three meetings which were well attended. The communion was held on Sunday, and all present were interested, and the brethren and sisters enjoyed the services. On Monday the aged brother started for Allen Co., Ohio to spend some time with the church there, and the younger brother

for Waterloo Co., Ontario, accompanied by the sisters, who are going to visit friends in Cayuga, Ontario.

FROM MONTGOMERY CO., PA.—Bro. J. H. Hackman of Montgomery Co., Pa., writes, that Jacob Snavely and Peter Ebersole, ministers, and brother Jonas Bucher with their families and several other brethren and sisters from Lancaster Co., Pa., visited them, and held meetings on the 6th of November, in the forenoon at Salford, and in the afternoon at Franconia. The brethren, John Brubaker and Amos Shenk with their wives also visited this neighborhood and held meetings as follows:—On the 11th. of November at Salford, on the 12th. at Franconia, on the 13th at Deep Run, in Bucks Co., on the 14th at Line Lexington, on the 15th at the Plain. On the 12th of November their Sunday school was closed for the season; the brethren Shenk and Brubaker were present and addressed the school with some appropriate remarks.

FROM MIFFLIN CO., PA.—Bro. David Hostetler of Wayne Co., Ohio, Frederic Mast of Holmes county, Ohio, and Sam. Lantz of Lancaster county, Pennsylvania, visited a number of the churches in Mifflin county, Pa., lately. These brethren are ministers of the Gospel, and their visit was very acceptable. They conducted the services at the church near Belleville, on Sunday, Nov. 5th. On Wednesday following, they conducted the services, at a special meeting, at the Allenville church, and in the afternoon, they also, by request, conducted a brief service at the house of a brother and sister who, on account of infirmity, were unable to attend at the church. In the evening a brother took them across Jack mountain, to the vicinity of the Mattawana church. The ride across the mountain and the grand view from the top, taking in the mountains, hills, and valleys for many miles in every direction, was a new experience to them and was much enjoyed, especially as it afforded an impressive display of the Divine wisdom and power. A special meeting was appointed at the Mattawana church on Thursday morning. After a suitable introductory admonition by Bro. Mast, Bro. Hostetler, in an earnest and impressive manner spoke of some of the solemn warnings and lessons to be derived from the Savior's parable of the ten virgins, Matt. 25. Bro Mast and Hostetler took the train at 6 o'clock in the evening for their homes in Ohio. Bro. Lantz remained and preached in the evening from the beginning of the twelfth chapter to the Hebrews. Words that come from the heart, and especially from a heart abounding in gentleness and charity, will not fail to reach the heart, and so it was in this case. May the Lord richly bless the labors of these brethren.

FROM CASEY, IOWA.—Bro. B. M. Ratt, with whom our readers are already acquainted as a correspondent of the Herald writes us in reference to his location. Casey is a station on the Rock Island and Pacific R. R. He is employed in a lumber yard at that place while his residence is on a farm two and a half miles north of Atlantic, in Cass Co., where he says, I have been living here about eight years and like it well, and invite brethren desiring to settle to come and see me. I would also much desire a minister of our church to settle here. There are a few members of our Church here but no minister. If any one desires to write to me please address to Casey, Iowa. The prices of improved land in the vicinity of Atlantic is from 30 to 50 dollars per acre. The 50 dollar land is one mile from town and well improved. At lower prices it is farther from town and not so well improved. Population of Atlantic is 6,000. A distillery costing $80,000 was built this season. There are also two pork packing houses, two creameries, one fruit canning house, five lumber yards and many fine stores. Any one desiring to come to this part of the country, if he will write me I will give him all the information he may desire."

If any of our brotherhood are seeking homes, we would advise them, to consider the locality, where Bro. Rutt has located. The settling of a few families of our faith would be a great encouragement to them, and especially a minister might find here a good field of labor. If some of our young ministers in the larger Churches could feel pressed in their hearts to go out to build up the cause of Christ in such places as these, how much might often be done to spread the doctrines of the Gospel and establish the Church of Christ. If some of our younger ministers in the large Churches would thus go out, their places at home might be filled by others who are just as able to labor for Christ, and in this way more laborers would be brought into the field

For the Herald of Truth.

GOD'S LOVE.

Love is the connecting link between God and man. The love of God is the weapon that severs the cords that bind our hearts to earth We have given ourselves to Him who had come to earth, gave himself as a ransom that the world through Him might live, and now is ascended on high and is seated at the hand of God in heavenly places, far above all principality and power and might, and dominion, and every name that is named, and hath put all things under His feet." O, what a mighty power overshadows us! What a wondrous love that sent God's only begotten son into the world that we might become joint heirs with Christ for the kingdom. And it is our blessed privilege to have been called to submit to the guidance of this love and power, that we may be led step by step as we are able to bear it "to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge that we might be filled of God. He *loves* us, and he would reveal to us the fullness of that love. But our hearts are too carnal, and we must pass through the refining fire, the furnace of affliction. He cannot bear to see our love and interest divided. He cannot reveal His perfect love to us until we have come into so close a union with Him that no earthly thing can stand between. But he sees our weakness and proneness to be led away, and with the hand of love he dashes from our lips the sweet cup that was become poisonous, and stood a barrier between him and the soul, perhaps with our tear blinded eyes and wounded, aching hearts, we fail for a time to recognize the clasp of the loving hand by which we are led. But *he* is faithful and leads us over the rocky thorn-hedged path until the poor, tired soul leans in utter helplessness upon him, and is carried to a beautiful valley just beyond. It is the *Valley of Blessing*, and peace sounds and resounds through all its length and breadth. Here are found the green pastures and the quiet waters of unfathomable love wherein the soul bathes with pure delight. Here is rest and joy and hope and love. Here is deliverance from the power of sin, and freedom from every care and anxiety. It is the abiding place of Jesus, the abode of safety, the kingdom of Heaven close at hand. What is there in all the wide world that can harm me? What evil can possibly befall me? Nothing, nothing, against the will of my Father, for I hide me in the secret of his presence. And now, dear readers, if trials and afflictions come to you, don't shrink and rebel. It is only the love of Jesus calling you closer to him. "He would betroth thee unto him in faithfulness." You are highly favored thus to be called. O, yield to him and give him a heart-whole devotion and you will never regret it. O, if we know what sweet pastures lay just beyond the thorny path, would we shrink and hesitate so long? Ah, no, we would press forward with eager footsteps longing to enjoy that blessed assurance from Christ. Looking back over the path that seemed so dreary, into the uncertain state in which we lived we feel thankful for the great love that brought us hither, and in our hearts is born the glad new song that is ever ringing with the praises of "Him who is able to do for us exceeding abundantly above all that we ask or think according to the power that worketh in us."

BARBARA HERR.

Why is it that we cannot be Christians and love the World? It is because there is not room enough in the heart for Christ and the world too.

Use your leisure time for improvement.

AN INFIDEL'S CONFESSION.

I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the words of our philosophers with all the pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the Sacred Personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast, an ambitious secretary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher who so live, and so die, without weakness, and without ostentation!

When Plato described his imaginary man, loaded with all the shame of guilt, yet meriting the rewards of virtue, he described exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it.

What prepossession, what blindness must it be, to compare the son of Sophronicus to the Son of Mary! What an infinite disproportion between them! Socrates, dying without pain or ignominy, easily supported his character to the last. If his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice. He had only to say, therefore, what others had done, and to reduce their examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men.

But where could Jesus learn among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people upon earth. The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonizing pains, abused, insulted and accursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the poison, blessed, indeed, the weeping executioner who administered it; but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that one of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the Inventor would be a more astonishing character than the Hero.—*J. J. Rousseau.*

THE UNSAFE BRIDGE.

The man who passes from time to eternity, regardless of the great truths of Christianity, may be compared to a traveler who undertakes to cross a deep and wide stream on a frail and unsafe bridge, which gives way under a slight pressure, or by the wearing of waters.

The main foundation on which this bridge rests are the sandy banks of False Doctrine, the main timbers of which are Presumption and Vain Hope, and the planks of various kinds of human merit. The heedless traveler, without due examination, fearlessly passes on, until the framework, and everything else connected with it, gives way when he is at once precipitated into, and is lost in the mighty waters.

Many false systems of religion are extant, each of which claims to be sufficient to conduct one in safety from time to a happy eternity. When the day of trial arrives, they will all be found unavailing, and as unsafe as a bridge founded on a bank of sand.

A person not knowing the nature of the soil on which the main timbers of the structure rests, will be apt to believe that the bank is sufficiently durable to resist the action of the stream, and the bridge itself strong enough to bear him to a place of safety. It is true, he may have had some intimations of its insecurity; but as these warnings come from persons whom he considers rather weak-minded, and disposed to look on the dark side of things, he does not feel disposed to take their advice. He has been informed that there is another bridge which is indeed safe, but as it is some distance off, and the road which leads to it difficult, he determines to venture himself on the one near at hand, especially as he sees the great mass of travelers are going the same way.

The great Lord of the country has ordained that all travelers shall leave this part of his dominions at a fixed time, whether they go willingly or not. He wishes them all to go to a better land, prepared for all those who love and obey him. He has erected, at an immense expense, a safe bridge, and sent out his servants to invite and entreat all travelers to come, and pass over without money and without price! He has also prepared delightful mansions for all who will accept his kind invitations, and instructed his servants to warn all against attempting to cross the unsafe bridge, telling them that they will be lost if they venture on such a frail structure.

An evil prince, an enemy of the Lord of the country, has laid the foundations for the unsafe bridge, and has had the direction in furnishing the materials. He also has servants under him, whom he sends abroad to induce travelers to pass over his bridge, which he represents as entirely safe, and even contradicts the assertion that all will be lost who attempt to pass over.

This arch-enemy of God and man has thus far deceived the greater part of the human family. All who come on to the bridge he considers as his subjects, and when they fall into the depths below, they sink into regions of darkness and despair. They then find indeed that they are lost, that they are forever excluded from the abodes of the blessed above, there being between them and that happy place a great gulf, over which no one can pass.

It is sometimes the case that those who venture on this unsafe structure become convinced of its frail nature, and of its utter insufficiency to bear up a person from the gulf of perdition. Considering the many warnings they have slighted, the proffered mercies they have rejected, they feel that they are justly condemned, and have forfeited all claims on the divine compassion, Knowing, by melancholy experience, that they possess no power of themselves to help themselves, and having no expectation that God will help them, thinking that the day of their calamity has come, despair seizes them, and they at once cast themselves into the depths below.

Presumption is one of the main supports which gives a specious strength to the unsafe bridge. Many are ruined by so presuming on the mercy of God as utterly to forget his justice. Although he has expressly declared, "Without holiness no man shall see the Lord," yet they flatter themselves that, live as they may, they shall in the end come out right. They feel that they love their sins, and that, after all, they are not as bad as the Bible represents; that they are of little importance; that God will overlook them, or if he does not, they will be left off with some slight punishment. It is true, the

Bible, in its literal sense, seems to denounce awful punishments against the wicked, but they persuade themselves that God is too merciful to punish in this manner; these threatenings may mean something else.

Others, perhaps, persuade themselves that if they have faith merely, it is sufficient to save them; that Christ has done all things for them, they are complete in him, etc. No matter what sins they commit they can not be lost, for faith will save them, evidently forgetting what the Apostle says, that "Faith without works is dead, being alone," Some have gone so far as to renounce the outward forms of religion, treating them with contempt, esteeming them as "carnal ordinances," which persons of their knowledge and discernment need not observe. Others have even advocated the direct violation of God's law (strange as it may appear), under the profession of superior sanctity; of being "all one in Christ Jesus," while indulging their beastly appetites; prating about liberty, while "they are the servants of corruptions."

The heedless traveler on his journey see,
Passing from Time into Eternity;
The bridge, unsafe, he treats with willing feet,
Nor seems to fear the ruin he must meet;
It rests upon false doctrines, sandy banks,
Frail structure! unsupported are its planks;
He heeds no warnings, knows not that the tide
Will sweep away the bridge in ruin wide,
While raging billows foam, dash to and fro,
He quickly falls, and sinks in depths below?"

—*Bible Looking Glass.*

A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of holy life. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of self and of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Advocate of the Bible.*

MELCHIZEDEK.

Melchizedek was a king of righteousness, king of Salem, and also priest of the most high God, in which capacity he blessed Abraham, and received tithes at his hand. Gen. 14:18—20. Scripture tells us nothing of his father or mother, of his genealogy, birth, or his death; he stands alone, without predecessor or successor a royal priest by the appointment of God; and thus he was a type of Jesus Christ, who is a priest forever after the order of Melchizedek," and not after the order of Aaron, whose origin, consecration, life and death are known. Psa. 110:4; Heb. 7.

It has been a matter of great inquiry among commentators, who Melchizedek really was. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem. But the safest and most probable opinion is that which considers Melchizedek a righteous and peaceful king, a worshiper and priest of the most high God, in the land of Canaan; a friend of Abraham, and of a rank elevated above him. This opinion, indeed, lies upon the very face of the sacred record in Gen. 14 and Heb. 7, and it is the only one which can be depended on any tolerable grounds of interpretation.—*Bible Dictionary.*

—Stones and sticks are flung only at fruit-bearing trees.

—Determination, energy and persistence, are three essentials to success in the Lord's work, or any other.

—Many are complaining of their weakness who ought to be complaining of their worldliness.

—A sinner's time is wasted if he does not repent. A saint's time is wasted if his heart does not grow in grace.

IRA D. SANKEY, the sweet singer and companion of Moody, sang Miss Havergal's "Consecration Hymn," two years ago, at the meeting at Northfield, Moody's home; and when he came to the stanza which begins with

Take my voice and let me sing,
Always, only, for my King,

He remarked, "I never sing secular songs. God has committed to me the ministry of song and it is my business to sing for Jesus. If I am really consecrated to Christ it is wrong for me to sing the world's songs." When we remember this we can not wonder so much at the sweetness and power of his voice to melt so many hardened hearts into penitence and submission to Christ. The heart's genius and compassion can draw forth such pathetic and triumphant strains as will lift the soul into ecstasy,—keep thy voice for the King.—*Atlantic Missionary.*

LAWRENCE J. IBACH, of Sheridan, Lebanon county, a Pennsylvanian German blacksmith, calculates all the astronomical events for the almanacs of the United States, the Canadas, South America and other parts of the world.

A GOOD OFFER.

The Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending their name and address with two three-cent postage stamps will receive a copy by return mail, by applying to PERCEVAL LOWELL, General Passenger Agent, Chicago, Illinois.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

SUMMERS.—On the 25th of Nov., o. dropsy, near Burr Oak, Branch Co., Mich., Frances Susanna Summers, aged 79 years, 8 months and 13 days. Her two sons and five daughters, living in Michigan and Indiana, and Iowa, and one step-son, besides many friends attended the funeral to show the last tribute of respect to the aged mother. Buried on the 27th, at Pleasant Hill Mennonite church, where J. F. Funk of Elkhart, preached a very appropriate sermon from John 5:25—29. May this deep affliction be the means of bringing the children into the fold of Christ.

RUTH.—On the 2nd of November, 1882, in Westmoreland County, Pa., Sister Anna Ruth, aged nearly 88 years; she was a member of the Mennonite Church for many years, and we hope she has gone to her rest in peace.

BUCKWALTER.—On the 25th of August, in Madison, Chester Co., Pa., of typhoid malaria, Sister Catharine, wife of William Buckwalter, aged 56 years, 8 months and 10 days. Her maiden name was Latshaw. She leaves a sorrowing husband, two sons and a daughter to mourn their loss. She was buried at East Vincent Mennonite Meeting-house. Services by Jacob Funk and Jacob Huntsberger.

MYERS.—On the 24th of October, in Putnam Co., Ohio, of consumption, Bro. Michael Myers, aged 35 years, 4 months and 4 days. The deceased had been ailing for some time, and finally it became evident that he was beyond the reach of any earthly physician, so he applied to the Heavenly Physician for the healing of his soul; and sometime before his death, he was received as a brother into the church by baptism. He left an aged father and mother and five sisters to mourn his departure. Buried on the 25th, in the family graveyard. Funeral services by H. Huber and G. Brenneman.

SPEICHER.—On the 4th of November, in Somerset Co., Pa., of typhoid fever, Peter Speicher, aged 70 years 2 months and 6 days. Funeral services by Emanuel and Jonas Blough, from 1 Cor. 15:22.

BLOUGH.—On the 4th of November, in Somerset Co., Pa., of typhoid fever, Sister Rachel, wife of Benj. Blough, aged 24 years, 8 months and 10 days. Funeral services by Jonas and Emanuel Blough. Text, Rev. 14:13.

WERTZ.—On the 5th of November, in Somerset Co., Pa., of diphtheria, Josiah, son of William and Polly Wertz, aged 2 years, 1 month and 2 days. Funeral services by Peter A. Blough and Cyrus Hershberger. Text, 1 Cor. 15:22.

BAUMGARDNER.—On the 9th of November, near Berne Ind., Peter Baumgardner, in the 69th year of his age. Funeral Services by F. S. Springer, from John 11:1—44.

ZOOK.—On the 3rd of November, in Lawrence Co., Pa., of nervous disease and dropsy, Deacon Christian R. Zook, aged 69 years, 5 months and 29 days. The deceased was a faithful laborer in the Lord's vineyard and leaves one son, four brothers and one sister to mourn their loss. Services by Jonathan Lantz from John 5:24—29.

HUBER.—On the 5th of October, in Waterloo Township, Waterloo County, Ont., of old age, Bro. John Huber, aged 85 years, 10 months and 22 days. Buried at Martin's graveyard.

BRUBACHER.—On the 8th of October, in Waterloo Twp., Waterloo Co., Ont., of old age and dysentery, Sister Catherine Brubacher, Wife of Deacon John Brubacher, aged 84 years, 7 months and 27 days. Buried on the 11th at the Christian Eby Meeting-house.

LANDES.—On the 5th of November, in Rockingham Co., Va., of palpitation of the heart, ——, wife of Pre. David Landes, aged 57 years, 8 months and 21 days. Funeral services were held at the Pike Church by Joseph F., Daniel S., and Gabriel D. Heatwole. Text, Matt. 24-42-44.

STEWARD.—On the 15th of October, Mary Matilda, daughter of James and Anna M. Stewart, aged 1 month and 7 days

————On the 9th of November, in Allen Co., Ohio, of Consumption, Sister Anna Mary, wife of James Steward and mother of the above child, aged 3[illegible] years and 4 months. She leaves a sorrowing husband and one child. Buried on the 10th. Funeral services, for both mother and child, by G. Brenneman and others.

WEAVER.—On the 2nd of November, in Cambria Co., Pa., of consumption, brother Jeremiah, son of Daniel and Christiana Weaver, aged 21 years, 6 months and 27 days. Funeral services by Joseph Blough and Hiram Musselman. Text, Job 16:22

NISLEY.—On the 16th of October, in Shelbyville, Ill., Elisabeth, wife of Abraham Nisley, aged 41 years, 8 months and 18 days. She was a faithful sister of the Amish Mennonite church, and leaves a sorrowing husband and seven children to mourn their loss.

BAUERS.—On the 30th of October, in Elkhart Co., Ind., John, son of Christian and Elizabeth Bauers, aged 3 years, 7 months and 14 days. He was buried at Shaum's Meeting-house on the 1st of November. Services by H. Shaum and J. A. Beutler.

HOOVER.—On the 4th of November, in Harrison Twp., Elkhart Co., Ind., of dropsy, of which she suffered severely for several years, Margaret (Musser) wife of Pre. Martin A. Hoover. She was in the 49th year of her age, and leaves a deeply sorrowing husband and three children to mourn her death. She was buried at Yellow-Creek Meeting-house where appropriate services were held by C. Shaum and Jacob Wisler.

SNOOK.—In Branch Co. Michigan, on the 25th of November, of heart disease, Josiah Snook, aged 74 years. He rose in the morning in usual health, went out to the pump to wash, where he fell and died in a few minutes. He was buried on the 27th. Services by J. F. Funk from Matt. 24:42-44. May his sudden death be a warning to all who delay the work of salvation.

Letters Received.

WITHOUT MONEY.

D R Witmer, J G Hartzler, J M Nunemaker, J H Hackman, Peter Dueck, J K Zook, M S Greybill, Barbara Hostetter, S B wenger, Catharine Capp, Isaac L Kulp, N M Landisville, J H Hackman.

WITH MONEY.

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GOING SOUTH.

No. 4,	Cincinnati & Indianapolis Ex.	7 30 A. M.
No. 2,	Ind. & St. Louis Express	4 39 P. M.
No. 6,	Mixed, leaves Elkhart	6 30 "
No. 8,	Mixed, leaves Elkhart	6 15 A. M.

GOING NORTH—Arrive at Elkhart.

No. 1,	Grand Rapids Express	11 28 A. M
No. 3,	Elkhart Express"	6 30 P. M.
No 5,	Mixed, arrives at Elkhart	6 45 "
No 7,	Way Freight	6 50 "

Nos. 1 and 7 run through to Niles.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express	2.05 A. M.
No. 5, Pacific Express	4.40 "
No. 71, Way Freight,	6.00 "
No. 9, Accommodation	7.30 "
No. 73	4.45 "
No. 41, Way Freight	3.35 P. M
No. 7, Special Michigan Express	1.00 "
No. 1, Special Chicago Express	4.10 "

GOING EAST—MAIN LINE.

No. 8, Night Express	3.05 A. M.
Grand Rapids Express	5.00 "
No. 78 Way Freight	2.00 "
No. 76 " "	6.30 "
No. 2, Mail	12.15 P. M.
Grand Rapids Express	2.35 "
No. 50, Way Freight	7.45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15 P. M.
No. 6, Atlantic Express	9.55 "
No. 20, Limited Express,	7.05 "
No. 72 Way Freight	8.00 A. M.
Train G leaves	7.20 A. M.
" E "	4.05 P. M.
" 58 to Kendalville leaves	6.30 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express,	1.10 P. M.
" " "	9.40 "
No. 13, Michigan Accommodation,	8.55 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 19—No. 24. ELKHART, IND., DECEMBER 15, 1882. Whole No. 240.

BETHLEHEM.

What are these ethereal strains
Floating o'er Judea's plains?
Burning spirits through the sky,
With their lofty minstrelsy.
Hark! they break the midnight trance
With the joyous utterance—
"Glory to God and peace to men;
Christ is born in Bethlehem;"

Quench, ye types, your feeble ray;
Shadows, ye may melt away;
Prophecy, your work is done;
Gospel ages have begun;
Temple, quench your altar-fires;
For these radiant angel choirs
To a ruined world proclaim—
"Christ is born in Bethlehem!"

Pillowed is His infant head
On a borrowed manger-bed;
He, around whose throne above
Angels hymned their songs of love,
Now is wrapt by virgin hands
In earth's meanest swaddling bands;
Once adored by seraphim,
Now a babe of Bethlehem.

Eastern sages from afar,
Guided by a mystic star,
Followed, till its lustre mild
Brought them to the Heavenly Child.
May each providence to me
Like a guiding meteor be,
Bringing nearer unto Him
Once the Babe of Bethlehem!

—*John Ross Macduff, D. D.*

THE DAY OF ATONEMENT IN MODERN TIMES.

Of all the holy days which the various religious creeds require their respective followers to observe, none equals in austerity and apparent contrition of heart the sacred day of atonement of the Jews. In severity of observance and solemnity of ceremonial, they cannot compare with this holiest of holy days in the Jewish calendar. And nowhere is the day more strictly observed than in Poland. In most of the countries in which the scattered nations of God have been forced by the circumstances of their history to take refuge, they have been drawn into association with the general population, but in Poland the line of demarcation between them and the inhabitants of the country of their adoption is still most rigidly drawn. In it the Jews are not only a race, but an exclusive sect. . .

When traveling in Poland, I happened to be staying at the quaint, dirty city of Jitomir during the month of September—the month sacred to the great Jewish fasts and festivals. It had long been my wish to be an eye-witness of the ceremonies performed on the great Fast of the Atonement by the Polish Jews, who are the Ritualists of the Hebrew Church, adhering to the very letter of the ceremonial, and not departing one iota from the rubric laid down by their forefathers. Thanks to an English clergyman, I was introduced to an elderly Polish Rabbi, who kindly offered to be my *cicerone*, and to give me every neccessary information.

On the day before the Fast of the Atonement, the Rabbi, his wife, two sons, and myself, went into his study soon after breakfast, and there I saw the strangest ceremony I ever witnessed in my life. On the table was a large basket, in which were three cocks and a hen, all having their legs tied. The Rabbi approached the table, took one of the cocks by his tied legs, and, after repeating a cabalistic prayer, composed for the occasion, said, "The children of men that sit in darkness and in the shadow of death, being bound in afflictions and iron: He brought them out of darkness and the shadow of death, and brake their bands asunder. . . . If there be for him any angel, an intercessor, one among a thousand to show unto man his uprightness, then He is gracious unto him, and saith, 'Deliver him from going into the pit; I have found a ransom.'" The Rabbi then whirled the cock around his head, saying, "This is my atonement, this is my ransom. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." This he recited three times, and then took the hen and performed the same ceremony for his wife. His two sons now took hold of the other two cocks, repeating exactly the same prayer as that of their father; and then all laid their hands on the cocks and the hen, and immediately afterward they were handed to the Jewish butcher to be killed. This extraordinary proceeding is called the *Keparoth*, or atoning sacrifice. . . . The sacrifice for the present day consists of a cock for the male, and a hen for the female. A white fowl is preferred to any other, because the prophet says, "Though your sins be as scarlet, they shall become white as snow." . . .

In the afternoon we all went down into the synagogue: and, the prayers over, some of the Jews, with the assistance of their friends, prostrated themselves on the ground (taking extreme care, however, to fall down without *kneeling*, for kneeling is an act of idolatry); whilst others inflict upon them, with a leather thong, forty stripes, save one, and then those who had been thus chastised, inflicted the same punishment, in their turn, upon their chastisers. I must add that the chastisement was a very mild one, and the ceremony bordered too closely on the rediculous to impress me very strongly with the effect it was intended to create.

This over, we returned to the Rabbi's house, for the last meal before the Great Feast. The Day of Atonement is the time when universal reconciliation takes place. Children ask forgiveness of parents; those who have wronged one another implore pardon; all differences on that occasion are healed, and everybody is on good terms with one another.

As soon as the setting sun proclaimed that the festival of *Yom Kippur*, or Day of Atonement, was ushered in, we proceeded to the synagogue, which was lighted up with numerous small candles. It was a dingy-looking building, utterly devoid of architecture; at its end was the ark, screened from public view by handsome curtains; and in its centre the reading desk, a kind of raised seat, of circular form, boxed all round, on which the officers of the synagogue take their seats. But the appearance of the congregation fully made up for any want of interest in their temple of worship. I have visited chapels at home—orthodox, unorthodox, and built for every phase of religious and irreligious belief; I have mingled with worshipers abroad in cathedrals and in convent-chapels belonging to almost every Roman Catholic order—but I never met such an extraordinary-looking congregation as on that night in the synagogue at Jitomir. Everybody was dressed in white. The men in the shrouds in which they were to be buried, and the women in white garments. No

leather boots or shoes were worn by the worshipers, or anything made of calf-skin, in sad remembrance of the golden calf worshiped by their forefathers. The richer Jews had on cloth boots and shoes, while many of the poor stood in their stockings. The service lasted three hours, and was to me wearily monotonous.

From 6 o'clock next morning till sunset, the whole day was spent in the synagogue; and from sunset of the previous day till the next sunset, no food or water was taken by any of the congregation. The prayers of the morning service lasted six hours; those of the afternoon service till four o'clock; then came vespers; and last of all the great conclusion prayer, which was not finished till after sunset.

The concluding prayer finished, the ram's horn was blown as a signal that the duties of the day were over, and the ceremonies closed with the words: "Next year we shall be in Jerusalem." The Day of Atonement was now ended, the congregation having fasted from twenty-four to twenty-six hours, and having continued in the exercise of their prayers upwards of twelve hours, without intermission.—*From The Home and the Synagogue of the Modern Jew.*

JESUS CHRIST TRULY GOD.

(From the writings of Menno Simon.)

Further, beloved brethren, we believe and confess Christ Jesus to be the true God with the Father; and this because of the divine glory, operation and attributes, which are found in such abundance with him, as may be clearly deduced and understood from the following Scriptures. Say, beloved! Is it not the only and true God who has made heaven and earth, and whose kingdom shall endure forever? Doubtlessly, yes. Paul says, "Unto the Son he sayeth, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness, above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1 : 8, 9, 10.

Is it not the only God, who alone is King of kings, and Lord of Lords?" and who reigns in heaven and on earth? Most assuredly. And the Spirit speaks in Rev., that Christ is "King of kings and Lord of lords." Christ himself says, "All power is given unto me in heaven and in earth." Paul says, "That at the name of Jesus every knee shall bow, of things in heaven and things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord." Phil. 2 : 10.

Is it not the only God who saith, 'I, the Lord, the first and with the last; I am he?" Isa. 41 : 4. And Christ says, "I am Alpha and Omega; the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the Almighty." And "Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive for evermore." Rev. 1 : 8, 17, 18.

Is not this the only God who "trieth the hearts and reins?" Without doubt it is. Christ saith, "All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Rev. 2 : 23.

Is it not the only God, whom alone we should serve and worship? Yes. Christ says, "That all men should honor the Son, even as they honor the Father." Of divine service Paul says, "He that in these things serveth Christ, is acceptable to God," and "Let a man so account of us as of the ministers of Christ." Rom. 14 : 18; 1 Cor. 4 : 1.

Paul was a servant of Christ, as may be generally seen at the commencement of all his epistles. Of his worship Luke says, that when Christ had ascended to heaven they worshiped him, and returned to Jerusalem. Also Stephen, in his last prayer, says, "Lord Jesus, receive my spirit." Paul also saith, "Let all the angels of God worship him," also the murderer on the cross, "Lord, Remember me when thou comest into thy kingdom." Acts 7 : 58; Heb. 1 : 6; Luke 23 : 42; 24 : 52. Is it not the only God which is true; and every man a liar? Oh, yes. The prophet says, "There was not any deceit in his mouth." Christ himself says, "I am the truth," "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Ps. 116 : 11; Rom. 3 : 4; Isa. 53 : 9; Jn. 14 : 6; 18 : 37.

Can any one forgive sins and bestow everlasting life except the only and eternal God? O, no! Christ says, "Know that the son of man hath power on earth to forgive sins;" and to the sinful woman, "I give unto them eternal life." Ps. 103 : 3; Matt. 9 : 6; Luke 7 : 48; Jn. 10 : 28.

Should we believe in any one but alone on the only God? Not at all. For Christ says, "He that believeth on me hath everlasting life." "Ye believe in God, believe also in me." Jn. 6 : 47; 14 : 1.

Is it not the only God who is the judge of all the world? who will raise the dead and at the last day sit in judgment? Assuredly, yes. And Christ says, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." "He was ordained of God to be the Judge of the quick and the dead;" and at his coming he will judge and sentence. Jn. 5 : 21; Acts 10 : 42; Matt. 25 : 31—46.

Behold, beloved brethren, as the throne of Christ is an eternal throne, and as the Scriptures are not ashamed to confess him to be God, and also testify that he founded heaven and earth; that he has all power in heaven and on earth; that he is the first and last; that he searcheth the hearts and reins, whom we should serve and worship; who is truth; who forgives sins and bestows eternal life; in whom we must believe, and who at the last day will raise us from the dead and judge us, as has been said; so it is incontrovertible that Christ Jesus also with his Father, must be the true God; for God gives his glory to none other; and these are all glories, powers and attributes which belong to no one in heaven nor upon earth, except alone, the only, eternal, and true God; this all taught of God, must fully admit and confess.

Besides, beloved brethren, we believe and confess Christ Jesus, with his heavenly Father, to be truly God; and that because of the plain testimony of the holy prophets, evangelists and apostles, as we may learn from the following Scriptures, and also from some other texts. Isaiah says, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." Isa. 9 : 6. Again, "Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him! Behold, his reward is with him and his work before him; he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40 : 9-11. Read also Ezek. 34 : 11.

Jeremiah says, "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a king shall reign and prosper, and shall execute justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23 : 5, 6; 33 : 15.

Micah says, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5 : 2. Read also Heb. 7 : 3, 4; Isa. 44 : 7; Rev. 1 : 8; 22 : 13. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Jn. 1 : 1. The Lord said unto Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God! Jesus saith

unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Jn. 20 : 27—29.

Paul says, Take heed therefore unto yourselves, and all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood;" "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Again, "God was in Christ, reconciling the world unto himself." Acts 20 : 28; Rom. 9 : 5; 2 Cor.: 19. Read also John 14; Col. 2 : 2; 1 Tim. 3. Again, "Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant." Phil. 2 : 6.

John says, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." 1 Jn. 5 : 20. Besides, read the whole gospel of John and 1 Cor. 10 : 15; Eph. 4; Heb. 1 : 3; 7; 11; 12; 13; and you will, by the grace of God, find a sure and firm foundation.—*Menno Simon's Complete Works.*

THE PRODIGAL BROTHER.

We have heard no end of sermons concerning the prodigal *son*, and the loving father who took the wanderer to his heart and home once more, but the clear light which illuminates these leading figures, seems to cast a shadow on another one who stands in the background;—the elder brother, who is disgusted and displeased with the welcome received by the wanderer, rehearses his brother's misdeeds, and complains of his father's kindness.

Interpreters and preachers are, perhaps, too prone to overlook this character, which is by no means an incidental one, but which stands out with sufficient vividness to attract attention. Who does the elder brother in the parable represent? This question has been answered in various ways.

In an assembly of ministers at Elberfeldt, Germany, the question was once under consideration, "Who is the elder brother?" Considerable learned discussion followed, until at length, Dr. Krummacher, came to speak, and said, "I know this elder brother very well; I met him only yesterday." Eagerly his brethren inquired, "Who is he?" "*Myself!*" said the great preacher, and then went on to explain that the day before, on hearing that a very unworthy person had been graciously visited by divine providence, he had felt envy and irritation within his soul.

Perhaps we may be able to make the acquaintance with this elder brother with less difficulty than we anticipated.

Let us note a few traits in his character.

First, he had a very distinct appreciation of his own merits, and was not at all inclined to conceal them. He said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." A clearer or more definite testimony to his faithfulness could not be desired; though the testimony might have been more weighty if heard from other lips. He was evidently righteous in his own eyes, perhaps he was righteous in the eyes of others.

Second. He had never gone beyond the position of a servant. "These many years have I *served* thee." He had never taken the privileges of a son. "Thou never gavest me a kid that I might make merry with my friends." The reason for this probably because he never asked for a kid; and it is not likely that he devoted much time to making merry with his friends. Stern, it may be, and rigid in the performance of what he esteemed to be his *duty*; he was largely controlled by the law of duty rather than the law of love.

Third. He seemed exceedingly well informed as to the faults of his brother, of whom he speaks as if he was no relation of his, calling "him this *thy son*, which hath devoured thy living with harlots." It is a characteristic of some persons, who claim not to have transgressed the Lord's commandments, to seem to know more mean things about their brethren than their Heavenly Father has ever heard of. The father, with a yearning heart, saw the wretchedness and penitence of the lost wanderer, but the elder brother, who boasted of his own faithfulness, was ready to fling in the father's face whatever evil reports or rumors had reached him, concerning his brother's errors and sins.

Fourth. He was troubled about the music and dancing, and on learning the occasion of it, he was angry and would not go in, but complainingly said, "As soon as this *thy son* was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

The good old man was not only obliged to forgive the wandering son who had gone away, but also to pacify the self-righteous one who had remained at home. And so he went out and entreated him, and said, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." The elder brother calls him "thy son." but the father describes him as "thy brother."

In proportion as we grow in a sense of our own righteousness, and are able to say, "Neither transgressed I at *any time* thy commandments," in that proportion we are liable to imbibe the spirit of the elder brother. Human nature is the same in all ages.

The words of Jesus are full of wondrous depth and power, and pierce to the dividing asunder of soul and spirit, of joints and marrow. It is easy for us to see the prodigal *afar off*, in riot and in sin, in wretchedness and in misery, but there are lost sons who may themselves be ignorant of the fact; and when the poor prodigal comes home, let the elder brother beware lest his murmurings prove that one need not go "into a strange country" to be far from God and far from peace.—*The Christian.*

THE SYNAGOGUE OF SATAN.

As there is a Christian Church among men, so the great Adversary of God and man has his church, or synagogue, in the world. It, however, stands on a different foundation; its form is different, and is also constructed of different materials. Among the prominent pillars, or columns, are the Lust of the Flesh, Lust of the Eye, Pride of Life, Self-will, etc. Hatred of the truth may be considered as the foundation of this synagogue; on this are the columns raised. The roof, or covering, of the structure is selfishness; this is surmounted by a terrestrial globe, emblematical of the nature of the building, showing that it is erected for no other object than what is related to this world.

The Synagogue of Satan stands on the sandy foundation of unbelief. A flood and tempest has arisen. The surges beat on the sandy foundation; it wears away; the pillars tremble and fall; the building cracks in pieces, tumbles into ruin, and the overflowing flood will soon sweep the last vestige away.

A hatred of Christian Truth lies at the foundation of the unbelief of the unregenerate human heart. He that doeth evil, hateth the light, and will not come to it lest his deeds should be reproved. He shuns the places where the truth is exhibited, and prefers to visit those where his sins are not condemned, but rather palliated. He loves that system that makes light of sin, and that indicates it will be well with him hereafter, however he may live in this world. From desiring and hoping these things he begins to believe them, and to disbelieve the doctrines which he hates. Upon this foundation he rears a superstructure, which may be well termed a Synagogue of Satan.

The Lust of the Flesh may be considered as one of the prominent pillars in the Synagogue of Satan. This may, in a primary sense, be considered "sensual desire," seeking happiness in debauchery,

delicious food, strong drink, and gratification of beastly desires, apparently wishing for nothing better, saying unto the Almighty, "Depart from us, for we desire not the knowledge of thy ways."

Genteel Epicurism, or Sensuality, may also be included under this head: an elegant course of self-indulgence which does not particularly disorder the head and stomach, nor blemish our reputation among men, yet keeps us at a distance from true religion. This species of idolatry is not confined to the rich and great. In this, also, "the toe of the peasant treads on the heel of the courtier." Thousands in low, as well as in high life, sacrifice to this idol, seeking their happiness (although in a more humble manner) in gratifying their outward senses. It is true their meat and drink, and the objects which gratify their other senses, are of a coarser kind; but still they make up all the happiness they either have or seek, and usurp the hearts which are due to God.

Lust of the Eye is defined as "inordinate desires after finery of every kind: gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts." We may also understand "the desire of the eye" to mean the seeking our happiness in gratifying our imagination, (which is chiefly done by means of the eyes,) by grand, new, or beautiful objects. The desire of novelty to most men is natural as the desire for food and drink. Persons of wealth have great temptations to make idols of these things. How strongly and continually are they drawn to seek happiness in beautiful houses, elegant furniture and equipage, costly paintings, and delightful grounds and gardens!

How are rich men, of a more elevated turn of mind, tempted to seek happiness, as their various tastes lead, in poetry, history, music, philosophy, or curious arts and sciences! Now, although it is certain all these have their use, and therefore may be innocently pursued, yet the seeking of happiness in any of them instead of God is manifestly idolatry; and, therefore, were it only on this account that riches furnish him with the means of indulging all these desires, it might be well asked, "Is not the life of a rich man, above most others, a temptation on earth, drawing to worship worldly things, and thus making a worshiper in the Synagogue of Satan?

Pride of Life is defined "hunting after honors, titles, and pedigrees; boasting of ancestry, family connections, great offices, honorable acquaintance, and such like." It is usually supposed to mean the pomp and splendor of those in high life, but it may also include the seeking of happiness in the praise and plaudits of our fellow-men, which above most things engenders pride. When this is pursued by monarchs, titled warriors, and illustrious men, it is called "thirst for glory."

The Pride of Life is seen among all classes and conditions of men. In the middle classes of society, in many instances, we see those who possess a little more wealth than their neighbors look down upon them with contempt, and on this account will not associate with them. The poorer classes, also, have this Pride of Life when they look down upon those whom they consider as below them; for instance, those who have a skin different from their own. There are also different classes among men who will not associate with others of their race. Among heathen nations how strong is the prejudice of *caste*, destroying the fraternal feelings. All these distinctions among men tend to foster the Pride of Life, which thus becomes one of the principal pillars in the Synagogue of Satan.

Avarice, the love of money, is another pillar. One who is properly a miser, loves and seeks money for its own sake. He looks no farther, but places his happiness in the acquiring or possessing of it. This is a species of idolatry different from the preceding, and is of the basest kind. To seek happiness either in gratifying this, or any other of the desires here mentioned, is to renounce God as the Supreme Good, and set up an idol in the Synagogue of Satan.

Selfishness is represented as the roof or covering of the Synagogue. It forms a prominent part of the structure, covering the whole. Some writers contend that all sin may be comprehended under it. This vice consists in aiming at our own interest and gratification only, in every thing we do. It shows itself in avarice, oppression, neglect, and contempt of the rights of others; rebellion, sedition, immoderate attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice. By and under its power innumerable sins are committed, as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself.

The priests who officiate in the Synagogue of Satan have been numerous in all ages and countries. From the priests of Baal down to the present time, there has been an unbroken succession of ministrations down to the present time. Instead of leading men to the worship of the true and living God, many teachers have held up demons for admiration and worship. Even in modern times, oppression, rapine, war, revenge and bloodshed have been advocated by those professing to belong to the Christian Church, but who are, in reality, of the Synagogue of Satan.

Satan the Chief Ruler, or Master, of the Synagogue here described, receives his name from a Hebrew word signifying adversary or enemy. It appears he and his company were cast out of heaven on account of their pride and rebellion. By his envy and malice, sin, death, and all other evils that came into the world, and by permission of God he exercises a kind of government over his subordinates who are apostate angels like himself. He is the Father of Liars, and puts his spirit into the mouth of false prophets, seducers and heretics. He reigns in the hearts of the children of disobedience, and tempts men to evil; inspires them with evil designs, as he did David, when he suggested to him to number his people; to Judas to betray his Lord and master; and to Ananias and Sapphira to conceal the price of their field. He is also represented as a roaring lion, seeking whom he may tempt, deceive, and devour. For this purpose he erects synagogues, inspires messengers and teachers to set forth his false doctrines, calls light *darkness*; and darkness *light*, and, in short, uses his utmost skill to rob God of his glory, and men of their souls.

I hate the tempter and his charms,
I hate his flattering breath;
The serpent takes a thousand forms
To cheat our souls to death.

—*Bible Looking Glass.*

For the Herald of Truth.

WHY STAND YE IDLE?

Why stand ye idle all the day?
While fields of golden grain
Are ripe, and lying on your way,
Where you can enter in.

The harvest field before you lies,
The laborers are few,
Go enter in and win a prize,
There's work for all to do.

Why stand ye idle all the day,
While others work and faint?
Go ye and labor while ye may,
Until the day is gained.

There's work for every idle hand,
And all should labor too;
Why then should we here idle stand
While laborers are few?

Go now ye sluggards to the ant,
And learn a lesson dear—
A little creature yet how grand
She labors year by year.

Why stand ye idle? let us go
And labor for the Lord;
The world's the field, and what we sow
We'll reap when we depart.

A. METZLER.

For the Herald of Truth.

SABBATH CHRISTIANS.

Although we have the command of God, Remember the Sabbath day to keep it holy, this does by no means imply that the Sabbath alone is the day in which we should worship our Maker through prayer, praise and thanksgiving. The seventh day, being set apart as a day of rest, should be wholly devoted to the service of God, in obedience to his holy command; therein should all nations of

the earth worship the true and living God, who himself has created that day for man, and not man for the Sabbath.

The idea is apparently gaining too much prevalence that the six week-days—being days for manual labor—should be entirely devoted to enhance our earthly possessions and welfare, in the ardent pursuit of which another command—"Pray without ceasing"—is apt to be forgotten. It is just as essential to implore the divine assistance of our Maker and Preserver through our daily toils, when we, perhaps, are more prone to leave our thoughts to wander astray from His goodness and love, to meditate upon our worldly cares and anxieties, as it is to worship him when we meet in the house of public worship.

Speaking of her elder sister, one of my neighbor's little girls recently said, "When she goes to church she is as good as pie; but when she is at home she is as cross as a bear." This childish expression of a lisping little girl contains a valuable sermon for us all. Though we may appear as Christians, unspotted, when meeting in the house of public worship, if our daily life is not in conformity with our Sabbath christianity, we deceive ourselves and not our God: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. It is our imperative duty to "Watch and pray" through our daily labors as well as on the Sabbath. The enemy is ever on the alert and may turn us from the path of rectitude at any unguarded moment. If we do nothing to which we cannot ask God's blessings and assistance, and go nowhere, unless we can invite our blessed Redeemer to go with us, we are not so apt to go astray from the Savior's green pastures, to the barren regions of Satan's confines. We cannot serve God and mammon—God on the Sabbath and the unrighteous mammon through the week. No! the decision is made. We are either serving God or Satan; for he whom we serve six days we also serve on the seventh.

How many of us are willing, with David of old, to say, Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Ps. 139:23—24.

A. METZLER.

THE most reckless sinner has always in the background, against his own conscience, the consolation, that he will go on in this course only this time, or only so long, and that at such a time he will amend. We may rest assured that we do not stand clear with our own consciences so long as we determine, project or even hold it possible at some future time to alter our course of action.

ANN YOUNG'S TEXT.

Above a century ago, in a sequestered part of Scotland, a hard-working couple were struggling through life, and frequently found it difficult to gain a bare subsistance, and provide even necessaries for their young family. But though their lot was cast among the poor of this earth, they were honest. They lived in a thinly-peopled neighbourhood, remote from town or village, and indeed at a considerable distance from any habitatation whatever. The poor man could generally contrive to earn a scanty subsistance, barely sufficient to maintain his wife and four children. At times, indeed, his means of support were cut off; for, though industrious when he could procure work, his employment at best was precarious. In that secluded district, where there were few resident gentry, his resources in this respect were limited and uncertain; and sometimes this worthy couple were reduced to great necessity for want of food, when they experienced unexpected interpositions of Providence, by which help was sent to them in the most unlooked for manner. Thus God often reveals Himself to His chosen ones, and in time of their need proves that He is "a very present help in trouble."

At some miles' distance from this humble cottage, was the residence of an excellent Christian lady whose piety and active benevolence had gained her the love and esteem of all the neighborhood. Lady Kilmarnock devoted her time and fortune to doing good, and was indeed a blessing to those around her. These worthy cottagers had been frequent objects of her bounty, and through her aid they had often obtained most seasonable relief. But, though Ann Young—for that was the former name of the cottager's wife, by which she was still known in the neighborhood—had formerly been a servant in her family, yet such was her repugnance to appear burdensome to her benefactress, that it was seldom indeed that when in want her distress was made known by herself.

It came to pass on one occasion that these poor people were reduced to the greatest extremity of want; all their resources had failed. Their little store of provisions gradually diminished, till they were exhausted. Her children had received the last morsel she could furnish, yet she was not cast down, for Ann Young was indeed a Christian. She knew in whom she had believed; she had learned to trust in the loving-kindness of her God, when apparently cut off from human aid; and having found by experience that man's extremity is God's opportunity, she did not despond.

The day, however, passed slowly over, and no prospect of succor appeared. Night came at last, and still no relief was vouchsafed to them. The children were crying for their supper, and because there was none to give them, their mother undressed them and put them to bed, where they soon cried themselves to sleep. Their father was much dejected, and likewise went to bed, leaving Ann in solitary possession of the room. And yet she felt not alone; many sweet hours had she spent in that little cottage apart from the world, with her Bible and her God. Precious had these opportunities ever been to her, of pouring out her soul to God—of spreading her sorrows, her trials, all before Him, and giving vent to a full, and now, alas! a heavy heart.

Having seen her children safely at rest, she made up the peat fire on the hearth, that she might not afterwards be disturbed for the night. She then trimmed and lighted the little cruisy—a small iron vessel which served as a lamp—and hung it upon its accustomed place on the wall, and moved the clean oaken table near it, and having taken a large Family Bible from among the six or eight well-read, well-worn volumes on the book-shelf, deposited it upon it. She paused, however, before opening the sacred volume, to implore a blessing on its contents, when the following text involuntarily came into her mind: "For every beast of the forest is Mine, and the cattle upon a thousand hills."

The text, thought Ann, is not very applicable to my present condition—and opening her Bible she proceeded to look out for some of her favorite passages of Scripture. Yet, "For every beast of the forest is Mine, and the cattle upon a thousand hills," was uppermost in her thoughts. She knelt down and committed her case to the Hearer and Answerer of prayer; and then tried to recall former experience—to bring to remembrance the promises of God, and those portions of Scripture which used to come home with power to her heart; but without now feeling that lively pleasure and satisfaction she had ever found in the Word of God. The text, "For every beast of the forest is Mine, and the cattle upon a thousand hills," seemed fastened in her memory, and, despite of every effort, she could not banish it from her mind. Yet thought Ann, it is God's own word; and she read the fiftieth Psalm, in which the text is contained. It was, she thought, a beautiful psalm, but many verses in it appeared to her more suited to her condition than the one already quoted. Again she prayed, hoping that, while presenting her supplication before the throne of grace, she might forget it; but with no better success. Still she endeavored to encourage her drooping heart with the belief, nay, God's blessed assurance of the efficacy of earnest, persevering prayer, and continued her occupation, alternately suppli-

cating in prayer and reading her Bible, until midnight. Indeed, early dawn found her engaged at this same employment. At length daylight appeared through the little casement, when a loud, impatient rap was heard at the door.

"Who's there ?" said Ann.

A voice from without answered, "A friend."

"But who is a friend ?" she replied. "What are you ?"

"I'm a drover ; and quick, mistress, and open the door, and come out and help me. And if there's a man in the house, tell him also to come out with all speed, for one of my cattle has fallen down a precipice and broken its leg, and is lying at your door."

On opening the door; what was the the first object that met the astonished gaze of Ann ? A large drove of cattle, from the Highlands of Scotland. As far as the eye could reach in either direction, the road was black with the moving mass, which the man was driving on to the market in the south. And there lay the disabled beast, its leg broken—the poor drover standing by, looking ruefully over it—his faithful colly dog by his side, gazing up as if in sympathy with his master, and as if he understood his dilemma and knew also that his services could now be of no avail.

The worthy couple were concerned for the poor drover, and evinced every willingness to assist him in his misfortune, had it been in their power. He, in his turn, felt at a loss how to dispose of the animal, and paused to consider what course he ought to pursue. But the more he thought of the catastrophe, the more his perplexity of mind increased.

To drive on the maimed beast was obviously impossible. To sell it there, seemed equally so. At a distance from a market, it would not be easy to find a purchaser ; and by remaining in that place long enough to do so, he must likewise detain the whole herd of cattle, which would incur more expense than the animal was worth.

What was to be done ? The drover drew his Highland plaid tighter round him. He shifted and replaced his bonnet from one side of his head to the other. "I never," he at length exclaimed, "was more completely brought to my wits' end in my life ;" and then turning to Ann, he added, " 'Deed mistress I must just make you a present of it, for in truth I don't know what else I can do with it ; so kill it, and take care of it, for it is a principal beast. I'll answer for it, a mart like that has never come within your door." And without waiting for thanks, he whistled to his dog and joined the herd, which was soon moving slowly on its weary journey.

The poor cottagers were lost in wonder at this unexpected deliverance from famine, by so signal an interposition of Providence. And after they had in some measure recovered from the surprise such an incident was calculated to excite, the father assembled his little family around him to unite in prayer, and to give thanks to the Giver of all good for this new proof of His condescending kindness towards them ! Thus their prayer was now turned into praise. He then proceeded to follow the advice of the drover, and found his gift, as he told him, to be a "principal beast." All was then rejoicing, preparation, and gladness with the inmates of the cottage. They had meat sufficient to serve them for many months to come, and in their first joy they totally forgot that they had no bread. But He who "commanded the ravens,' to bring to the prophet "bread and flesh," did not forget it. God does not work by halves. About six o'clock in the morning, another knock was heard at the door, which this time flew quickly open, when who should present himself but the "grieve," or bailiff, of Lady Kilmarnock, with a load on his back. He then proceeded to relate how that Lady Kilmarnock sent for him the previous morning, to inquire "if nothing had happened to Ann Young." To which he replied that he was not aware that she had met with any calamity, and when he last heard of her family they were all well. "Then," said her ladyship, "she must be in want ; for these few days she has been incessantly in my thoughts ; I cannot get her out of my head ; and I am sure she is in distress. So take a sack of meal to her—a large one, too, and take it directly. You had better convey it yourself, that it may be safely delivered to her, and bring me word how she is ; for I know she would almost starve before she applied for relief."

"I fully intended," added the bailiff, "to have brought it yesterday, as Lady Kilmarnock desired ; but being more than usually busy throughout that day, I could not find leisure to come, but determined that my first employment this morning should be to fetch it to you." Thus were these pious cottagers, by a wonderful interference of Providence, amply provided for, and Ann Young found out why that passage of Scripture had been so impressed upon her mind, and learned to understand more fully than she did before, the meaning of that old, and yet new, and true, and faithful word of God, "Every beast of the forest is Mine, and the cattle upon a thousand hills."—H. L. H. *in Friendly Visitor.*

If we take into consideration the number of not only those who have fallen in battle, but of those who have perished through the natural consequences of war, it will not perhaps be overrating the destruction of human life if we affirm that one-tenth of the human race has been destroyed by the ravages of war.—*Dick.*

SECTS AND ORDERS OF MEN AMONG THE JEWS IN THE TIME OF CHRIST.

After the spirit of prophecy ceased, various religious sects sprang up among the Jews. The most important was the sect of the Pharisees, so called from their pretending to more than ordinary sanctity and strictness in religion. This, for the most part, was but outward show, as is evident from the words of our Lord, Matt. 23 : 25–28, where he compares the Pharisees to whited sepulchres, and expressly says, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Josephus describes the Pharisees as assuming to be more pious and devout than others, and to interpret the law with greater accuracy. The precise date of the origin of this sect is not known, but the Pharisees soon obtained vast reputation and power. About eighty years before Christ, king Alexander Janneus, when on his death-bed, advised his wife to conciliate the Pharisees, since that would be the way to secure the affections of the nation for herself and her children ; for whether they spoke truly or falsely, or reported good or evil of any one, they would be believed by the people. She followed his advice, and the Pharisees supported her authority and interest. The influence they possessed, and even the censures passed upon them by our blessed Lord, show that they were outwardly what would be called respectable and devout characters, commanding respect by their profession and general demeanor. The words of our Lord to his disciples were, that their righteousness must exceed (surpass) that of the Pharisees. The appellation was then accounted honorable ; it was a sort of proverbial saying, that if but two persons entered heaven, one of them would be a Pharisee.

The main feature of their errors was, that they set up what they called the traditions of the elders, and represented them to be of the same authority as the Divine law ; thus in reality making the commandment of God of none effect by their traditions, as our Lord declared, Matt. 15 : 6. By explaining the law according to these traditions, they easily perverted it to their own views, although directly opposed to the Divine will. This is fully exemplified by their rules respecting the Sabbath. These traditions were not regularly committed to writing till the second century after Christ, when they were embodied in the work called the Mishna, from which several quotations have been made before.

The Pharisees, in effect, placed the whole of religion in outward ceremonial observances, and had no desire for that purity of heart, without which none shall see God, Matt. 5 : 8. They indulged in

pride and malice, and all sorts of spiritual wickedness ; this often naturally led to secret licentiousness in practice. A striking proof is recorded, John 8 : 9 ; every one of the Pharisaical accusers became a self-condemned criminal, on hearing the heart-searching appeal of our blessed Lord. Their outward displays of piety and charity were literally what our Lord condemns ; they prayed standing at the corners where streets met, and where they might be observed by the passengers in each ; and they caused trumpets to be sounded to give public notice of the distribution of their alms, Matt. 6 : 2–5.

In their dress the Pharisees also affected many peculiarities. The phylacteries, or pieces of parchment with texts inscribed thereon, worn upon their foreheads, or on their arms, were made broader than among the other Jews. This practice was founded upon a mistaken literal interpretation of Deut. 6 : 8, which directs to bind the law for a sign on their hands, and to let it be as frontlets betwixt their eyes ; evidently a metaphorical charge to remember the Divine word, and to meditate thereon. They also enlarged the borders of their garments, Matt. 28 : 5 ; they made the fringes or tassels particularly large. These fringes the Jews were commanded to wear, to distinguish them from other nations, Num. 15 : 38, 39. One of their rabbis, in commenting upon this passage, says, "When any man is clothed with a fringe, and goeth out therewith to the door of his habitation, he is safe ; God rejoices, the destroying angel departs, and that man shall be secured from all hurt and destruction." This may suffice as a specimen of the lying glosses and traditions of the Pharisees. Many others of a similar kind are related by Lightfoot and Gill. It is unnecessary to enlarge upon the errors and blasphemies of this sect. We can easily conceive that such men must have been opposed to our Lord and his doctrines. They disapproved of the religion of the heart taught by our Lord, on account of the spirituality of its nature, the universality of its requirements, and the purity of its principles. Having set their carnal hearts upon worldly glory and temporal deliverance, they scorned the miracles and doctrines which were directed to the healing of the bodies and souls of men, and they ceased not to persecute the Messiah, till they brought him before their sanhedrim, and upon false evidence condemned him as an impostor and blasphemer.

One extreme commonly leads to the opposite ; those who fall into either, often equally depart from the truth. Thus the Sadducees were as careless and profligate in their outward conduct as the Pharisees were over-strict. They equally rejected the pure, self-denying doctrines of Christ, and joined their enemies, the Pharisees, in persecuting and putting to death the Lord of life and glory. Our Lord cautioned his disciples equally against the doctrines of both, Matt. 16 : 6—12. The Sadducees, like many other sects, owed their origin to a perversion of that which is right and good. Sochæus, a man of authority, about 250 years before Christ, impressed upon the minds of his scholars, that they should serve God purely from love and gratitude to him, not from an interested desire of reward, or a servile dread of punishment. One of his followers, named Sadoc, not rightly understanding this doctrine, taught that there was no future state of rewards and punishments. The Sadducees in the time of our Savior were not a numerous sect, but they were rich and powerful. Their tenets, were, in effect, those of the careless worldlings of every age, seeking after present pleasures by indulging the lusts of the flesh, and driving away the thoughts of eternity. Yes : there is many a Christian Sadducee ! We need not go far to find those who deny Christ by their works and doctrines, while they call themselves by his name ; to say nothing of the sensual and bigoted infidel, who is a Sadducee in doctrine as well as in practice. The Sadducees much resembled the heathen epicurean philosophers. They joined the Pharisees in rejecting the spiritual kingdom of our Lord, because they desired to share the worldly glory of an earthly monarch. They did not believe in the resurrection, nor in the separate existence of the soul ; they contended for freewill, so as to deny any particular interference of Divine providence. We need not further notice their impious blasphemies.

The Herodians were a political rather than a religious party. They were so called because they were willing to agree with Herod, in submitting to a foreign and heathen power, and in some respects to adopt heathen customs and idolatrous practices. By the "leaven of Herod," (Mark 8 : 15,) probably is intended a willingness, from worldly policy, to participate in anything wrong. This party, it is supposed, were mostly Sadducees.

The Essenes are not directly named in the New Testament, but are thought to be referred to in some passages, as Col. 2 : 18—23, and are noticed by Philo and Josephus. They were free both from the hypocrisy of the Pharisees and the open profligacy of the Sadducees. They rejected the traditions, and were more strict as to moral conduct than as to ceremonial observances. They offered gifts at the temple, but not sacrifices. They lived in a state of equality, and only followed agriculture, or such mechanical arts as were of a peaceful nature. None of them would be concerned in acts of violence or warfare, nor would they make weapons of war. But these laudable and good principles were carried out into a blamable austerity ; and their doctrines were mixed with many superstitions, which are reproved by the apostle in the passage above-mentioned. They also were imbued with spiritual pride, though of a different character from that of the Pharisees. The Therapeutæ were a branch of the Essenes, who resided in Egypt, and were still more rigid in their observances, strictly avoiding intercourse with other men.

WHY NOT TAKE IT ?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No," he replied, I am not."

I added, "You are not saved."

"No," he said, "I have been praying for it for twenty years."

"What !" I said ; "praying for it for twenty years ! Let me tell you a story, for you remind me of the circumstance.

I saw a gentleman, the other day, who was paralyzed on one side, and was wheeled about on a Bath chair. As he was out one day he saw a poor man sitting by the roadside, afflicted in the same manner, and calling out, "O, for God's sake give me a ha'p'ny !" The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out a half crown to the beggar. But the blind man still kept crying 'O, for God's sake give me a ha'p'ny !'

He was blind. The gentleman said, 'Here, my good fellow, is half a crown for you.' But the man was deaf, and still he kept calling out for the half penny. The servant wheeled the gentleman nearer, and at last he made the poor man hear, and then he thankfully took the half crown.

Now, my dear friend, that is just what you are about. God is offering you salvation as a free gift through the blood of Jesus Christ ; but instead of taking it, and thanking him for it, and rejoicing in it, you keep on asking for it."

"What," said he, interrupting me, "can I have salvation without asking for it ?"

"Of course you can," I replied. " 'The gift of God is eternal life through Jesus Christ our Lord ;' and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.' "

" O, sir ; I see it all now !" he exclaimed, and turned away comforted.—*British American.*

If thou wouldst be informed what God has written concerning thee in heaven, look into thine own bosom, and see what graces he hath wrought in thee.

From him that would borrow of thee, turn not thou away. Matt. 5 : 42.

HERALD OF TRUTH.

December 15, 1882.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription

☞ Entered at the Post Office at Elkhart, as second class mail matter.

CLOSE OF THE YEAR.—With this number we close the 19th volume of our paper, and we cannot otherwise than feel thankful to our kind heavenly Father for his many favors and the rich blessings he has so constantly bestowed upon us. He has prospered us and blessed the work in our hands. His faithfulness in the past confirms in us our hopes for the future, and in his name we go forward to begin the work anew for another year; and we trust our friends will also stand by us faithfully both in patronizing the paper and assisting us in supplying its columns with the very best reading matter. The terms have already been made known in our prospectus, and the tone and character of the paper will, by the grace of God in the future, be what it has been in the past, only that we shall try to make it better with each succeeding year.

We thank our friends for their liberal support of the paper and the help they have rendered us in sending Church news and other items of interest as well as for the general articles. We trust they will go on too in the same way and during the coming year will favor us with news and articles and thus help us to make our paper both interesting and edifying.

For 1883 we give you a 16 page semi-monthly paper for $1.00 a year. It is a Cheap Paper. Send for sample copies; they will be sent free of charge.

BOOKS.—If you want books, you will find a long list with the prices given, in this paper from which to make your selections. You will need something to read during these long winter evenings. All the smaller sized books can be sent by mail to your address.

SOME ONE sends a death notice and forgets to give the name of the deceased, and for this reason it can not appear in the paper. Please be sure that you give the facts.

THE WORDS OF CHEER.—Our excellent little paper for the children, will be published during the present year as before. The children are always pleased with it, and parents can not invest 25 cents any better than to subscribe for it and let the children read it.

INDEX AND TITLE PAGE FOR 1882.—In accordance with our custom we shall issue a Title Page and index to the paper and all who desire it will have it sent free of charge, by simply dropping us a postal card giving their address and requesting it sent.

SUBSCRIBE FOR THE HERALD OF TRUTH for 1883, before New Year, so that we may know how many papers may be necessary for the first issue. We have sometimes run short with the first numbers, so that we could not supply all our new subscribers. For this reason it is better to subscribe early.

OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

ABOUT OUR PAPER.—One of our correspondents, who has the prosperity of our paper deeply at heart, writes as follows: "A good deal of the reading matter of the Herald, from time to time is not very pointed, nothing more than a general admonition and not interesting.

I wish some of our old experienced brethren, and especially some of our old ministers could be induced to write more for the Herald. We need articles written pointedly, logically and scripturally, something to interest and instruct at the same time.

I feel very incompetent to write articles of this description, but I am willing to do the best I can, and hope you will only admit such of my articles as you think will instruct and edify.

I have been pleased to notice that there is seldom, perhaps never, anything in the Herald that has a tendency to excite levity or merriment. Some one is sending gratuitously the ———— in which I find articles that in my opinion are by no means fit to appear under any sacred title. In fact some of its reading matter is trashy. I hope the Herald will be kept free from everything that is contrary to true piety."

We thank the Brother for so free an expression of his mind on these things. And we heartily indorse his suggestions and will try to profit by his criticisms. We herewith appeal to all our readers young and old, lay-members and ministers, brethren and sisters to use the talent God has given them to write for the Herald. Write carefully, write prayerfully, and help the great Cause of the Lord. We do not promise by this to print everything that is written and sent, but we will use all that we consider profitable and edifying.

WHERE OUR ALMANACS MAY BE HAD.—In order to facilitate shipping and save high freight and express charges, we have made arrangements that our Almanacs may be had at the following places:

Benjamin Frick, Frick's Store, Bucks Co., Pa.

Wm. Allemang, Berlin, Ontario.

R. J. Heatwole, Newton, Kansas.

Stauffer's store, Columbiana, Ohio.

Peter Dueck, Gruenfeld, Manitoba.

Peter Wiens, Reinland, Manitoba.

John Baer's Sons, Lancaster, Pa.

Schaefer & Koradi, corner of 4th and Wood streets, Philadelphia.

They may also be ordered from the Western News Co., Chicago, Ill., T. J. Brown, Eager & Co., Toledo, Ohio.

The prices are as follows.

Single copy postage paid	$ .08
Two copies " " "	.15
Four " " "	.25
12 " " "	.60
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Per hundred, $3.75. Per gross, $5.00.

All orders by mail should be accompanied by the cash.

BRO. J. S. COFFMAN is still abroad, probably in Fayette Co., Pa., at this time. He is expected home shortly.

PREMIUM LIST FOR 1883.

THE YEAR is drawing to its close, and as a large portion of our subscription list expires with the close of the year, we trust our friends will again kindly assist us to extend our circulation, and we offer them for their work the following inducements:

For a club of two subscribers and $2 we will send a pocket inkstand, or an automatic, indelible, copying and marking pencil, a copy of Fireside Readings, Words of Cheer, or Jugendfreund for one year, a copy of Teachers' Stories, Stories of Long ago, Troyer's Sermons. Dymond ueber den Krieg, Ehe der Christen, Handbuechlein mit Morgen-und Abendgebete, Menschenfluch u. Gottes Segen, Anrede an die Jugend, or the semi-monthly "Rundschau."

For a club of three subscribers and $3 we will give a copy of Mennonite Church and her Accusers, Plain Teachings, English Mennonite Hymn Book, Beasts and Birds, Sunshine for Rainy Days, Apples of Gold, Views from Nature, Einfache Lehre, Der Dolmetscher, Eby's Kirchengeschichte, Allgemeine Liedersammlung, Biblische Geschichte, or Sonnenschein fuer Regentagen.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, two hundred peace envelopes, Story of the Bible, Geike's Life of Christ, a gold pen and holder, a copy of Philharmonia, Arnold's Erste Liebe, or Durch Heilige Land.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Dietrich Philip's Handbuechlein, or Gesangbuch, in use in the churches recently from Russia, Menno Simon's Fundamentbuch, or Leed's History of the United States.

For a club of twelve subscribers and twelve dollars, we give a copy of Recent Travels and Explorations in Bible Lands a new book, by Frank S. De Hass, late consul at Jerusalem, an excellent and valuable work.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the Works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a No 5 gold pen and holder, Sacred Geography and Antiquities, by Barrows, Bible Looking Glass, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen Geschichte, eine deutsche Handbibel, or Miller's Illustirtes Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good Family Bible (Eng), Gallaudet's Scripture Biography for the Young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and $25.00 we will give a copy of the German Martyrs' Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's English-German and Ger.-English Dictionary, a set of Jacoby's Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and $40.00 we will give a Jameison, Fausset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Money should be sent by draft or postal money order. DO NOT SEND US CHECKS, but New York, Philadelphia or Chicago Drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO., Elkhart, Ind.

A SUGGESTION.—We are pleased to have our friends and correspondents make suggestions to us and advise us from time to time of things that are good for us to know. A thorough knowledge of the condition of things around us, and the demands of our work help us to make our work a success.

A correspondent suggests that we, as editor, should travel as much as possible, and gives us to understand that there are localities where our brethren and patrons seem to be almost dissatisfied because we do not visit them. There is indeed nothing that we should like better than to visit our brethren everywhere; it does us good to meet our patrons and friends, to take them by the hand and have a pleasant talk with them, and we have quite a number of localities on the list, and as soon as time will permit we shall visit them. So Dear Brethren do not become impatient. We are crowding into our time all that we can. We work from sixteen to seventeen hours a day, during the week and on Sundays we have from one to three services to attend. We have no idle time, scarcely sufficient for the necessary rest for body and mind, and our whole time is devoted to the great Work of the Master. So our friends will please bear with us, though we do not always what they think we ought to do.

HELP THE POOR.—The cold frosts of winter are upon us; we now need warm clothes, plenty of fuel and nutritious food to keep our bodies comfortable. Those who have plenty of this world's goods, and warm comfortable houses to live in live pleasantly enough, even though there are fierce storms and deep snows without, but there are the poor, who live in miserable hovels where the cold air pierces through many an unclosed crevice, they may be short in food and fuel and have but scanty garments and bedding, and may, in many respects, suffer for the actual necessities of life. Let those who have plenty and whose pleasant homes abound with the rich comforts of life, kindly remember the suffering poor in their neighborhood. The poor, says Jesus, ye have always with you, and ye can do them good if ye will. Sometimes there are families who need help in different ways. There may be old people or some lonely widow living in your neighborhood, who cannot go out and shovel snow, chop wood, or some other hard work that may be necessary during these cold, stormy months. If such there be, do not neglect them. See after them and if need be lend a helping hand, remember that a Cup of cold water given to one of God's poor will in no wise lose its reward.

CHURCH NEWS.

BAPTIZED.—On the 4th of Nov., fourteen persons were baptized and received into the Church near Millersville, Lancaster Co., Pa. May they be faithful and hold out to the end.

On the evening of the 30th of November, Bro. E. B. Maust, an employee in this office, received a telegram from his parents, at Elk Lick, Pa., calling him to the bedside of his sick mother. The last reports are that she is still living, with but little improvement in her condition.

From Whiteside Co., Ill.,—Bro. J. Kornhaus and his wife are now on a visit to Green County, Illinois, to visit the aged mother of Sister Kornhaus, Anna Culbertson. They intend also to visit the scattered members in Piatt Co., and also the Churches in Tazewell and Livingston counties.

The Church at Elida, Ohio, was recently favored with a visit by Pre. James Coyle and wife of DeKalb Co., Ind. He preached at Sherrick's Church on Sunday the 26th day of Nov., from the words, "There remaineth therefore a rest to the people of God." The people were earnestly admonished to labor in the accepted time to enter into that rest.

The Brethren Martin Ruth of Lancaster Co., and John Erb of Dauphin Co., Pa., accompanied by Deacons Nissley and Longenecker visited the Churches in Montgomery Co., and attended meeting at Franconia on the 5th of Dec. in the forenoon, and in the afternoon of the same day at Salford. On the 4th they were at Towamencin.

From Hancock County, Ohio.—The Brethren Samuel Coffman and Geo. Brunk of Virginia, in company with C. B. Brenneman of Allen Co., visited the Church in Hancock and preached to them the word of God. They remained over Sunday, November 19th, at which time the Communion of the Lord's Supper was observed. We trust their work here may have been productive of good.

Ephraim N. Nissley of Lancaster Co., Pa., writes, "Pre. J. S. Coffman of Elkhart, Ind., arrived at Mount Joy yesterday, November 29th, from a visit in Canada and New York. In the evening there was an appointment to fill in Springville for him, and on Thursday, thanksgiving, he attended meeting at Donegal. He will spend about a week in Lancaster Co., yet. May God bless his labors."

Death of Bishop John Shaum.—This afternoon (Saturday Dec. 9th) we received a telegram stating that Bishop John Shaum of the Church near Wooster, Wayne Co., Ohio, would be buried on Tuesday, Dec. 12th. He is a little over 85 years old, and as a sincere servant of the Lord he is gathered to his rest at a ripe, old age.

The Brethren Christian, Henry, Joseph and John Shaum, ary, wife of John Yoder, and Rachel, wife of Isaac Leatherman, all children of the late Bishop John Shaum, left Elkhart on Monday morning, Dec. 11th to attend the funeral of their father on the 12th. Bro. Yoder also accompanied the party.

Bro. J. S. Coffman of Elkhart Ind., paid a visit and attended a number of meetings in Waterloo, Wilmot and Dumfries. We felt that it was good to receive such visits. We trust the Lord may spare the dear brother to visit us again, and may he also encourage others of his fellow ministers to come this way. I believe by this means much good may be done. I pray that the Divine blessing may rest upon us all.

Noah Stauffer.

Minister Ordained.—On the 25th of Nov., the Church at Detweiler's, Dumfries Tp., Waterloo County, Ont., was called together for the purpose of selecting candidates for a laborer in the Lord's vineyard. Two brethren were nominated, namely, Sol. Gehman and J. Wismer. The lot fell on Solomon Gehman. May the Lord bless the dear brother, that he may be a faithful and efficient laborer in the vineyard of the Lord through which many souls may be turned from the broad road of destruction and gathered into the Kingdom. N. S.

From Kansas.—Bishop Samuel Mishler, of Cherokee County, visited the brethren in McPherson County, and held Communion services with them on Sunday, November 19th, in the Spring Valley Church, where also two persons were baptized and received into the Church. Several other services were also held during the week and one appointment was filled, in Harvey County among the Pennsylvania brethren. The following Sunday (Nov. 26), Communion services were held in Marion County, after which Bro. Mishler held a farewell service in the evening after which he departed to his home.

A Sad Accident.—On the afternoon of the 24th of November, while Bro. Michael Harnish of West Willow, Lancaster Co., Pa., was felling trees near New Providence, a tree fell upon him, fracturing his skull and killing him instantly. The deceased was 53 years of age, unmarried and a faithful member of the Mennonite Church. Funeral services on the 26th, by John B. Harnish, Abraham and Amos Herr.

On the day preceding his death, the church held an election to choose a deacon, and Bro. Harnish was one of the thirteen brethren who were in the lot, and though passed by in this, the messenger of death, the following day cast a lot in which he was the chosen one. Wonderful indeed are the ways of the Lord.

The Mennonite Sunday School at Cressman's church, near Breslau, Waterloo Co., Ont., was closed for the winter on Sunday, Dec., 3rd. This was its tenth season and under the untiring attention and superintendency of the Brethren Philip Zeller and Isaac H. Moyer it has grown to be one of the largest country Sabbath schools in the County.

The Mennonite Sabbath School at Centreville, South of Berlin, was also closed on Sunday Nov. 26th. The Brethren Benjamin Shoemaker and Moses Wismer having been superintendents. The attendance at this school enrolled upwards of two hundred pupils. The flourishing condition of these two schools deserves the hearty congratulations of all lovers of Sabbath School work. As one of our superintendents remarked in his closing address, "The nature of children is as wax, so easily do they receive impressions never to be effaced." The question arises with us, Why is there not a Sabbath School in every Mennonite church in the land?

A VISIT TO THE WEST.

Bro. J. F. Funk:—According to a promise that I made when at your place, I will let you know (after delaying rather long, for which I hope you will excuse me,) of our visit to the churches in Livingston and Whiteside counties, Illinois, Elkhart county, Indiana, and Kent county, Michigan.

On the 3rd of October, Bro. T. Bowman and I started to Chicago, arriving there on the 4th. We then went to Cullom Station, Livingston Co., where we were permitted to meet old acquaintances, brethren and sisters, and visited some amongst them. We held two meetings here and felt that the Lord was with us. The church seems to be in a prosperous condition, and the brethren and sisters seem to be much interested in the work of the Lord. On the 7th we left for Whiteside county, arriving on Sunday morning the 8th, in Sterling. Bro. Seth Burkholder then took us to the Sterling church, which the brethren had just newly built, and had meeting for the first time. Here we met with strange faces, not having seen any of them before: but we were glad to experience that brotherly love dwelt richly amongst them, and hope God may prosper the church with them. The house was filled to its utmost with an attentive audience; the first epistle of Peter was read and remarks made on the 5th verse, in German, by the writer, and by E. Shellenberger in English: others also spoke, feeling that the Savior's words were fulfilled when he says, "For where two or three be gathered together in my name, there am I in the midst of them."

On the 9th the brethren held their Harvest Meeting. Bro. T. Bowman made some appropriate remarks on the 104th Psalm. From here we went to Morrison church, where we had a meeting on the 10th. There were not many present on account of it being a very rainy day, however all seemed to be deeply interested in the well-being of their souls. We also visited some of the brethren and sisters here.

On the 11th we left for Elkhart, accompanied by Bish. H. Nice, arriving there on the 12th. Here we had the pleasure of meeting many brethren and sisters, and attending several meetings while among them; we also had the pleasure of spending a day at their conference, where we formed the acquaintance of many ministering brethren whom I hope will not soon be forgotten. Here I visited some old acquaintances, and oh, how pleasantly does the time pass when we can encourage each other to press on and make our calling and election sure.

On the 15th we were permitted to meet in Shaum's Meeting-house where communion was observed. Services were conducted by Bro. Samuel Coffman, of Virginia, and about one hundred participated in the ceremonies. May the Lord bless all the brethren and sisters to be faithful to the end. In the evening we met in the Elkhart Church and had a very pleasant and enjoyable meeting and felt that the Lord was with us. We staid all night with Bro. Summers, and on Monday the 16th, we took the train for Kent County, Michigan, accompanied by Bro. P. Keim, of Bowne, in the same county. We visited some friends here and held two meetings. The brethren take a deep interest in the welfare of souls, and may the brethren Keim and Speicher long be spared in building up the church of God.

On the 20th we took leave of the brethren and sisters here and started for our homes, arriving there on the 21st and found our families all well. Thanks be to God for his protecting care over them. My heart feels to say as David says in his one hundred and first Psalm. May the Lord also bless the dear brethren and sisters among whom we have been journeying and for their love manifested toward us. May he guide and direct us, and eventually save us through Christ Jesus. Amen.

Noah Stauffer.

For the Herald of Truth.

LET US BE A LIGHT TO THE WORLD.

Our dear Savior wants us to be a light to the world, and this is what we who are his followers ought to strive daily to be, although all who have laid their hands to the plough have experienced that we can not do this of ourselves. Jesus has promised to help us and whatever he has promised he will perform. We need not doubt it, and dare not doubt it, for the doubters have no promise.

If we love Jesus with our whole heart it will be our greatest delight in this world, as much as lieth in us, to follow his footsteps; and these will not lead us into folly and fashion, it will be our meat and drink to do the will of God, and we will loathe everything that is not strictly in accordance with his word. Let the world say what it may, if we are truly converted we do not wish to walk with one foot on the broad and the other on the narrow way. I know this can not be done, although it seems sometimes as though the half of the heart was only given to God, and as long as we are in this condition we can not experience the fullness of His love. When we have the true faith which leads men to embrace the whole Gospel of Jesus Christ, then we add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness; and to brotherly kinkness, charity; then Jesus will be precious to our souls; his yoke will be easy, and it will not be a burden to us to serve the Lord; we will not want to follow all the vain fashions of the day, and put on our children what we do not want to put on ourselves. As long as we like to see fashion displayed on our children there is something lacking in our hearts. Here we need strength from above. O let us stop and think how it will be with us when we come to die, and how it will be when we must give an account of our life in this world. If we earnestly consider this it seems to me we could not be so careless and unconcerned.

Barbara Hostetter.

OLD SETTLERS IN WATERLOO COUNTY, ONT.

One by one our old Pioneers and Pillars of our beloved church are passing away, and only a few are left of that once happy and God-fearing band, who came from Pennsylvania at the beginning of the present century and settled this part of our beautiful country, the famous old county of Waterloo.

During the last few years many of our old pioneers have passed from time to Eternity. Their number, once so numerous, is now becoming small and soon none will be left of those aged pioneers, under whose sturdy strokes of the axe the almost impenetrable forests had to yield, and now presenting before us this beautiful country, which was at their arrival all forest.

Among the few left we find the names of,

Joseph Erb, Preston.
David Erb and wife, Bridgeport.
David Sneider, Waterloo.
John Schneider, Bloomingdale.
Polly Bowman (Schneider), Bloomingdale.
Peter Eby, St. Jacobs.
John Eby, Elmira.
Samuel Schneider, Roseville.
Christian Snyder, Breslau.
Jacob E. Schneider, Berlin.
Sallie Reist, Berlin.

The above named emigrated with their parents from Pennsylvania to this county between the years 1800 and 1810.

A. E. Y.

The Free Methodist church, at a conference held at Burlington, Iowa, forbid the use of intoxicating wines for sacramental purposes. Also forbid voting for church officers, persons who will traffic in intoxicating liquors. The growing and sale of tobacco for common use is forbidden among them, and all houses of worship are required to be plain, without steeples and no more expensive than absolutely necessary.

For the Herald of Truth.

BIBLE READING.

It is good for us all to be Bible readers, Bible students, and Bible christians. To understand the Bible it should be carefully and prayerfully read in two ways: *It should be read in portions.* The lives of the prominent people named in the Bible may be read, their characters studied, their virtues imitated, and their failings to serve as warnings. The different subjects, doctrines, customs and criticisms treated of in the Book may be searched out, Proverbs, words of wisdom, and precious promises, if committed to memory, come to the soul in hours of perplexity, trials and distress like healing ointment to a painful wound. Thus we gain a knowledge of the Bible in its varied parts, but we need to look at it also *as a whole*, and, therefore, we should also read it in course, from beginning to end.

As it can easily be read through in a year, the approaching New Year will be a good time to begin it with a firm determination, that if life and health are spared, it shall be done. The following is a very old plan and is worthy of being kept where it can easily be referred to: On every week-day read three chapters, on Sundays five. On week-days read two chapters in the old Testament and one in Psalms, Proverbs, Ecleciastes, the Song of Solomon, and the New Testament; on Sunday three in the latter division. Without these four books, the Old Testament contains two chapters for every day in the year; these four books and the New Testament have one chapter for every day and three for every Sunday, lacking eight chapters. To supply the place of eight chapters, read the 119 Psalm in eleven parts, each part in two sub-divisions. The short Psalms, 117 and 131 may be read conjointly with the Psalms following them. The 133rd and 134th Psalms read as one. In this way eight more divisions, or chapters, are obtained and thus every day in the year will have its portion. The 29th of February coming only in Leap Years, may be omitted so as not to spoil the arrangement for the year.

J. K. Hartzler.

Search the Scriptures.

For the Herald of Truth

CHRIST ALL IN ALL.

Christ is the source of joy; the fountain of life. It is in Jesus, and in Jesus only, that we can cherish a hope of eternal life. He, of God, was made unto us wisdom, righteousness, sanctification, and redemption. He is the Mediator between God and man. Oh, that Christ may be all and in all in our hearts, that whatever we do may all be done in the name of Jesus, to the glory of God. Without Christ we can do nothing, but with his aid and assistance we can do much. If his strength is added to our weakness we are strong, Oh, that He may be our help, our refuge, our foundation; for other foundation can no man lay than that is laid, which is Jesus Christ. He must become our righteousness, our own righteousness will not hold out, but is as filthy rags, in the sight of God.

Jesus is the way, the truth and the life; no man cometh unto the Father but by him. Christ must be our life if we would be heirs of heaven. When Christ who is our life, shall appear, then shall we also appear with him in glory. Christ is the author and finisher of our faith. He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. He was bruised for our iniquities; the chastisement of our peace was upon him. Christ is all, and in all to the true child of God. He is our peace, our refuge, our stronghold. If God be for us who can be against us, or what need we fear? Is it the fierce temptations and assailments of the evil one? No: for Jesus also was tempted, and is able to succor them that are tempted. Need we fear death? Not if we truly believe in Jesus who is the resurrection and the life; who triumphed over death, hell and the grave, and ever liveth to make intercession for us.

Reader, is Christ your all? Have you sacrificed all else that you might win Christ? Is he your only hope, your righteousness? If so, trust him to the end; let nothing separate you from his love, for He that will come, will come and not tarry. But if you have not yet accepted Christ as your Savior; if you have not yet hearkened to the voice which warns to flee from the wrath to come, accept now the offers of mercy, while there is yet time, while it is yet called to-day. Time for us may soon be ended, whether we are young or old.

How dreadful to think of death without Christ for our friend! Oh, let Jesus be your all. He is not willing that one soul should perish. No matter how great a sinner you are, Christ is all and in all, and his blood cleanseth from all sin. He casteth out none that come to him. A broken and a contrite heart he will not despise.

EMMA M. HERSHEY.

OF THE alcohol family, beer is the beverage more in request, and its popularity seems every year increasing. Last year Germany consumed eight hundred and fifty-one millions of gallons. The consumption in the United States was nearly three hundred millions of gallons.

In 1871 our people paid over eight hundred millions of dollars for liquor. In 1874 the drinkers of Great Britain paid six hundred and fifty millions. These tremendous sums exhibit only a fraction of the tax which King Alcohol levies on Christendom.

Tobacco is perhaps the most universally diffused of the stimulants. It is chewed or smoked in every clime, by every nation and tribe from Iceland to Hindoostan — the civilized and savage, the Christian, Heathen and Mohammedan being all alike its votaries. The essential principle of tobacco is a volatile oil called *nicotine*, which is a most active and deadly poison. The Cuban leaf contains about two per cent. of this oil, the Virginia weed about seven per cent. This plant which yields this soothing narcotic, is too well known to need description. Whatever the effects on the adult—and this a subject of much heated controversy—there is one point upon which all are agreed: the use of tobacco by boys is certain to be followed by "stunted growth and premature decrepitude."

IT IS said that the International Sunday School lessons are studied by 15,000,000 children.

A COMPANY of English capitalists has purchased 4,500,000 acres of land in Western and Northwestern Texas, and propose to sell alternate tracts of from 200 to 500 acres to European immigrants. This investment is regarded as likely to largely increase the population of Texas.

THE Board of Health of Iowa City, Iowa, reports that not a death occurred within that city's limits during October. The city has a population of over 10,000 persons.

SUNSHINE is a powerful treatment for diseases; if you aspire to health and happiness, you must allow the sunshine to come into your houses.

FATAL ACCIDENT.

Bro. James McNeal, formerly of Augusta Co., Va., but lately of Washington Co., Md., went to stay with a neighbor all night, on the 25th of November, and attend divine services the next day. (Sunday) at the Mennonite Church near Clear Spring. During the night he arose and attempted to go down stairs in the dark, and falling headlong from the head of the stairs to the foot, he cut a deep gash into his head, from the effects of which he died on Sunday evening. After he fell he regained consciousness for a very short time, when he relapsed into a comatose state, and so remained until he died. His age was 74 years 11 months, and 16 days. He was buried on the 28th. Text, John 11:25, 26.

Died.

KAUFFMAN.—On the 10th of Nov., in Conemaugh, Somerset Co., Pa., Mary Kauffman, aged 8 years, 11 months and 25 days. Buried on the 11th. Services by Jacob Holsapple.

On the 18th of Nov., Harry Kauffman aged 3 years, 9 months and 3 days. Buried on the 19th. Services by Jacob Holsapple and Samuel Zimmerman. The above were the children of John and Anna Kauffman and died of diphtheria. Their departure caused much sorrow in the family, being the youngest two, and when little Mary was buried the oldest sister could not be present on account of sickness and when Harry was buried the father could not be present.

Weep not for us our parents dear,
Since we must go and leave you here;
With Jesus we shall happy be,
O parents, do not weep for us.

SPEICHER.—On the 31st of Oct., in Somerset Co., Pa., of typhoid fever, Bro. Jacob Speicher, aged 34 years, 7 months and 15 days. Buried on the 2nd of Nov., in the Dunkard graveyard. The deceased's wife and mother being sick with the same disease could not be present. Services by Samuel and Emanuel Blough.

GINDLESPARGER—On the 11th of November, in Somerset Co., Pa., Amma Gindlesparger, aged 8 years, 4 months and 16 days. Buried on the 13th. Services by Jonas Blough and Cyrus Harshberger.

WEAVER.—On the 19th of Nov., in Cambria Co., Pa., Albert Weaver, aged 4 years, 4 months and 21 days. Buried on the 2 th. Services by Jonas Blough.

LEWIS.—On the 13th of July in East Donegal, Lancaster Co., Pa., of consumption, Nonie Lewis, aged 13 years, 7 months and 21 days. On the 16th her remains were deposited in the Maytown church-yard in the presence of many friends and neighbors, where appropriate services were held by Ephraim Nissley and Martin Root. The deceased leaves a sorrowing mother.

SMITH.—On the 30th of Sept., in McPherson County, Kansas, of palsy, Sister Susanna Smith, widow of the late John Smith, aged 64 years, 4 months and 12 days. She moved from Indiana to Kansas in the summer of 1879. She had been quite feeble for the last year so that she could not leave home. By her request services were occasionally held at her house. She has passed away as we hope to the better land above. She lived many years in widowhood. She was buried at Spring Valley, where services were held by D. Brundage, Jacob Holdeman and ——— Kline.

STUTZMAN.—On the 23rd of November, in Elkhart Co., Ind., after an illness of 11 weeks, Anna Christina Boller Stutzman, wife of Benjamin Stutzman, aged 61 years, 5 months and 15 days. She was buried on the 25th at the Clinton Meeting-house. Funeral services by Eli Miller and Levi Weaver. Text, Heb. 4:1—11. She was a member of the Amish Mennonite Church for about 43 years, and was born in Mifflin Co., Pa., was raised in Wayne Co., O., and lived 27 years in Indiana. From the first of her sickness she said she could not recover, no medicine would avail, neither did she desire to get well here, but to be received into Eternal Glory. A few days previous to her departure, she bade her husband and children all farewell, and just shortly before her death she said, "I see angels and hear them sing" She also saw her departed father and mother. She suddenly awoke from her trance and exclaimed, "O there is my mother whom I have not seen for so long" (42 years) She still watched her husband, begging him to go along until he told her if she wanted to go home to go in peace and not wait for him, and he would find a way to get through the world. Then she closed her eyes in calm repose, and fell asleep in Jesus.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us;
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
There in heaven with joy to greet thee
Where no farewell tear is shed."

BLOSSER.—On the 11th of Dec., in Union Tp., Elkhart Co., Ind., Mary Ann, widow of Peter Blosser, aged 60 years, 11 months and 26 days. Buried on the 13th, at the Yellow Creek burying-ground. Services by John Weaver and J. F. Funk. Text, Job 19:25—27.

Letters Received.

WITHOUT MONEY.

Levi Blough, Daniel J Schmucker, Lizzie B Resser, A H Kauffman, Noah Stauffer, J Risser, C Copp, F Klaassen, A Metzler, Emma M Hershey, J H Hackman 2 John Gotwals, Fannie K Landis, D Burkholder, J Shenk.

From Olden, Ind., 50 cents in 2 cent stamps.

WITH MONEY.

A—P Abrahams, Frank Andrews, John M Aldinger, Nicholas Amstutz, Joseph S Axline.

B—Tena Bechler, D Buller, Barbara Barr, Gerhard Bushman, Joseph C Borntreger, Annie Bowman, Menno Bechler, Ezra Bucher, Peter P Blough, Moses Brenneman, Joseph Brenneman, Elizabeth Brenneman, Jacob Buller, Pre J J Borntreger, G Bergeman, John E Borntreger, John Bock, Christian Birky, David H Bushmon, Hannah Brand.

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No. 339. 25 tickets, 2¾x4¼ inches, Bible verse, encircled in a wreath of flowers..... 25
No. 351. Bible prayers, 25 tickets, gold border and vines, 3x4¼ inches..... 40
No. 365. 50 cards, Bible verse, and wreath of flowers, 1⅞x3¼ inches..... 25
No. 365, six designs, 50 in a pack, flower illustrations with Bible verse, 1⅞x3½ inches..... 25

AUTOGRAPH ALBUMS.

GOLDEN FLORAL, tinted paper, gilt edged, illustrated 4½x7 inches, bound in cloth..... 75
ALBUM, tinted paper, silver edge, bound in cloth, 3¾x5½ inches..... 25
ALBUM, size 5x6½ inches, gilt edge, illuminated, cloth cover..... 35
Galaxy Album, No. 2257, gilt edge, tinted paper, fine illustrations, illuminated cloth cover, 5x8 inches 60

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Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 19th, 1882, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.

No. 4, Cincinnati & Indianapolis Ex.	7 58	A. M.
No. 2, Ind. & St. Louis Express	4 43	P. M.
No. 8, Way Freight,	6 15	A. M.
No. 10, Way Freight,	10 00	"

GOING NORTH—Arrive at Elkhart.

No, 1, Grand Rapids Express	11 12	A. M.
No. 3, Michigan Express	6 53	P. M.
No. 7, Way Freight	6 45	"
No. 9, Way Freight	4 00	"

Nos. 1 and 7 run through to Niles.

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MENNONITE PUBLISHING CO., Publishers,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express.....	2.05	A. M.
No. 5, Pacific Express.....	4.40	"
No. 71, Way Freight,.....	6.00	"
No. 9, Accommodation.....	7.30	"
No. 73.....	4.45	"
No. 41, Way Freight	3.35	P. M
No. 7, Special Michigan Express.....	1.00	"
No. 1, Special Chicago Express	4.10	"

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3.05	A. M.
Grand Rapids Express.....	5.00	"
No. 78 Way Freight.....	2.00	"
No. 76 " "	6.30	"
No. 2, Mail.....	12.15	P. M.
Grand Rapids Express.....	2.35	"
No. 50, Way Freight.....	7.45	"

GOING EAST—AIR LINE.

No. 4, Special New York Express	1.15	P. M.
No. 6, Atlantic Express.....	9.55	"
No. 20, Limited Express, ...	7.05	"
No. 72 Way Freight.....	8.00	A. M.
Train G leaves.....	7.20	A. M.
" E "	4.05	P. M.
" 58 to Kendalville leaves.....	6.30	"

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	1.10	P. M.
" "	9.40	"
No. 13, Michigan Accommodation,	3.55	"

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

☞ Tickets can be obtained for all prominent points between Boston and San Francisco.

JAS. E. CURTIS, Supt. Mich. Div.

A. CURTIS, Ticket Agent.

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